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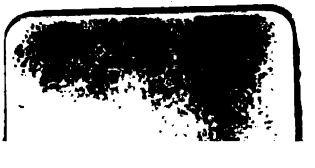

THE

BAPTIST MAGAZINE

FOR

1872.

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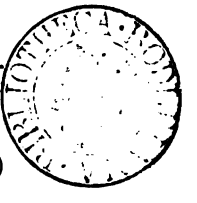

(SERIES V.—VOL. XVI.)

Editor: Rev. W. G. LEWIS.

"Speaking the truth in love."—Ephesians iv. 15.

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THE

BAPTIST MAGAZINE.

JANUARY, 1872.

"The Day hath enough of its own grief."

MATT. VI. 34 (GENEVA VERSION).

TAKE no thought for the morrow, its trials or dangers,
Why burden thy spirit with deepening gloom?
To-day hath enough to perplex and distress thee,
It needeth no shadow of dark things to come.

Take no thought for the morrow, no sorrow shall touch thee
But that which thy God in His Son hath decreed;
Go to Christ with thy grief as it *daily* ariseth,
And seek for His strength in the *moment* of need.

Take no thought for the morrow, rich mercy abounding,
Hath marked every step of thy pathway till now:
Put thy trust, then, in God for the still distant future,
Effacing those dark lines of care from thy brow.

Take no thought for the morrow, its dawning may find thee
A spirit at rest 'neath the altar of God,
With the *last* battle fought, the *last* trial ended,
The victory won through Emmanuel's blood!

BY A LADY.

(*Kindly communicated by Mr. Sedgwick*).

Bethel.

A NEW YEAR'S HOMILY TO YOUNG MEN.

BY REV. T. R. STEVENSON.

"MANY a truth is spoken in jest." So says the old proverb. It is correct. Proofs of it abound. Ridicule often rebukes. Puns may be precepts. Fantastic fictions call attention to formidable facts. For example: the notorious American utterance is quite true—"there's a good deal of human nature in man." No doubt of it. Our race is unchangeable. Men vary, man remains the same. To-day resembles yesterday; one twelvemonth repeats another. The centuries are all alike. Ancients and moderns have a strong family likeness.

Hence the value of the Bible. It is the word of man as well as the word of God. A faithful artist, it portrays saint and sinner with inimitable accuracy. In the biographies which it records we recognize ourselves. Each history is an anticipation of our own. The narratives of inspiration are lived over again now. Abraham still emigrates; Rachel still weeps for her children; Ruth still mourns a lost husband; Job still ponders the mysteries of Providence; David still longs for the wings of a dove; Peter still quails before the taunt of the tempter; Paul still labours more abundantly than they all; Demas still forsakes Christ and Christ's disciples.

The new year reminds us of this. The book of Genesis contains the biography of several young men. One is full of interest to the youth of to-day. The secular duties and vicissitudes which befel him afford a marked point of contact between him and our age of fervid commercial competition. We refer to Jacob. When he left home he made a vow. Most solemnly did he promise that if God would protect him, he would, when he returned from his wanderings, build an altar. Did God hear him? We all know. He more than heard him. The fugitive became a prince. Despite sundry trials, he obtained large possessions. Did he remember his promise? That we also know. It was forgotten. Seven or eight years passed, upon his return, ere the shrine was erected. He had to be reminded of it. As quaint Thomas Fuller puts it—"Rich Jacob forgot what poor Jacob did promise."

Does not the present season recall the old story? Yes. And why? Because this is the time in which so many vows are made—vows too soon lost sight of. The beginning of the twelve months is pre-eminently a period of promising. How large a number of good resolves are formed! That would be a comprehensive arithmetic which should compute them. Who can calculate the proportion of them that are kept? April the first is usually associated with the idea of folly; but, virtually, January the first is more deserving of that repute. We heard a remark some time ago which impressed us. On the thirty-first of December a friend said, "To-morrow people will go through the solemn farce of making good resolves." It was a somewhat bitter expression, but its sting lay in its truthfulness. A "solemn farce," indeed, too often it is. We talk of

"building castles in the air;" but at no date is there such a large consumption of etherial masonry as at the present. Invisible stones and impalpable beams are in almost universal request.

There is, however, another point in our experience when such is the case. We mean trouble. Circumstances of trial create prayer; prayer ends in pledges—pledges of obedience. Too frequently, when we get quit of the sorrow we get quit of the vow also. The adage bears witness against us—"The river past, and God forgotten." Similar is the bent of the Greek tale:—Mandrabulus, the Samian, having, under the auspices of Juno, discovered a gold mine, in his instant gratitude, vowed to her a golden ram, which he presently exchanged for a silver one; and again this for a very small brass one; and this for nothing at all. Tennyson illustrates the same thing in his own pure style when he sings—

"Yet the great knight, in his mid-sickness made,
Full many a holy vow and pure resolve.
These, as but born of sickness, could not live;
For when the blood ran lustier in him again,
Full often the sweet image of one face,
Making a treacherous quiet in his heart,
Dispersed his resolution like a cloud."

It is the old story of the Egyptian king over again. When each plague came, Pharaoh declared that he would liberate Israel; when it went he promptly cancelled his word. Volney, the infidel, was once in a storm. The sea raged; loudly roared the wind. It seemed as if the vessel must go down. "O Christ, save me! O Christ, have mercy on me!" Thus cried the unbeliever. He reached the shore safely. Did he abandon his atheism? Not he! Once secure on *terra firma*, he resumed his scepticism and blasphemy. To quote from an able and experienced author: "Detected in a deed of dishonesty, which he declares to be his very first—for there never was a thief who was not a liar also—the purloiner calls Heaven to witness that if you will only let him off this once, he will hereafter rather starve than steal; and six months afterwards he is at the bar of the Old Bailey. Laid on a bed of sickness, the toper is plainly told how urgent is his case, and how many are the chances against him. "Oh, dear doctor, if you will only set me free this once, I give you my solemn word I will never taste another drop;" and the vow is kept till he is pronounced past danger. In imminent alarm—with lying refuges swept away—you have seen the folly of a godless life and the terribleness of unprepared death, and have promised and protested that as soon as this crisis was over you would make God's friendship your first effort, and His service your great concern. But if it be a yew-tree staff, as soon as the pressure is taken off it will start up straight as ever; and if it be the same proud, self-sufficient, self-indulgent nature as before, it may bend for a moment beneath the mighty hand of God; but, like a deceitful bow rebounding, is sure to turn back erect and stiff as ever? A Christian gentleman belonging to the medical profession mentioned the following fact:—In the course of his life he had known about three hundred persons who, expecting to die, had apparently given themselves to the Saviour. Eventually they were restored to health. How many, does the reader suppose, kept their covenant with God? What was the number of those who remained faithful under the more prosperous circumstances? Only ten! Think of it. Ten; not more than ten out of three hundred! Well may we exclaim, "Lord, what is man?" Earnestly should we pray, "Hold Thou me up." Sunshine after rain

produces lovely, fragrant blossoms; but the beams of worldly success, when they follow the storm of affliction, are seldom as productive.

We may be told that these are extreme cases. Be it so; they are true. They are also representative. My young brothers, you and I may not so far have committed ourselves as some to whom allusion has been made. We may have been mercifully spared the outrages on God's goodness to which we have adverted. With no bated breath, and no stinted praise, let us adore Heaven, if such be the case. Nevertheless, is one of us altogether guiltless on this score? Not one. Conscience reminds us of promises forgotten. Ruins are often picturesque. The moss-grown wall is attractive. Towers, long ago resigned to silence and decay, are impressively beautiful. We linger long within the lovely precincts of a Tintern Abbey, or the venerable remains of fiction-famed Kenilworth. But there is one ruin appalling instead of inviting. It is found within. Our souls contain mournful relics. Shattered vows are there, painful to contemplate. None of us are as good as we meant to be. We look wistfully to heights of Christ-like attainment which we hoped would have been ours ere this. Our architecture is faultless; our building is erratic and fitful.

What is to be done? Shall we give up? No, never! Away with the thought! albeit we are often tempted to indulge it. We must not. Difficulty should not intimidate. It ought rather to arouse. He is no true man who sheaths the sword because of bygone shortcomings and defeats. Let us keep heart; repeated failure is not inevitable. History shows and surrounding experience proves that, despite past failures, we may live a holier, nobler life in the future. Others have done so; why should not we? Instead, therefore, of desponding, be it ours, rather, to find the secret of success. How may we be so strengthened as to keep the vows which we make? By what means may we get not only a good start each year, but keep on in the right track to the very end?

There are two answers. Love is the first. Nothing is like this. It lies at the root of all endurance and achievement. Here, again, Jacob is a case in point. Among many other touching things connected with his course—things that cannot but find an instinctive response in each of us—is his attachment to the daughter of Laban. One phrase is memorable: "and Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her." Yes, love is the grand stimulus. If a man loves gold, he will labour for it; if he is fond of popularity, he will strive after it; if his heart is set on physical gratification, he will obtain it. By the same rule, if he loves Christ, he will become Christ-like. The love of Jesus, as shown in the pardon of his sins and a sacrificial death endured on his behalf, will enable him, in spite of weaknesses and inconsistencies, to keep his vow of holiness and devotedness. Well says Henry Ward Beecher:—"It is wonderful that we do not take a hint inthis matter from the fact that, in secular life, when we seek favours at the hands of men, we endeavour to bring them into a goodnatured state. We know that when a man is benevolent and sympathetic, he is in the state in which we can draw more good things from him than when he is in any other state. If we go to one for some kindness, we do not go to him on those days when he is gloomy, when his nerves are shaken, when his health is suffering, and when his business is going wrong; we go to him when he is full-fed, and com-

fortable, and genial, as it is at such times that he is most likely to grant our request. We bring him into a good condition with himself; and when his mind is in a high and summery mood, we let out our little secret with a reasonable hope of success. This is the worldly way of dealing with men when we would have them yield to our wishes. When men wish to grow in Christian graces they must lift their souls up into the atmosphere of Divine benevolence; and out of real, pure, genial love all Christian graces will flow most easily and naturally."

Some words are often repeated in the Bible. We constantly meet with them. Here is one of the commonest —grace. Much importance is attached to it. This is the final prayer of Paul, "Grace be with you all." This is the farewell advice of Peter, "Grow in grace." This is the adieu of John, "The grace of our Lord Jesus Christ be with you all." No wonder. Do not think the word a cant term. It may be abused, but in itself it is beautiful and invaluable. Well, what does this favourite word mean? Dr. Bonar gives one of the best definitions of it. "Love to the unlovable." Ah! the three eminent Apostles saw so plainly, and felt so deeply, that love was the mainspring of all Christian emotion and endeavour, that they made its commendation the theme of their last counsels. Let us receive it. If we accept it, think often about it, realize it, we shall find it the God-appointed means of overcoming temptation, and doing our duty both to Christ and His disciples.

There must be something more. Of this also we are reminded by the patriarch to whom we have alluded. The very name, Israel, tells of prayer. We must supplicate if we would succeed. This doctrine needs emphatic and uncompromising statement in our day. Many assail it. Objections to its efficacy are often raised. We do not care now to enter into them. Why? Not, certainly, because they are unanswerable. They have repeatedly been met and overthrown. But we shun controversy on this point, because there is "a more excellent way." The truth is, that experience is the best argument. We venture, without fear of contradiction, to say that the experience of any man who tries to live a useful and devout life, proves alike the need and power of prayer.

Let none neglect it, especially the young. It is the Divinely-appointed means of bestowing upon us spiritual influences by which we may be quickened in goodness and strengthened against temptation. Nay, the very act itself is a wondrous power for good. Communion with God fortifies us in the hour of danger. It calms the soul, it elevates the earth-prone affections, and infuses into us the temper of heaven. It has been likened to a diving-bell, which enables us, although surrounded by destructive elements, to breathe a pure and invigorating atmosphere. It has been compared to the fabled waters of classic story, which rendered those who were dipped in them invulnerable to malign influences. It has been spoken of as a celestial talisman, which, as long as it is retained, preserves its possessor from countless calamities.

This is all true. Be it ours, then, to make good use of it. With Love on one side, and Prayer on the other, as our gracious guardian angels, we need not fear. All shall be well. The future is dark; none may read it. Wisely is it hidden from us. Sometimes we tremble before it; we fear the trials which it may bring. Begone all such thoughts! Christ is with us. Only let us give Him our affection and ask His help, and despite trouble, our path will be bright and beautiful.

Memoir of the late Rev. Andrew Leslie, of Calcutta.

Concluded from Vol. LXIII., *page* 772.

ON Mr. Leslie's arrival in Calcutta he found no suitable vessel leaving for England, and was consequently obliged to wait five weeks. During these weeks he preached regularly in the Circular Road Chapel, Dr. Yates being then absent. Shortly before embarking for England, he received from the Church at Monghyr a piece of plate, as a token of their regard, accompanied by a letter, which gave him even more pleasure than the gift. It was written by his friend of many years, his friend until death, H. Dear, Esq.

On the 12th of March, Mr. Leslie and his family embarked in the *Bland*, Captain Callan, and after a pleasant voyage, landed in England, July 21. His pleasure was sadly marred by hearing of the death of the Rev. John Dyer, Secretary to the Baptist Missionary Society, an event which took place on the very night of his arrival; but, on the other hand, he received such loving letters from his friends in Monghyr, that his heart was greatly cheered and comforted.

Mr. Leslie was absent from India only one year and nine months. His stay in England was not an idle one. He was fully occupied all the time in travelling about in behalf of the Baptist Missionary Society. The season was full of interest. It was the Jubilee year of the Baptist Mission, and the services at Kettering were rich in solemn joy. Mr. Leslie was privileged to preach one of the jubilee sermons at Kettering. Many Baptist ministers and missionaries being assembled there, he had an opportunity of meeting with several of those who had been his fellow-students at College. He found they had not forgotten him, and that their love for him was as strong as ever. This intercourse with them was very pleasant and refreshing. By the relatives of the wife of his youth he and his were most warmly welcomed, and amongst them he found an affectionate father and mother, and loving brothers and sisters. And it was well that it was so, for he had returned to England to find his own brothers and sister dead, his father and mother having died before he sailed for India. When he went to his native city, Edinburgh, he went as a stranger, and his thoughts were very painful. He wandered about alone, visiting old remembered scenes and places: but the rocks, and the trees, and the buildings were his only friends. Some persons whom he remembered had forgotten him; others whom he once knew were dead; and so he turned away in bitter disappointment and sorrow.

He soon wearied of the continual travelling; his heart longed after his old work; and his health being restored, he asked leave to return to India. On the 25th of August, 1842, after a stay of but thirteen months, he bade adieu to his native land, and sailed for India in the *Vernon*, Captain Gimblett, accompanied by his family. The first time there was service on board, Jeremiah xxii. was read, and the 10th verse made a deep impression on his mind: "Weep ye

not for the dead, neither bemoan him; but weep sore for him that goeth away: for he shall return no more, nor see his native country." It has been verified in the case of others on board, as well as in his own.

On December 27th, 1842, Mr. Leslie landed in Calcutta, and was, as before, hospitably entertained by Matthew Johnston, Esq., and his excellent wife and daughters. The occurrences of the next few days will be best told in his own words. On the 18th of January, 1843, he thus wrote to the Secretary of the Baptist Missionary Society:—

"The good folks in Calcutta having heard that I was on my way out, had a meeting a month before I arrived, and came to the unanimous resolution of inviting me to supply the pulpit in Circular Road for six months, with a view to becoming their settled pastor. In this resolution Brethren Yates and Wenger, who had been preaching for them since Mr. Gibson's death, united. Consequently, I had hardly set my foot on shore, when a letter containing this resolution was put into my hand. Though three weeks have elapsed since I received the invitation, I have as yet given no reply to it. I am at a loss to know what to do. I have no liking for Calcutta as a place. I fear I may not suit the people. My prepossessions are in favour of a residence in the interior, where I can rove about on foot among the natives, as I have often done; and where I can labour without the restraints which are imposed upon a missionary in such a place as the City of Palaces. I hardly designed to return to Monghyr, that place being amply supplied by Brethren Moore, Lawrence, and Parsons, all of whom are attached to the station; but I had it in my heart to go and settle in some place as near to the hill-tribes as possible. Though I suffered from having been among them formerly, yet I long for their salvation. On the other hand, it is plain that some one is required for Circular Road. Dr. Yates says he cannot go on preaching and translating too; and that if he has to continue both, he will ere long have to give up all. Now, it is of the very highest importance to the cause of God that his life should be continued. I have, therefore, determined for the present to remain and relieve, or, rather, aid him; for he says he will still preach now and then. Should I discover that Calcutta does not suit me, or that I do not suit the people, I shall then feel at liberty to take myself off whatever be the consequences. I hope you will write just two lines by the next mail to tell me what you and the Committee think. If you disapprove of my remaining here, I shall, without the smallest reluctance, bend my steps up into the interior. In the meantime, I do not intend to give myself wholly to the English Church. There are thousands and tens of thousands here who can speak the Hindustani language, and to whom I will preach as often as my strength will allow.

"Since my arrival here, a series of meetings has been held at Serampore of the most delightful kind I ever attended, for the formation of an Association of Baptist Churches in Bengal. There were delegates from many Churches present, both European and native; and it was certainly a most interesting and novel sight to see natives and Europeans mingling together, all on a perfect equality, and taking a share in the proceedings of the meetings. There were Bengali prayers and English prayers, Bengali sermons and English sermons, and Bengali letters and English letters. I conceive that nothing more interesting has as yet taken place in the history of our mission in the East; and I conceive, too, that the first grand step has been taken for the complete independence of the Churches. By the yearly sending of native delegates to the Association, the natives will learn to act for themselves and by themselves, while at the same time they will feel that they are not acting alone, but with a considerable body of the people of God. A most delightful spirit pervaded the meetings, which lasted four days; and what is unusual at other Associations, there was a great deal more praying than preaching. The Serampore friends entered into the affair with their whole hearts, and I think the band of union formed between them and all the other brethren, was of the most complete and holy kind. The most of the meetings were held in the spacious hall of the college; yet not all of them. Three of them were held in the humble native chapel situated in the Christian village about two miles from the College. The believers were certainly of one heart and of one soul. It seemed to me the nearest approach to heaven of anything I had ever yet seen. There was no parade, nor show. All seemed to be at work with one end in view, the glory of God and the good of men."

For twenty-two years Mr. Leslie filled the place of the pastor of the Circular Road Church. The Church under his care prospered and grew, and the memory of his many years of labour is fresh in the hearts of his people. Few now remain alive of those who invited him to be their pastor. He saw most of them die. He stood by them in the dark valley, and cheered them with his prayers and his words of sympathy; he buried them in the joyful hope of a glorious resurrection. But it was also given to him to welcome many of their children, and others besides, into the Church of God on earth, burying them with Christ in the waters of baptism, and watching over the new life they strove to lead as the disciples of the Lord. They, too, are passing away one by one. They were his "joy" here, and are now forming his "crown" in the presence of God.

And now we come to the closing years, the evening time. It is well for us that we do not know the manner of our death, that there is nothing to tell us beforehand of the way in which we shall be called home to rest, for oftentimes the messenger comes in a form we would not choose for ourselves.

Mr. Leslie always had a great shrinking from death. Naturally of a melancholy disposition, he thought of all the sad accompaniments of death, and feared the act of dying, though not death itself. His great wish was to die suddenly, even in the very pulpit, that so his life and his work might close together. But this wish of his heart was denied him. His way home was long and wearisome; yet now that the end has been reached, the length and weariness have been all forgotten in the joy of being safe in the Father's house.

In November, 1863, the first warning came, in the shape of an attack of illness which threatened his life. Mr. Leslie, however, recovered in a few days, and had he listened to the advice of the "beloved physician" who attended him, he would probably have been completely restored to health. He was urged, entreated, implored to give himself some rest, if he wished to retain his mental faculties unimpaired, but he would not believe what was told him, and accordingly refused. He recommenced work again in a fortnight. In two months a second warning was sent. He attended to this so far, that he rested for three months, and then began again. Longing to die in the midst of his work, and believing the end to be very near, he devoted himself entirely to it, working as hard as ever he had done in the days of his strength. His mind being weakened, the strain of preparation for three sermons a week was very great, and bodily strength and mental vigour both began to fail, and in 1865 it was thought advisable for him to give up the pastoral charge of the church he loved so well. He did it: but how reluctantly, and with what cost of suffering to himself, those who were constantly with him, alone know. On the 1st of June, 1865, the tie which had lasted so long, was severed. His last act as pastor was to receive six young persons into Church fellowship, an act which gave him peculiar pleasure. His last sermon was preached from the words, "Christ died for us" (Romans v. 8), a fitting close to his forty-one years of labour on Indian soil.

After this, his life was one of patient waiting for the coming of the Lord. Heart and flesh failed more and more, but God was the strength of his life, and his portion for ever. Five weary years of ever-growing helplessness had to be passed through before the heavy burden of flesh was laid down; but he never

murmured, and on one occasion, when a friend was remarking on the mysteriousness of God's Providence in thus dealing with him, he exclaimed, with much earnestness, "It is all right, all right!" He remained in Calcutta; for his children and his friends were there, and he had no wish to go elsewhere. For some time he was able to attend the chapel he loved so much, but gradually he had to give up one service after another, until at length he was unable to go out at all. During the last eight months of his life he never left his house.

There is little left to record. One interesting incident must, however, be mentioned. About the beginning of January, 1870, the year of his release, he was visited by a Mr. Rodgers, who expressed a strong desire to see him. On being told that Mr. Leslie was not well and unable to converse, he said, "O do let me see him; perhaps he will remember me when I call some things to his mind." Admitted to his room, he asked him if he remembered him? "No," was the answer. He reminded him of the regiment at Dinapore, of his frequently going to preach to the soldiers after Mr. Burton's death, of Sir Henry Havelock and Captain Ward. All these he remembered well. He then said, "I was baptized by you at Dinapore forty years ago, and I well remember the last sermon I heard from your lips, from Isaiah xxxii. 2: "A man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of waters in a dry place, as the shadow of a great rock in a weary land." He continued, "I left the army many years ago, and have lived ever since in the Kangra valley, and am now on my way back to England. It has always been my determination whenever I came to Calcutta to visit you. This is the first time I have come, and I have found you out; but oh, how grieved I am to see you thus!" After ineffectual efforts to get Mr. Leslie to converse, Mr. Rodgers, with much feeling, asked him if his hope in Christ was still firm. "O yes," was the immediate answer. "Oh, then, keep fast hold of Him, dear Sir, and never, never let Him go." And, rising, with moistened eyes and a full heart, he bade him farewell with these words, "When next we meet, it will be in heaven."

During the last two or three years, Mr. Leslie was unable to keep up family worship in the evenings. His weakness obliged him to retire to bed very early, oftentimes before sunset. In the mornings, however, he always had it, following with his eyes the chapter read, and leading in prayer. Sometimes he was able to pray at some length and connectedly; at other times he could only repeat a few sentences over and over. The last time he had family worship was on the morning of July 19th. Luke xxi. was read. When the reading was over, he looked intently on his open Bible for a few minutes, and then deliberately turned down the page, a thing he was not in the habit of doing, as if to mark the place where his ministrations had ceased. He assumed the attitude of prayer, but "Gracious Father" were the only words he could utter. We waited for some time in silence; but he said no more. Doubtless his "Abba, Father" was heard in heaven, and God understood all His servant wished to say, but could not. The day passed as usual; we noticed nothing strange. The next morning paralysis came on; and after this, there was no more speech, scarcely any recognition. On Saturday morning, there was a change, and we saw that the hand of death was on him. All that day, and the next night, and the following Sabbath, he was dying, but he knew nothing of

it. At last, at half-past seven in the evening of July 24th, he passed away to the Sabbath rest in heaven. We thanked God through our tears, rejoicing that the heavily-burdened spirit was at length released, and again able to rejoice in doing the service of his God. He had passed through the river of death, but he had not seen it, and the anguish of parting words and looks had been spared him. Most lovingly and tenderly had his Master dealt with him; and who can imagine the rapture and surprise of the glorified spirit, when, after a period of unconsciousness, he woke up in the likeness and in the presence of Christ! He was then, and for the first time, satisfied.

The next evening a very large concourse of friends of all denominations assembled to bear him to his rest. Six soldiers from the regiment at Dum Dum, out of respect to his son, then residing there, came in and carried his remains to the grave. There seemed an appropriateness in this, as he had ministered so much to soldiers at the beginning of his Indian career. He was buried in the Dissenters' Burial Ground, a place which in the days of his health he had been in the habit of almost daily frequenting, for the purpose of walking and meditating, and in which he had buried very many of his congregation. There, amongst his own people, and beside his little grandson, who nine years before had entered the celestial city, his body lies waiting for the resurrection of the just.

Funeral sermons were preached for him on the following Sabbath, in Calcutta, by his successor, the Rev. Albert Williams, and, at Monghyr, by his beloved associate, the Rev. John Lawrence. It is remarkable that the same text was chosen by both preachers: "Be thou faithful unto death, and I will give thee a crown of life" (Rev. ii. 10). Fidelity was evidently the characteristic which struck both minds.

In the chapel where he preached so long, his people have put up a very handsome Marble Memorial Tablet, with an inscription drawn up by the Rev. C. B. Lewis.

Nothing now remains to be done but to sketch Mr. Leslie's character in its different aspects.

I. The Missionary.

We have seen how Mr. Leslie consecrated himself to the work of preaching the Gospel to the heathen; how unweariedly he carried it on; and how reluctantly he gave it up. The self-denial exercised by him in devoting himself to the work was very great. Study was his delight, and it was no easy thing for him to give up his favourite tastes and pursuits for the laborious life of a Missionary. But constrained by the love of Christ he did it, and never repented. His "frugality in the use of Missionary funds" has been written about, and in reference to this subject perhaps it would be as well to make an extract from one of his letters to the Secretary of the Baptist Missionary Society.

"Many hundreds of miles have I walked in missionary journeys, and that without any cost to you either for myself or native associates, for I invariably paid all expenses, and I saved besides not a few hundred pounds to the Society by never drawing for more than nine months' salary in the year all the time that I was on your funds. In addition to this, I never drew one fraction for my children. I do not say this by way of boasting. I did no more than my duty to the cause of Christ, and no more than others did who were on your missionary list at the time of my being enrolled on it. It is true that after five years' suffering from jungle fever, I have once been home, but though the Society paid for my passage home and back, I drew nothing of salary from the date of my leaving India to my return to it. And as to the journeying expenses of my wife and children when they were in England, a private friend paid the

whole and more than the whole; and he did this on my saying in reply to him that I could never think of expending Society's money in taking them to see different places in England and Scotland. At Monghyr, I required nothing of you for house repairs, nor any sum to make up deficiencies in the local subscriptions for the support of native preachers, schools, &c., deficiencies which often happened and to no small extent. Perhaps you are ready to ask how could I do all this? I will tell you how. First, I was a widower for seven years, and had only myself to supply; and next I lived with Mrs. Chamberlain who bore one half of the expenses of the table; and these from the way in which we lived were not very great."

When it appeared to Mr. Leslie to be the will of God to take charge of the Circular Road Church, he did so with the intention of keeping up his missionary work. For some years, in company with Mr. Wenger and others, he regularly preached in the streets to the heathen. But after a time he felt that he had not strength sufficient for this, and that if he would continue in charge of the Church, he must give up the street preaching. His interest, however, in missionary operations never abated. Jessor he visited the churches in Islande; twice he went to Saugor Once e to preach at the yearly festival; twice he went and saw the churches in the South villages. In addition to all this he spent considerable labour on a revised edition of the Hindi New Testament. Being on the Committee of the Calcutta Baptist Missionary Society, he was always present at their meetings, giving his advice and counsel. Until the last three years of his life, he was never absent from the annual meetings of this society, and until 1866, himself opened them with prayer. On the Sundays he preached one of the annual sermons, and few things delighted him more than to get a good collection for the mission. The monthly missionary prayer meeting he considered very important, and always made it a duty to be present, considering that without prayer no blessing could be expected. Even as late as 1867 he was present at some of these meetings.

II. The Minister.

What Mr. Leslie was as a minister to the English Church at Monghyr may be gathered from the extracts from letters already made. In Calcutta he was the same. As a preacher he was much liked: the attendance at the chapel proved that. In one of his letters he makes the following remark:—"Fine preaching rather than good preaching is sought for; and I have determined to try to be as good as I can, and to shun everything like finery." And this he did. He laboured at plainness of speech; delighted in Saxon English; and aimed at being understood by all classes. The excellence of his preaching consisted in its exceeding simplicity of style, originality of thought and fervour of spirit. He never preached a sermon that he had not thoroughly studied; and written out in a great measure.

When Mr. Leslie took charge of the Church, he told his people frankly that he had no talent for religious conversation, and that he would not promise to visit them formally; but if any one were ill, and would let him know, he would be sure to call; and if he were invited to tea—for he positively refused all invitations to dinner—he would be certain to accept the invitation. And he kept his word. To the poor he was especially kind. When they were ill,—and the poorer and more neglected they were, the more attentive he was,—he would go day after day to see them, generally walking. If any were in trouble, he was distressed. Many a night he never slept, in consequence of the troubles of his people. If any prospered in their business, he was overjoyed. He seemed to identify him-

self with the joys and sorrows of his flock. The widow and the orphan were sure of his sympathy. For them he ever prayed most touchingly. He had not the means to relieve the wants of others, but he had kind friends who, trusting to his judgment, committed large portions of their substance to his care, and from these it was his joy to help the widows and the poor.

In the Sabbath-school connected with his church he took a deep interest. It was his custom to go there every Sabbath afternoon and open the proceedings with prayer. After the prayer he used to go round to the different classes, noticing the children, and saying a kind word to each. He felt very much when children were about to be separated from their parents, and his prayers for them were very tender and earnest. Doubtless many of them listened with moistened eyes, and even now remember how Mr. Leslie prayed for them.

III. The Christian man.

Mr. Leslie never liked to say anything about his own experience. He did not keep a diary, as he thought it very difficult, indeed almost impossible, to be thoroughly honest in writing a record of spiritual exercises. But all his life was that of a thorough man of God. He had lofty views of the holiness of God, consequently he had very low views of himself. The atonement of Christ was his only hope, as he often touchingly said. In a will written by him during his residence in Calcutta, this passage occurs :—

"And lastly, I hereby declare, that the atonement of the Lord Jesus Christ, the great God, even our Saviour, is the only ground of my hope for the pardon of sin, and for admission after death into the abode of the spirits made perfect."

And in a similar paper of a later date the same sentiments are expressed, but more strongly :—

"The atonement of Christ is all my hope. In every relation of life, I have sinned. I have failed in every duty, and I know and feel myself to be a guilty sinner: and my only hope for mercy is what Christ has done. On the ground of that, and that only, I look for mercy and eternal life."

Mr. Leslie loved and studied the Bible most thoroughly. He liked to have it read through regularly in his family, and it was his endeavour to read it through in this manner once a year. The Bible settled every question with him. Family worship he most regularly maintained; indeed, his children would have thought it as possible to go without their daily meals as without the daily worship. He thought it right that every member of the family should be present, unless prevented by sickness. The verses of the chapter were read in turn by all present. To prevent weariness, he was never long: and in the evenings he always had worship early, so that his children, even while very young, might always be present and not be sleepy.

Mr. Leslie was a man of much fervent prayer. From things he occasionally said, we have reason to believe that he kept a list of the members of his church and his own personal friends, and that he had regular days on which he prayed for them by name. A copy of "Clark on the Promises" always lay on his table that he might have the promises at hand to plead in prayer.

Mr. Leslie ever lived with the prospect of death before him. This was gathered from his daily prayers and also from his practice of arranging his papers and putting his affairs in order before leaving home on any journey. He had suffered so severely from the suddenness of his first bereavement, that he seemed afraid

lest he should be similarly overtaken again. It was therefore his custom, and one which he recommended from the pulpit, to look forward to the probability of bereavements. Thus, when any of his family were ill, he anticipated the possibility of a fatal termination, and prepared himself for it by prayer, and was also anxious that his family should be similarly prepared for God's righteous will.

In his principles, Mr. Leslie was very firm and uncompromising, both as a Dissenter and a Baptist. Yet he was no bigot. He loved all who loved the Lord Jesus. He did not associate much with those of other denominations in Calcutta, but it was not because he did not love them. He felt that his Church was his first care, and he did not wish to get himself involved in frequent committee meetings, &c., which would interfere with his pulpit preparations.

Mr. Leslie had a peculiarly refined and sensitive mind. His attachments were very strong. He loved to give pleasure to others. Of little children he was very fond. He had his little favourites, whom he used to watch for in his daily walks, and great was his delight when he saw them smile at his approach.

Had Mr. Leslie not consecrated his life to the service of Christ, he would doubtless have taken a high position as a scholar. The study of the classical writers was a passion with him. Greek he never wearied of reading, and there were some authors he read and re-read with ever fresh delight. Herodotus was one of these special favourites. Latin he had studied with great care, and French, Italian, and German he knew something of. He loved to impart these his accomplishments to others. He had a large library and it was very saddening to see him during his last years stand and look wistfully at his books. The power of reading them with understanding had gone.

His tastes and habits were very simple. It was difficult to know what to give him or do for him. When asked what he would like, he would say, "I want nothing: I have everything." He used to rise early and retire early. He disliked late hours, as they unfitted him for his work, and whenever he went anywhere to spend the evening, he was sure to ask for the Bible at nine o'clock that he might have worship and leave.

To the natives he was uniformly kind and respectful, never receiving any little attention even from his servants without kindly recognition. It was touching to see the numbers of natives who stood on each side of the road while the funeral passed, watching it with sorrowful interest.

Thus all through the days of health and vigour he was engaged in doing the will of God; the days of darkness and silence saw him bearing the will of God; and now that he has passed out of our sight, we are glad to think that the service is resumed, and that from the temple of our God he will go no more out.—*Abridged from the Calcutta Christian Spectator.*

The Spirit Quenched.

A SERMON BY THE REV. JAMES MARTIN, B.A., MELBOURNE, VICTORIA.

"Quench not the Spirit."—1 Thess, v. 19.

NO man could have greater confidence in the irresistible and indestructible might of the Spirit of God than the Apostle Paul. All his heroic boldness in the face of his many foes, his firmness against the Jew, and his confidence and courage against the Greek, sprang not out of the natural daring and superior wisdom which he unquestionably possessed, but out of his implicit reliance on the Spirit of God. Though other men might think "his bodily presence weak and his speech contemptible," yet "strong in the Lord," he cared not, though all the powers of earth and air were ranged on one side, bolstered up by the wisdom of human philosophy and backed by the fiercest fires of persecution, if only he could be sure that on the other side there was the Spirit of the Living God. "Greater is He that is for us than all they that be against us." "The weapons of our warfare are . . . . mighty through God to the pulling down of strongholds."

But this renders it the more strange that he should write as he does here. Could that bright light, then, be extinguished, that fire be quenched, and the all-subduing be itself subdued? In what sense are we to understand these words; and where does the danger lie against which we are exhorted to be upon our guard?

We see, at once, that *the words must be taken with some limits.* Not only is the living Spirit of God beyond the reach of human enmity to injure or destroy, and above the need of human friendship to foster and sustain, but the energy and might of the Spirit's work cannot be so resisted by man as to be ultimately unsuccessful. Not, indeed, that no men can put it from them (I have no such notion of irresistible grace as this), but that no human power can really put out the light, or prevent the ultimate triumph of the truth.

The reference in the text can only be to certain kinds of suppression, that are within the power even of the Church itself. And there can be no doubt, I think, that the Apostle's primary allusion is to those peculiar modes in which the Spirit so frequently manifested its power in the early Church. So that, to understand the real meaning of the words, and at the same time to see clearly their bearing upon ourselves, it will be necessary to trace out as distinctly as possible the marked diversity and yet essential unity between the work of the Spirit in the days of the Apostles and the work of the same Spirit in our own.

I shall simply arrange what I have to say upon the subject under these two heads:—

I. THE POSSESSION OF THE SPIRIT THE PERPETUAL DISTINCTION OF THE CHRISTIAN CHURCH.

II. QUENCHING THE SPIRIT, THE STANDING DANGER OF THE CHURCH.

1. *The possession of the Spirit the perpetual distinction of the Christian Church.*—The Day of Pentecost, the true birthday of the Church, stands out in the history of the world as the day when the Spirit was poured out from on high. Not that this was the first appearance of the Spirit of God on the stage of the world's history. We know, indeed, comparatively little of its earlier work in the world; yet the fact that it has always played a most important part in the moulding of human character and life, hardly admits of a moment's hesitation or dispute. It was not only the same Spirit which calmed the troubled waves of the early chaos and filled their depths with life; but it gave to Samson his gigantic strength; to Bezaleel, the great artist, his genius and skill; to David his poetic fancy; and to Elijah his prophetic fire. "Holy men of old spake as they were moved by the Holy Ghost." And we may even go further still, and say that the song of many a Gentile poet, and the lessons of many a Gentile philosopher were not altogether without an impulse from the same Spirit of the Lord.

Yet amidst all this, the gift of the Spirit was the object of a distinct promise to the Christian Church: apparently as something altogether new, evidently as something unparalleled before. Christ Himself spoke of it as "the promise of the Father:" held it up as the greatest of all possible gifts, dependent upon His own departure, and worth losing His visible presence to obtain; whilst the Apostles claimed it as the great fulfilment of prophecy, the culminating glory of the Christian dispensation, the true sign of "the last days."

The importance of this gift was still further attested by the phenomena which attended its coming. Not only did it come down with the sound of a mighty rushing wind, and cloven tongues of fire; but these tongues rested on every head, and from the lips of all the assembled Church, as though tuned already to the music of heaven, there burst forth a song of celestial praise, which, as it floated on the breeze, carried to every man in his own tongue the wonderful works of God,

Nor was it only at the first rush that these effects were produced. As if to prove that this was no temporary phenomenon, no class endowment or merely national privilege, the same effects were repeated again and again. At Samaria, Corinth, or Ephesus, faith in Christ is followed in precisely the same way by the reception of the Holy Ghost. And lest some narrow-minded Christian should affirm that this marvellous gift was either dependent on the touch of an Apostle's hand, or restricted to the baptized, the Spirit itself set both aside, and fell directly on Cornelius and all that heard the (Apostle's) word, so that they all spake with tongues.

It matters not what this gift of tongues really was: whether, as some suppose, it was the ability to speak in foreign languages without the necessity of learning them, or as others think, a Divine impulse to pour out thoughts and feelings in unearthly or celestial sounds. Whatever it was and whatever it symbolised, it stood prominently out as the proof of this great fact—that the Spirit of God had come down to men, not as an occasional visitant or merely to inspire the few, but to dwell in the Church, to inspire men of all classes and all nations, and to make of all believers temples of the Holy Ghost.

If we look again into that early Church, we shall find that the presence of the Spirit was also manifested in other remarkable ways. Foremost, of course, would ever be the greatest work of all, viz., the conversion and regeneration of the

sinner, and the sanctification of the believer. But while the Apostle never failed to keep this distinctly in view, it is not to this that he is referring here. And it is not for a moment because I regard this fact as one of trifling importance that I pass it by with these few words; but that we may give the more direct attention to the question raised by these words: *What is the Spirit within the Church?*

Looking back, then, to that early Church, the first effect of the presence of the Spirit of God, and the one which seems to distinguish it above the church of any later age, was *the special inspiration of many, at least, of the heralds or preachers of the truth.* There are few questions of greater importance in the present day than this. On every hand the inspiration of the writers of our Bible has been fiercely assailed; sometimes by the absolute denial that they had anything worthy of the name, and at other times by the polite admission that they were so inspired as to be worthy of a place not far removed from Socrates, Shakespeare, or Milton. Now, I grant that it is not easy to lay down a theory of inspiration, which will fully satisfy even my own mind, to say nothing of the minds of others. Nor do I think that, amidst all the conflicting theories that have been proposed, the full solution of the mystery has been arrived at yet. But perfect theories are not essential to the establishment of facts; and imperfect theories do not hinder the clearest perception of a fact. While the few have been settling the theory of light, the light itself has been shining brightly, and none but the blind have been unable to rejoice in it. And so it is with the inspiration of the great preachers and penmen of the Word of God. We may not be able to draw the exact line, and say who were and who were not inspired. It may be impossible to determine how long the gift was continued, and when it came to an end. We are sometimes surprised that so little is said in the New Testament itself about a gift of such vast importance in our esteem. But for all that, when we look the facts fairly in the face, it does appear to us that it would be just as wise to deny the shining of the sun as to dispute the inspiration of the first teachers of the Gospel. Nothing but this will ever explain the marvellous contrast, discernible in two short months, between Peter's ignorance or John's despair, and the unfaltering confidence, the clear statements, and the rich fulness of their later words; or, between the maledictions of Saul, in his blindness, and the breadth and harmony with which he unfolds the whole Gospel of Christ. It is a matter of little moment to us to define exactly how much this inspiration included, or precisely how many were within the magic ring. But it is of incalculable importance to hold fast the fact that it was there, enabling the first teachers to unfold for all time the great truths of the kingdom. The Book, from their hands, comes with the demonstration of the Spirit. The truths from their lips or pens are not strung together for the daws of criticism to peck at, but are words of life, to be received as the choicest gifts of God; for, like their Master, they speak as having authority, and not as the Scribes.

In addition to this gift of inspiration, we find the possession of the Spirit in the early Church followed on a much wider scale, by *many other special gifts of miraculous or supernatural power.* Not only did the old gift of tongues burst out afresh in the Corinthian Church, and reach a climax unequalled elsewhere, but the new life and power of the Spirit were manifested in unusual ability to

teach and rule, and, in the widespread capacity, to prophesy, to heal the sick, and even to raise the dead.

It is to these gifts of the Spirit that the Apostle apparently alludes. What they all were we shall never, perhaps, be able to affirm. Some were altogether miraculous. In some the supernatural shaded off into the natural: and in others, were it not that the Spirit of God made *all* supernatural and divine, we should be disposed to say that there was nothing supernatural at all. It was, throughout, a wondrous stage in the Church's history, when every man felt a divine afflatus within him, and when effects like these bore immediate testimony to the Spirit within. It was a grand epoch. It met a great need. It bore witness to the presence of a mighty power, and it produced stupendous results.

But with the first age these died away. I say "the first age," not that I think we are warranted in asserting that they were all buried in the tomb of the last of the Apostles; or, that it is possible to determine now the precise date at which they came to an end. But die out they did, and that before very long. It is true that the Church of Rome has ever laid claim to a continued and infallible inspiration, and even to miraculous powers; but her inspired infallibility has uttered too many absurdities, and has too often contradicted itself for her assertions to be worthy of regard; and her pretended miracles are too far-fetched and extravagant to bear a moment's comparison with those of earlier days.

But why did they all die out as they did? Was it that the Spirit was itself withdrawn? The continued and growing triumphs of the Gospel proved the very opposite. Was it that the piety and faith of the Church declined? Many think so, and believe that they could be recovered still. But if the possession of the Spirit depended on the purity of the Church, it is passing strange that the most corrupt of all the Apostolic churches possessed the most striking gifts; whereas, in the midst of the fires of persecution, the gifts declined as the piety grew, and it was only in the darker ages of the Church that the claim was ever revived.

The explanation is much rather to be found in the fact that they had really done all their work, and their continuance would have done harm. The extraordinary was now to subside into the ordinary, and the miraculous to be brought within the category of regular law. Was this a loss of power? No doubt many think so. There are always men to be found who can see no force except in a storm, and always look for God in the earthquake, the whirlwind, and the fire. And many, doubtless, are ready to affirm that the first Christians, with their inspired teachers and their gifts of prophecy and tongues, must have been better off than we; and to cry out, almost in despair, "Oh, for some inspiration to settle our differences; and some miraculous power to compel the indifferent to listen to our word!"

Has the Church, then, suffered any loss? Was the Church of the first days better off than we are now? Or, had it really anything of which we are deprived? Unquestionably, no! The Church has gained, not lost; and all it ever had it possesses still.

The inspiration to bring out new truth may have gone; but it has gone simply because we have all the truth. The revelation itself is here. When the world was all in darkness, God filled the heavens with sun, moon, and stars; and who ever imagines that it is any loss to us if He does not go on creating still? They are there for all time, and all we

want is good eyes with which to see them, and improving telescopes to bring them near. And inasmuch as in this Bible we have the full light of Divine truth, and in the Christ of the Bible the Light of the world—with the Bible in our hand and the Spirit of God in our hearts, we have all that inspiration itself ever did or could do for the Church of old. And though some few may then have climbed to heights we have not reached, and scanned a clear horizon far broader than our own, the Church as a whole, was never in a position half so favourable for taking a full survey of the entire plain of Divine revelation, and never had a finer opportunity for entering into possession of all the truth.

The miracles may have ceased. But what if some saints sleep quietly in Jesus, whom we should be tempted to call back from their graves? and what if it is only by improved surgery that the sick are healed, and by improved education that the ignorant are taught, and after careful study that we can speak in other tongues? Is this so great a loss? We can heal the sick, secure good teachers, and learn the languages of all the world: and it is only a morbid taste that desires from a miracle what we can obtain in other ways. All that those early miracles were really meant to accomplish can be accomplished still. Eighteen centuries of Christian work are to those who have eyes to see a far stronger evidence of the Divinity of Christianity, than all the miracles of the New Testament times. What though the eyes of the blind are not opened by our touch, and the graves do not give up their dead! the Spirit of God is still here to open blind eyes and quicken those that are dead in trespasses and sins. The same Spirit which dwelt in the Church at Corinth is dwelling in the Church still, not to speak with tongues and work miracles, but to do greater things than these. Still is it in every Christian as truly and fully as in any early temple of the Holy Ghost. Still is it here to lead the sons of God to their Father's home; to sanctify those who believe; to make words of weakness into words of mighty power; to lead the thinking and inquiring from truth to truth, till words have life, and creeds are really believed. Still have we here, in the Spirit of God, the living stream that cleanses—the golden chain that draws up to heaven—the power that sanctifies and saves.

2. *Quenching the Spirit, the standing danger of the Church.*—It follows, from what has been already said, that the danger referred to not only is not always the same, but may vary from age to age. The nature of the danger changes; the danger itself remains. We cannot quench the Spirit as they could: and they were not exposed to the dangers which beset ourselves. Inspired men may have had their temptations to suppress the truth in face of danger or from the power of prejudice, or even to pervert it for the sake of reward. And had they done this—had Peter, when the sheet was drawn up, refused to learn the lesson that it taught, and sent the messengers of Cornelius away; had Paul held back from the heathen, to whom he preached Christ, the freedom he was commissioned to proclaim, and preached circumcision instead; had the Apostles, for fear of any consequences, allowed a Judaizing gospel to be proclaimed,—they would, indeed, have quenched the Spirit with most disastrous results. We have no such inspiration; no such results are dependent on the course we take; no new truth is revealed for us to keep back; we cannot in this way quench the Spirit. Or had the Church itself, by any arbitrary law, decreed that the rules of the old

synagogue should still be rigidly observed; had all speaking with tongues, all irregular prophesying, all unofficial working of miracles been studiously suppressed; this would have been the very quenching of the Spirit to which the Apostle refers. But we have no miraculous powers to suppress; no speaking with tongues to put down; no prophesying to silence; we cannot in this way quench the Spirit. Nevertheless, the possibility still remains, and the danger still exists.

We quench the Spirit, then,

(1) *If ever we wilfully suppress or hide the truth.*

We all admit that if inspired Apostles had seen a whole truth and kept back half; had seen both sides themselves, and shown us only one—they would to that extent have extinguished the light, or quenched the Spirit. And what is true of them must be no less true of others. The fact of inspiration cannot make all the difference. It matters little whether I light half the lamps instead of the whole, or lock up one half when others have lighted the whole. And so it would make but little difference whether an inspired man refused to speak the truth, or one uninspired kept it back when spoken. And this has been done again and again. For some time the Church of Rome deliberately kept the Word of God locked up in a language that few could read, while teaching for doctrines the commandments of men. And even now that it has been thrown open, and we can sit under our own vine and fig-tree and read for ourselves, there are *many ways in which the truth is hidden, and the Spirit quenched.* How many there are who never take the Bible in their hands with an honest resolution to find out what really is the mind of the Spirit, or the meaning of the words. Bound down by old creeds, fettered by authoritative articles, or hampered by the fear of some imaginary heresy, they make their own Bible as they go along. The Spirit of God may still be prayed for, and its teaching still be desired; but even while they pray for it, they take care to bind it down by conditions of their own. The earnest prayer of one man is that he may be led into all the truth, provided it does not contradict the Thirty-nine Articles, or the Athanasian Creed; the Calvinist is open to conviction on every point, provided always he is kept clear of Arminianism; and the Arminian will follow the Spirit wherever He leads, unless it should be into Calvinism. The Baptist admits his need of further light on every point *except* the subject of baptism; and many of those who differ from him equally hold that subject sacred, as a settled point that is never to be opened again. Now, I am not indifferent to the worth of creeds, or the importance of sound doctrine; and though I do think we have ridden our sectarian differences too far, and made our denominational walls too strong and unyielding, yet I suppose even these must be regarded as "good for the present distress." The old creeds have done good service in their time, in throwing up intrenchments against the foe. Well-defined doctrines have helped many a wayfaring man to know where he really was, and sectarian differences have brought out truths which would otherwise have been neglected or forgotten. But if creeds are to be retained, when the chief purpose they serve is to block out the view of fields beyond; if well-defined doctrines really mean that the Spirit of God must make us think precisely as our fathers thought before us; and if the only effect of sectarian differences is to prevent the ranks on one

side from ever seeing the distinctive truths the others hold so firmly, and so dearly love,—then it were better far that we could all read the Bible ourselves, with nothing but the Spirit of God to guide us, and that creeds, confessions, and sects were all swept away. If we once say in our hearts, the Spirit of God itself shall open no new road to carry me off the rails on which my fathers were content to run; shall let in no light to shake my implicit faith in the creed my fathers taught me; shall never bring me to believe that in any point some other sect may possibly be right and I may possibly be wrong,—we are so far quenching the Spirit of God. And better far a Church without a creed, than a Church without the Spirit. And infinitely better a union of all Christians, led simply by the Spirit of the Lord, than rigid sects whose divisions fetter their freedom, strengthen their prejudices, contract their horizon, and so quench the Spirit.

(2) *By unduly restricting the usefulness of others.*

In the early Church the possession of the Spirit was often manifested immediately by special signs. Every believer had the Spirit. And whether the possession of the Spirit communicated some new power, or strengthened, refined, and exalted one already possessed; in either case it involved responsibility, whilst the special gift determined the duty or ministry that each had to perform. One of the earliest, clearest, and to my mind dearest principles upon which the Church was founded was the universal ministry of believers in Christ. There were "diversities of gifts, but the same Spirit;" and the "manifestation of the Spirit was given to every man to do good with." Whoever then restrained, forbade, or silenced the gifts imparted by the Spirit, did so far quench the Spirit.

But does the same law hold good still? To my mind it certainly does; and there are few truths that we need more strongly to enforce, than that every Christian has received a Divine call, is endowed with a Divine Spirit, and is in possession of some Divine *charisma* or spiritual gift. Does this imply that the Church has, therefore, no further need of pastors, teachers, ministers, in the ordinary sense of the word? By no means. In my opinion we cannot overrate the importance of good government and good teaching, and, therefore, of good pastors and good teachers. The two are not incompatible. We are none of us ministers apart from the Church, but simply as part of the ministering Church. There is no distinction between God's *laos*, or laity, and His *kleros*, or clergy. Your ministry is on precisely the same level as our own; and since the ministry of visiting the sick and teaching the young, and the ministry of giving and of getting too, are as sacred as that of bishop or pastor, it is greatly to be desired that this fact were recognized by all our churches, and the one as thoroughly organized as the other. I believe in no special call to ministry in the Church, because I believe in the call of every Christian, and the gift of the Spirit to them all. God has not endowed us all alike, but He has endowed us all. And whether your peculiar talent lie in the head or the hand, whether it be capacity for the desk or the pulpit, for teaching or for trade, that gift, sanctified by the Spirit of God, determines your ministry in the Church of Christ. Suppress that talent, pervert its purpose, or waste your time, and you so far quench the Spirit. If ever we are to realize the true ideal of a church, we shall not have a

church without pastors and teachers, and universal exhortation taking their place; nor shall we have the man of business neglecting the work for which he is well qualified, for the performance of duties for which he is not qualified at all. But we shall have, I think, the far nobler spectacle of men of business trading for Christ, and getting, to have the more to give; students of all kinds studying for Christ; and men of science bringing their resources to bear more directly upon His cause; while all, both rich and poor, unite with gifts of endless variety to spread His kingdom in the world. And whatever hinders this, whether it spring from superstitious notions of what the ministry of the Gospel *really* is, or from the still more superstitious notion that business is too secular to form a branch of the Saviour's work, or from priestly jealousy on the part of those in office, or from the dread of study and research,—is to that extent quenching the Spirit of God.

Of all the dangers that beset the Church in this respect, one of the greatest is that of extinguishing light, or quenching the Spirit, by the official assumption that the Spirit of God must be restricted to certain unvarying modes and forms. The very disciples forbade a man to cast out devils, because he was not one of themselves; and it took some time to persuade the Church at Jerusalem that it was a right thing for a church to grow up at Antioch in so irregular a way. Had not the Spirit of God been stronger than the Church, Luther and the other reformers would never have published the Bible to the world; Carey would not have carried the Gospel to the heathen; and Wesley would never have preached a simple warm-hearted gospel through the length and breadth of the land. The national Church of our fatherland tried hard in past times to compel the Spirit of God to adopt its Shibboleth, and convey all the water of life through the pipes that it had laid down. It would have silenced a Bunyan, rather than admit that a separatist of any kind could convey the light of life to the world. And now that such men are shining through their works as stars in the firmament of heaven; now that the power of tens of thousands of free churches is felt through the land to be a power for good,—cold is the encouragement that many give them, and timid the recognition they receive.

But why speak of others? Is it not the fact that there is a power for good locked up in many of our own churches, which ought to be called forth, and by the suppression of which, whether by official jealousy on our own part, or by selfish indolence on the part of those who ought to work, the Spirit itself is quenched or extinguished? I do not know exactly how we should set to work to remedy the evil, but I do think that we who are pastors have not yet got the right knack of fulfilling one of the most important duties of our office, viz., to perfect the saints for the work of their ministry. We do far too much ourselves; just because it is always much easier to do a thing yourself than to set others to do it. But the *busy pastor is not always the best.* As the most successful general would not be one who ran about in the vain attempt to fire off every gun and defend every post himself, but one who could put the right man in the right place, fill other hearts with enthusiasm and courage, and direct them with the requisite wisdom and skill; so the successful pastor is not one who tries, beyond all human strength, to do all the visiting, all the preaching, all the thinking, all the working for his people, but one who can dis-

cover latent talent, and set it to work; stimulate vacant minds, and set them to think; find out the unoccupied, and give them something to do; and by a genial influence upon such as are able to give, succeed in making them cheerful givers. In a church so trained the Spirit will work with freedom and energy; in others, it will be cramped and confined. I know no problem of greater importance than how to bring out this hidden talent in our churches, so that it shall work in a healthy, holy, and useful way. And, much as I should shrink from an invasion of universal exhortation; I could almost say, better even *that*, with all its trial of patience and weary waste of time, if it will really set the Spirit free to choose its own instruments and give them work to do, than a cold and proud officialism, which damps all energies and ends by quenching all the light and fire that had otherwise been kindled by the Spirit of God.

(3) *By avoiding an honest search for truth.*

We have no such inspiration now as could enlarge the Bible, or add to its truths. It contains the whole truth. We no more expect a new edition of Christianity, amended and enlarged, than we expect new strata to be added to our earth, and new metals poured into its mines. But, as men of science have been engaged for centuries in exploring the earth, and are for ever bringing up something new to us, though it must have lain where they found it for myriads of years; so he who, with the help of God's Spirit, will honestly and earnestly dig in this book as for hid treasure, will find that we have not yet discovered all the truth, and God has more light to burst forth from both His works and word. But if we read with an assumption that we do know all that is worth knowing, and a determination that the Spirit shall teach us nothing more; or if, to escape unwelcome conclusions, we explain and explain away, and read between the lines, or break off every thread that would lead us where we do not wish to go, we make the promised Spirit's guidance of no worth at all, and when we have it, quench the Spirit.

(4) Still more do we do this, *by suppressing our own convictions.*

The Spirit does not come to Christians now as it came to Peter, bidding him go to Cornelius nothing doubting, or to Paul to prevent his going to Bithynia, and direct his course to Troas. But, in ways no less distinct and clear does it produce convictions of duty that cannot be altogether ignored. If then, with such convictions, for the sake of pleasure, ease, or gain, we force our conscience, turn away from the goal, shut our eyes to the duty, and will not go; "to him that knoweth to do good and doeth it not, to him it is sin." Or if, on the other hand, with strong misgivings, grave doubts, we do the thing our consciences condemn, and touch what we feel to be forbidden: "whatsoever is not of faith is also sin." The Spirit has said, "this is the way, walk ye in it," and we have quenched the Spirit.

(5) *And, lastly, we do so by disregarding the feelings which that Spirit awakens in our hearts.*

There is no monotony in the work of the Spirit, even in the work of conversion. There are many in whose hearts from the very cradle there is some good thing towards the Lord God of Israel, and others whose earliest longings for spiritual life begin in their old age. Some are drawn by influences as gentle as those which draw the flower to the

light; and others driven as by the lightning and the storm. And many are wofully mistaken here. Waiting for their neighbour's experience, they attach but little importance to their own. Expecting to be driven, they will not be drawn, and with their ears on the stretch for a trumpet blast, they never catch the still small voice. Some, probably, quench the Spirit in this way. Firmly believing that they do know whence it cometh and whither it goeth, they "know not the day of their visitation."

But there are others who know it well enough. The voice of conscience, the leaning of the heart, are clear enough at times. My friends, we call it conscience and the heart, but I confidently claim it all for the *Spirit* of God. And if ever an impression has been made upon your heart—if ever a gentle voice has said, "You ought to be a Christian," or a passing softer feeling in your heart has said, "I wish I were a Christian," at that moment the Spirit of God was with you: and if you let it pass, and the thought vanished unheeded, and the feeling died without an effort or a prayer, "you quenched the Spirit." Oh, then, if ever such a moment should return, grasp it as a priceless opportunity; hold it fast; let it not go; it is thy life. This time, at least, "quench not the Spirit."

And now, brethren, let us all awake to a fuller consciousness of the worth and glory of the gift we possess. Without this Spirit we might indeed stand appalled before the difficulties that meet us in the Word of God; the perpetual attacks that are made upon it by those who only study the works of God; the endless and apparently hopeless diversities and disagreements that divide the Church against itself; the strongholds of error and sin that we find in our own hearts and see apparently impregnable all over the world: and, as we think of our utter impotence and selfish indolence, might well exclaim, "Who is sufficient for these things?" But with this Spirit we have nothing to fear. Let us only accept His guidance, trust to His teaching, and rely upon His power, and we shall assuredly find "the crooked paths straight and the rough places plain." The enigmas that now perplex us would be solved; the divisions that enfeeble us would soon be healed; the assaults of infidelity would be bravely borne; the searching criticism of an honest science, which, though sometimes apparently hostile, is really a friend in disguise, would be courted rather than maligned; and for her great work of converting the world to Christ, the Church would gird herself with braver heart and stronger hand, if only, instead of "quenching the Spirit," she would give to that Spirit a more hearty, generous, and unsparing confidence, hold fast to her standing principle, "the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds," and still adopt the grand watchword of both the old covenant and the new—"NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD."

In Memoriam.

THE REV. B. EVANS, D.D., OF SCARBOROUGH.

THE well-known, earnest, useful, and self-denying Christian minister, a sketch of whose life forms the subject of this brief memoir, which the limited time and space at my command compel me to curtail as much as possible, was born on the 13th May, 1803, at Bilston, in Staffordshire.

Early in life he was employed as an artist to ornament articles made in the district, such as papier-maché tea-trays, &c.; and this skill in drawing and painting he retained in after life, surprising his family by the life-like delineation of objects his brush and pencil called forth.

If it be true, and I think it is true, that a man's birth-place has an influence on his character—that the scenery and associations, and the events among which he passes his childhood, modify his tastes, stimulate his imagination, direct his modes of thought, and give a bent to his whole mind—and his after experience confirms the truth of these impressions of his childhood—then we may say that Dr. Evans was providentially ushered into the world at this *place and period*.

He was born at a *time* when the Church of Christ had been raised from its lethargy and indifference to the state of the world, and when persecution had left it at liberty to turn its more complete attention to the work of the Gospel, and in a district known for the independence and freethought of its people, revelling certainly in many of the debasing and cruel customs of a more barbarous age (I mean of the "*good old times*"), but exercising, as a right, the election of their clergyman by vote, and so making him truly the minister of his people.

Of an intellectual, inquiring mind, even as a boy his thirst for knowledge was intense, and he had scarcely reached adolescence, before a conviction of the truth of the Gospel forced itself upon him. His choice "*whom he would serve*" was quickly made, and he joined the Baptist Church in his native town. But this did not satisfy his sanguine nature; he felt he was called to higher work, and, although of an extremely delicate constitution, added to a sensitive and excitable temperament, making study very unadvisable, his iron will bore down all opposing influences, and, in the twentieth year of his age, his name was entered on the books of Horton College, Bradford, then under the presidency of the Rev. Dr. Steadman.

On joining the college, his appearance and character may be thus described: his demeanour was remarkable for its meekness, modesty, and timidity; and his sermons answered exactly to these characteristics. His hair was combed straight down his forehead, and it was observed that his apparel was not of the most fashionable cut of the day. On his arrival at Scarborough, to take the pastorate, all these were altered; his apparel was improved, his hair brushed up; a pair of spectacles, rendered necessary by night-study,

was assumed; and his sermons were delivered with that boldness of enunciation which, in after life, so well fitted him to spread effectually the grand truths of the Gospel.

The reason of this change was that, between the beginning and close of the student's course at college, he had looked into many things, had contemplated many theories, had preached many sermons, had written many essays—in fact, had begun to feel his own power, and was determined to use it to the best of his ability. That power he retained, continually increasing until the day of his death, and now, in very truth, "*his works do follow him.*"

Of his college days he always preserved a grateful remembrance, and for the memory of his tutors he ever cherished a respectful veneration; and of this he gave frequent proofs by the effectual efforts he for forty years made, to assist the work of the Institution now transferred to Rawdon. The prospect of his usefulness was soon apparent, and, before he had completed the usual curriculum of study, he received more than one call to the pastorate. By the consent of the committee, he was allowed to abridge his period at college, and, by the influence of his venerable tutor, intensified, perhaps, by his own innate love of facing difficulties, especially in the cause of Christ, he was induced to decide in favour of the unanimous and cordial invitation given him by the Church at Scarborough. And now began that course of public and private usefulness which has lasted through his whole life, and in which, by his unfailing trust in God, he has been upheld, without one stain ever resting upon his character, or hindering his devoted ministry.

On coming to Scarborough, in 1825, he found not only the Baptist cause small numerically, and financially poor, but Nonconformity at a very low ebb, and High Church influence almost paramount in the town. The minister of the Society of Friends scarcely ever preached a sermon without extracts from "*our beautiful liturgy;*" the Independent minister was out of the Establishment simply because he could not swear "*assent and consent*" to all the Thirty-nine Articles; the Wesleyans had not taken the position they now hold; and, above all, the Baptist Church had not the *best* character in the world, nor had acted in the *most* Christian manner to some of his predecessors. None of these things daunted him, but rather served to draw forth the full power of his enthusiastic, determined nature. One stipulation he made with the Church was, that a new and larger chapel should be built for him. This was assented to; and the foundation-stone was laid the day after his ordination. It held double the number of the old one, and, when finished, it was the largest, best situated, and most attractive chapel in the town.

Numbers from all denominations flocked to hear him—Episcopalian, Independent, and not unfrequently Wesleyan ministers, and their leading friends, were found among his congregation.

Here he soon became a useful, laborious, and very popular minister. On the Sabbath he preached twice in his own chapel, and sometimes after the evening service, again in the open air, generally selecting the market-place, or other public position, so that he might be heard by as many as possible. Not only did many from his own congregation follow him, but the numbers were augmented from the people leaving the different places of worship, and by those who went to no place at all, and he thus was the instrument in

God's hands of effecting much good, and of plucking as brands from the burning, many who will in the great and notable day, be jewels in the crown of his rejoicing, when Christ shall say, "Well done, good and faithful servant, thou hast been faithful over a few things, be thou ruler over ten cities."

He also on the Lord's-day conducted two prayer-meetings; and when he did not preach in the open air, this number was increased to three—one at seven o'clock in the morning, another at three o'clock in the afternoon, and a third at eight o'clock, after the evening service. In addition to these public services on the Sabbath, he held a Bible-class, before the afternoon service in the chapel, and generally gave some attendance and oversight to the Sunday-school. During the week he preached once, presided at two prayer-meetings, and held Bible-classes for young men and young women. Four sermons, five prayer-meetings, and three classes each week could only be continued by intense mental energy and continual application, and from a prospect of such labour many young ministers would shrink back appalled; yet it was borne by this diligent, self-sacrificing pastor, not only as a young man, but (with the single exception of the early morning prayer-meeting) when the winters of nearly sixty years had passed over his head—in short, during the whole of his pastorate of forty years.

From being a branch of the parent church at Bridlington, at first numbering only *fifteen* members, that at Scarborough had now, through the earnest laborious zeal of Mr. Evans, become the largest Baptist Church in the East and West Ridings of Yorkshire, and, as its pastor, this position entailed upon him, in addition to the work of his own charge, an immense amount of mental and physical labour, attended with no little anxiety and expense. Most of his ministerial brethren in the district were somewhat advanced in life, and their churches small; but they were men of intelligence, well read in evangelical theology, and of great moral worth. They did not oppose the zeal of their more youthful colleague, which was, indeed, in harmony with their own views, but enabled him to form an association for the North and East Ridings, of which he acted as secretary, until its union with that of the West Riding in one, embracing the whole county of York. He generally wrote the circular letter, and usually filled the post of moderator at the meetings held annually, in one or other of the towns to which the associated churches belonged.

In short, he himself records, "*there was scarcely any matter brought forward at our annual gatherings, much less carried out, which did not devolve upon me; and truly the weight of all the churches presses upon me daily, indeed no one but myself knows the amount of labour, mental and bodily, and the expense, involved in these matters.*"

Through his zealous efforts churches were planted in several of the neighbouring towns and villages, and over one of these he ordained a Primitive Methodist minister of Scarborough, whom he had baptized, after convincing him that immersion was the only form of baptism in the New Testament.

During a visit to England of one of the sons of the Rev. William Hague—his predecessor in the pastorate—who resided at Memel, in Prussia, the religious destitution of the British sailors who visited that port was brought to his notice. By the help of his father-in-law, Christopher Hill, Esq., who for forty years held office as a deacon in the church at Scarborough,—

a man of generous impulse, ever ready to open his purse for the good of his fellow men and the spread of Christ's truth—he was enabled to send out a young student from Horton College, Bradford, to preach the Gospel, and in every way promote the spiritual interests of the seafaring community trading to that well-known port. And from this effort of Dr. Evans, sprang the present large, and flourishing Baptist Church in that important town of the German Empire. His health soon after broke down, from his overtaxed mental exertions, and he was completely laid aside from all public work; change of air and scene, with perfect quiet of mind, were recommended, and to gain this he visited Brussels.

Here he only partly obeyed his medical adviser's injunctions; change of air and scene he enjoyed, but from neither literary nor evangelizing efforts did he refrain. In the former department he set about collecting materials for a sketch of the religious condition of the country, which on his return he published; and in the latter he was most successful. Shortly after his arrival in this city, he became acquainted with a number of Christian people. After repeated interviews with them, and much prayer, they expressed a wish that he should baptize them by immersion, and form them into a Baptist Church. For some time, by the partial aid of friends, he supported a Scripture-reader in connection with them, and was, under God, the means of founding and sustaining the first Baptist church in the priest-ridden kingdom of Belgium.

On his return to England, he did not profit from the warning his health, shattered by over-mental exertion, had given him, but at once resumed his many laborious but loved pursuits, and, as a natural consequence, at a subsequent period his health failed and that still more seriously. His medical advisers recommended travel, and the relinquishment of all mental effort, even reading and writing. He followed this advice for weeks, but with no improvement, till he visited Ben Rhydding, from which he returned, after about six weeks trial of hydropathy, as practised in that establishment, with greatly improved health. During this three months' absence, as well as the former one, his people kindly found supplies for the pulpit, and paid his salary. For more than twenty years it was only £100 per annum, and was ultimately raised to £150, during his absence, in the prospect of a visit to the Metropolis, as a probationer for the pastorate of a church, over which a late tutor of one of our colleges had presided.

In spite of the low state of Dissent and the paramount influence of the Established Church in the town—Dr. Evans had not been long in Scarborough before—under *his* able leadership, Nonconformity boldly raised its head. All the Evangelical sections of Christ's Church were banded together in Christian intercourse, and during the whole period of his pastorate this harmony was unbroken, a frequent interchange of pulpits taking place, and the Baptists, elevated by his powerful hand from their hitherto insignificant position, took a high rank in Scarborough. This unsectarian Christian spirit Dr. Evans strove by every means to cherish. An interchange of pulpits for the Mission took place every year. The Wesleyans allowed him the use of their chapel on a week evening for a sermon for our Mission, and continued the practice till his own place was finished. Up to a late period one of the deputation for the London Mission occupied his pulpit once on

the Sabbath, and one of ours did the same in the Old Meeting House (Independent). His church had, at an early period, connected itself with this new mode of Christian benevolence, in accordance with the spirit of the Gospel and of its Divine Founder.

The late Robert Hall visited him more than once, and was enraptured with the magnificent scenery of Scarborough. Andrew Fuller was on his way to pay a similar visit, when he was taken ill at Newark of the affliction from which he died.

The visits of Knibb, and his powerful denunciation of slavery; and of Eustace Carey, with his attractive eloquence, will be remembered with pleasure and gratitude to him who brought such men amongst his flock. Year after year Mr. Carey visited Scarborough with undiminished popularity.

The combat with Episcopacy in the town was watched and sustained by Mr. Evans alone; it was severe and somewhat protracted. Thrice the attempt to levy a church-rate was made—twice in regard to Christ Church, once with reference to a new burial-ground; thrice he defeated it, and to him belongs the honour that a church-rate has never, since he came to the town, been inflicted on the inhabitants of Scarborough,—and now, never will be.

When Christ Church was opened they tried to levy a rate; but they were beaten twice, and their power has been paralysed from that time and for ever. But he was far from manifesting any hostility to the Church. After thwarting them in the endeavour to levy a rate, he produced in their minds a feeling of intense astonishment by voluntarily associating himself with a curate, and enabling him to collect subscriptions for surrounding this very church with an iron railing.

With the vicar a long contest had to be sustained alone. The passing of the Marriage and Registration Bills troubled him sorely. He warned his parishioners, in a circular, that he had examined the register-book, and could find therein no evidence that the children had been made Christians, and that, in case of death, he should refuse them Christian burial. To this absurd document six of the local clergy attached their signatures. Dr. Evans published a letter to the vicar, and this was subsequently followed by two others with remarkable effect. These pamphlets were, by request of the Member for Finsbury, circulated in the House of Commons, and produced a great impression on the minds of many honourable members, resulting in a request that a petition, calling the attention of the Government to the spirit of the clergy, might be presented. This was done, and the conduct of "the Seven Champions of Yorkshire" went the round of the press. On the Baptism-controversy, Dr. Evans published three letters to the vicar, in reply to a tract widely circulated by him; and another, rebuking him for having prevented the incumbent of Christ Church obtaining as his curate, an eminent Saxon scholar.

Dr. Evans attended in 1844 the first Conference of the Society for liberating Religion from State Patronage and Control, and always remained one of its most active members of Council. In connection with his brother-in-law, the late M.P. for Shetland and Orkney, Dr. Evans assisted at the Anti-Corn Law League demonstrations held in Covent Garden Theatre in the spring of 1845, and was an earnest worker in that cause. To the Financial and Parliamentary Reform Association he likewise gave his support, and also to the British Anti-State-Church Association.

From his extensive library he enriched some of our colleges, especially the institutions at Bury and Rawdon. To the Baptist Historical Society of Philadelphia, in the United States of America, whose aim is to collect copies of all the works written by Baptist authors, he was a generous friend, enriching its shelves with many volumes which they had failed otherwise, to obtain. To his generosity in giving them the original, the Hanserd Knollys Society owes a reprint, of at least one very rare and valuable work.

Of the Peace Society he was a warm advocate, and not only by his purse and influence, but by his literary labours, did he effectually advance the advent of that time "*when men shall beat their spears into pruning hooks, and their swords into ploughshares, and shall learn war no more.*"

In the welfare of his poorer ministerial brethren and their families, he felt an absorbing interest, and did all in his power to ameliorate their condition. In an effort to support a society formed for assisting to apprentice the children of Dissenting ministers of evangelical sentiments, he lent a helping hand.

To the National Society for Aged and Infirm Baptist Ministers he was one of the largest subscribers, though not a beneficiary member, and in 1866, when it was languishing for want of funds, he, although forbidden by his medical adviser to engage in any exertion; by one strenuous, personal effort, placed it in a satisfactory financial position. So accustomed to self-denial had he become, that it was no unusual thing for him to throw the risk of his life into the scale when he had a work to do for his Master; and often his family, knowing that in a moment his life might be seriously imperilled, have trembled for the result. To the Yorkshire Baptist Aged Ministers' Society he was a generous friend, latterly contributing £10 per annum to its funds. His papers show that in one month alone, he gratuitously collected £141 to enable some of his poorer ministerial brethren who, in early life, had not become members, to meet the premium necessary to enable them to share in its advantages.

The letters of thanks, couched in the warmest gratitude, that he received from ministerial brethren would fill a volume; and this knowledge of the good he was enabled to render, well repaid him for his arduous labours, and he now knows that his belief was true, that "whosoever giveth to the poor, *lendeth* to the Lord;" and he enjoys his exceeding great reward. To *his* zealous efforts, in raising subscriptions for the purchase of annuities, many of our poorer Yorkshire ministers are indebted for the means of subsistence, when age or infirmity has unfitted them for longer discharging the duties of the pastorate. Many a brother's heart has he cheered by the timely advocacy of a testimonial, thus giving new zeal and life to earnest workers in Christ's vineyard!

In Scarborough there are public mementoes of his usefulness and love for his fellow-men that will never die. Of the Mechanics' Institute he was the founder and its first secretary, having frequently held the office of its president; he delivered the first lecture there, and bore for many years, before it was established on its present firm footing, nearly the whole weight of its affairs. The establishment of the Building and Investment Society, to which many are so much indebted, was owing, in a great measure, to his efforts. Of the Archæological Society, with its museum, renowned for its perfect and simple geological collection, admitted to be one of the

best of its kind in that part of England, he, in conjunction with the late Sir J. V. B. Johnstone, Bart., M.P., was one of the principal founders, and for twenty years its honorary secretary. Of the local branch of the Religious Tract Society he filled the office of secretary forty years, but when freshly formed, through his efforts, he was not only *secretary*, but *treasurer*, *committee*, and *depositary*, using his own vestry for the latter purpose. In the Temperance Society he filled the office of president, and in it, and the Lancastrian, and Infant schools, he was an earnest and able officer.

Of the "Society for Preventing Cruelty to Animals" he was a member, and most zealous partizan.

The moral condition of the seafaring population excited his sympathy, and he commenced a series of "Bethel" meetings, preaching an annual sermon, in addition to week-day services, with such benefit and profit, that many of his ministerial brethren adopted the same course.

Want of space forbids more on local matters, and compels attention to more wide-spread efforts. To all the Baptist Institutions he was a good friend, and it may safely be asserted that there is not *one society* in the denomination which he has not aided by his purse or his pen; most have received benefit from both. Until seized with paralysis, he was never known to be absent from the County Association annual meetings; to London he journeyed four times a year, and that when coach travelling made it a somewhat formidable journey. To the Baptist Missionary Society he rendered great service, acting, till his death, on the committee—lately as an honorary member—and organizing the annual services in his part of the country, getting in and remitting subscriptions, and often forming part of, or accompanying, the deputations to other towns. On these, and similar errands, he has travelled thousands of miles, sometimes by coach, but frequently in an open gig, and that often in the depth of winter—indeed, to the neighbouring towns such a conveyance was the only means of transit, and in his journeys, the writer very often accompanied him.

To the Yorkshire Baptist Itinerant Society and to the British and Irish Home Mission, he rendered similar services. The Baptist Tract Society, the Baptist Irish Society, the Bible Translation Society, also owe much to his disinterested services. He filled the post of President of the Baptist Union in 1858, and in delivering the Inaugural Address, very graphically sketched out the history, practice, and tenets of the Baptist denomination.

Of "Psalms and Hymns" he was one of the trustees; some of his own hymns are published, others remain still in manuscript. As a member of the Committee, and Theological Examiner of Rawdon College, he for very many years rendered essential service to the best interests of that institution.

In 1862 Dr. Evans's health, from overwork, was so shattered, that he was compelled to resign the pastorate; he did not do this because dissatisfied with it, nor that his mental faculties were failing him, but because he thought he could serve his Master better in the study than in the pulpit, and the responsibility and anxiety connected with it, were too much for him at his advanced period of life.

Twelve years previously he had sent in his resignation, with the intention of accepting a Metropolitan charge; he was prevailed on to remain, and it was then arranged that as this was his first, so it should be his last pastorate. During

this period he several times intimated to the Church his wish that they should select another minister, but never enforced his wishes. Perhaps, as on four previous occasions, the remonstrances of his people would have prevailed, had not his medical adviser pointed out that, not only health, but possibly life, hung on his firmness. Hence, memorials signed by many of the members, letters of remonstrance, and the proposal of an assistant from others, all failed to influence his mind.

He felt—and the truth of his belief has since been abundantly proved—that when free from the anxieties of the pastorate, he could preach, and be as useful as ever.

As he approached sixty years of age he began to feel the effect of a working man's life. Symptoms of a startling nature for a year or two had manifested themselves. He felt now, that a younger man was needed. The state of ecclesiastical things had changed, and he had not physical energy as before. The chapel was free from debt; a number of active young people were around him; and the Church had, a year or two before, received a large accession to its membership; and on calm and prayerful deliberation, he submitted his resignation of the pastorate.

Dr. Evans records the following fact:—"We had now and then a more prosperous year at 'Ebenezer' than usual, and this we designated a revival. In one of these more successful years, I added to my Church, by baptism, about sixty members."

The average increase to the Church, during his thirty-eight years' pastorate, was about fourteen, and in that period five young men were called to the ministry, and sent to college. Three of them are still engaged in the work. One has retired from the failure of health, and another to enter into business. One is usefully engaged in Canada, and the others in Lancashire and Yorkshire.

Dr. Evans's last recorded words to the Church he had made what it then was, and which he loved so well, were as follows:—

"Beloved brethren, pastors may die; useful officers of the Church will be called home. Members may leave you, and others may make shipwreck of faith; but never forget —the Great Master lives. His interest never weakens—His presence is never absent from your holy gatherings. 'He is the same yesterday, to-day, and for ever.' 'Seeing you have obtained help of God, you continue to this day.' 'Be not weary in well-doing, for in due season ye shall reap if ye faint not.' 'Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord.' 'Now the God of Peace, that brought again from the dead our Lord Jesus Christ, that Great Shepherd of the sheep, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Christ, to whom be glory for ever and ever.' 'Finally, brethren, *farewell!* Be perfect, be of good comfort. Be of one mind. Live in peace, and the God of Peace shall be with you.' Amen."

An annuity of £50 was voted him by the Church; but when informed of this he peremptorily refused to accept it; and finding him determined to abide by this decision, a testimonial was proposed and presented to him. It consisted of a magnificent solid silver tea and coffee service, a sum in gold of about £100, and other small articles, the gifts of individual members. This was the *third* testimonial Dr. Evans had received since he came to Scarborough; the first being a silver inkstand, and

the second a splendid portrait of himself, presented to him in 1859, by some of his fellow-townsmen.

When Dr. Evans came to the town, in 1826, the corporation was Tory to the core, and ruled with rather an iron rod. Men of known liberal principles, such as he, were excluded from all municipal and magisterial offices, and the influence of that body was all-powerful. Now all this was altered.

At the large and influential public meeting called to present this tribute of respect for Dr. Evans's disinterested services to the Baptist Church, and to the town of Scarborough at large, the Mayor presided, and Dr. Evans, in acknowledging the gift, remarked, "*that not only was it one of the most pleasing features that had marked the effort, that Christian friends of every Protestant denomination in the town had contributed to the testimonial, but that amongst these were the names of gentlemen who, forty years ago, would have preferred expelling him from Scarborough; and of this expression of their love and regard he should ever, while life lasted, retain a grateful remembrance.*" He added, "*There is one work yet I hope to live to accomplish—that is to found a Society for the education of the sons of our poorer ministers.*"

After three or four years' effort he *was* enabled to effect this object by organizing, under the auspices of the Baptist Union, the present much valued Society for the Education of the Children of Baptist Ministers of limited income, and by his unwearied efforts, made at much detriment to his health, he has been enabled to place it in its present financial position, intending to consecrate to the active furtherance of its interests the remainder of his days. This he did up to a year of his death, when the prostration of his health made active physical work impossible, though his solicitude for its prosperity remained as deep as ever; and he has been deservedly honoured, by his brethren electing him its president, from year to year.

On Dr. Evans's retirement from the pastorate, the Church was weakened by a large secession of members holding open communion views. This had been talked of for many years; but so long as he remained it was not carried out, and he, knowing that through respect and love to him alone, the Church was kept united, was, perhaps to the detriment of his health, induced to re-consider his resignation so often tendered, when otherwise he would have preferred an earlier release from the anxieties of the pastorate.

At the age of sixty-four, a period when most men retire from the activities of public life, when paralysis and a combination of other diseases had weakened his physical powers, but left his mind as vigorous as ever, he, with other friends, founded the Theological College at Bury, and undertook the Professorship of Ecclesiastical History therein, and in connection therewith established and edited the *Baptist Record*, a quarterly journal, intended to supply the want felt by the Strict Baptists for a periodical enunciating their views. This publication, to the regret of many of its readers, the committee have discontinued, on the grounds that there is no one sufficiently well-known in the denomination, with leisure and ability for the work, who will accept, and whom they can entrust with, the editorship. Surely, "instead of the fathers should come up the children!"

Labour had now become almost a necessity of Dr. Evans's nature; he rose at five o'clock each morning, to the day of his death, and finished his literary work before breakfast. His last public secular work was forming a local committee, under

the presidency of the vicar of Scarborough, for the Palestine Exploration Fund, of which he acted as secretary; and his last public religious effort was the holding of Centenary services for his old chapel.

Dr. Evans's name as a writer stood high; his works are known and appreciated, not only in England, but on the continent of Europe, and in America.

His style was terse and graphic; remarkable for short decisively-worded sentences, easily apprehended, and adapted for historical details.

His first large work was the editing and enlarging of an octavo history of Scarborough, to perfect which he toiled, deciphering and transcribing old records and manuscripts, often past the midnight hour; and so successful was he in this attempt, that although forty years have elapsed since the issue of this enlarged edition, no attempt to improve this branch of local knowledge has ever been made, and it now stands as a standard work.

Of the Baptist colleges at Horton and Rawdon, he was also the historian, and at the Jubilee of this latter, in 1854, he delivered a graphic historical sketch, which was afterwards printed in a small volume. Of his "History of the Early English Baptists," little need be said; as forming part of the Bunyan Library it is no stranger in the denomination. This history had been a comparatively favourite study, and he had at various times contributed to different periodicals articles on this subject. He entered on the labour *con amore*, and to render it as accurate as possible spent much time in London, ransacking the archives of the British Museum, and other places, and by correspondence, availed himself of the treasures stored in continental and other libraries. His reading, researches, and correspondence with his learned and attached friend, the Rev. Professor Müller, D.D., of Amsterdam, soon proved that a single volume would be all but useless, and leave the history only at the beginning; a second volume followed, and that has left the work still unfinished. The historical documents quoted in these volumes are of great value.

A history of the Church at Scarborough he published last year, and in 1843 he printed one of all the Baptist Churches in the district association. On the introduction of the Roman Catholic hierarchy into this kingdom he issued a series of "Letters to a Romanist." With the Patristic and Biblical arguments he was somewhat familiar, but he thought that an insight into the system, drawn from its popular manuals of devotion—the spiritual food provided for the masses of its communion — would do more to counteract its influence than anything else. These letters were afterwards enlarged, and formed into a volume, under the title of "Modern Popery." His work, "Hints to Young Christians," did much local good. His "Life of Wickliffe," his "History of the German Reformation," and his sketch of the "Religious State of Belgium," were much appreciated. His lectures on ecclesiastical history —through a course of which he was taking the students at Bury, the first of which was published in 1867, and was favourably received — begin at the Christian era, and go down to the fifth century.

The unpublished portion fills five volumes of microscopically written manuscript. The materials for their elaboration have been the accumulation of Dr. Evans's whole life. To recapitulate only the names of the numerous pamphlets that he

wrote and published, would be practically impossible. To his own members, to those of the associated Churches, and to his fellow-townsmen he issued many; but the following are worthy of enumeration, viz. :—"The Doctrine of the Trinity," the "Moral Government of God," "The Nature and Importance of Bible Classes," "The Design of the Bible," and "Christian Female Agency in the Church."

No sooner did he see political, moral, or religious error raise its head, then he attempted to combat its diffusion by the use of the pen.

The town at large he endeavoured to benefit by his publications on "Church Rates;" by his "Letter to the Bailiffs of Scarborough," who, before the passing of the Municipal Act, governed the town; by his "Thoughts on the Claims of Dissenters to Church Reform;" on the "Duties of Christians in Relation to the Present Times," and during the Russian War, in a pamphlet entitled the "Duty of Christians in Relation to War," he warmly advocated the adoption of the system of National Arbitration, which is now arousing public opinion.

During the so-called "Revival" in religion, that some years ago passed like a galvanic shock through the Protestant world, and more especially throughout the United Kingdom and America, he made great and most successful efforts.

For fifteen weeks united prayer-meetings were held at noon and in the evening for prayer and praise. The interest continued unabated to the close. All evangelical congregations united. Every place of worship, especially in the evenings, was filled. No excited addresses were delivered. The exercises were strictly devotional. Request for prayer came from all classes, and for every condition of relatives. Enquirers, with deep convictions, multiplied daily; the hours of the day were devoted to intercourse with them, either at their own houses or in the vestry.

An immense addition to the members at "Ebenezer" ensued. For some months the remarkable manifestations of Divine mercy in the United States had excited interest, and it was felt that an address on this subject, would tend to prepare the people at Scarborough for a similar visitation, if God so willed. At the request of his ministerial brethren of all denominations, Dr. Evans undertook the task, and the largest chapel in the town was placed at his disposal.

This lecture, under the title of "American Revivals," was delivered in many places, and afterwards printed; and he had the gratification of hearing from his ministerial brother at Banbridge, when he visited Ireland, that the reading of that lecture to his congregation, was the origin of a remarkable revival in his Church and in that town.

Sermons preached by him on the accession of our present Queen—on the death of the Duke of Wellington—on the "Signs of the Times"—on the death of the Rev. William Hague, the venerable founder of the Baptists in Scarborough, and on that of the Rev. S. Bottomly, who, on Dr. Evans's arrival, was the oldest minister in Scarborough, were all published by request. His address to the students at Bury College, on the "Greatness and Grandeur of the Christian Ministry," delivered at the annual meeting held at the close of the Summer Session of 1870, was admirable as an example of earnest Christian eloquence, and was published by the committee, and copies sent to every denominational college in the kingdom.

For some years Dr. Evans con-

ducted a monthly magazine for Sunday-schools. He was editor of the *Northern Baptist*, until its union with the *Church*, to which he was also a frequent contributor. Most of the articles were supplied by himself, and his labours in this, and in every thing he undertook, *while a pastor*, were *gratuitous*.

He may indisputably claim the fatherhood of the *Freeman*. When first projected many, nearly all, held aloof. Letter after letter did he receive from his leading ministerial and lay brethren, highly appreciating his motives, and wishing him the success he deserved, but one and all avowed their belief that it could not be successfully supported. He persisted in devoting his time, his money, and his intellectual powers gratuitously to the work. He did not know what failure meant; and the result is, that through his efforts alone the Baptist denomination has a weekly newspaper of its own, and that of no mean standing. For a long time he was the writer of its ecclesiastical articles, and longer still the contributor of those on American affairs; and he never accepted any remuneration, but looked for his recompense hereafter. To one of the leading journals of that great nation, he was the English Correspondent, and continued so for years.

To the "Appeal," the "Revivalist," the "Primitive Church," the "Baptist Magazine," and other periodicals, he was a frequent contributor. The mass of manuscript he has left is immense; and considering his active life, and the varied work he did, it is wonderful how a single brain and pen could have composed and written so much. A member of the University of Rochester, and a valued contributor to the Baptist Historical Society of Philadelphia, in the United States, he was well known in the New World, and it was only a few days after his death that the intimation of another degree to be conferred upon him, was received by his family.

Those who knew him best, revered him most. As an affectionate and self-sacrificing father, his loss can never be replaced nor forgotten. Respected by his fellow-townsmen, implicitly looked up to by the members of his Church—a sincere and generous friend, ever r[illegible] aid by his advice and pu[illegible] be long held in remembrance.

As a preacher, his sermons were intensely real, sound, and always evangelical; one of his friends observed, "I have often, very often, heard him preach, but never yet have I heard a poor sermon."

Sound on the doctrine of the Atonement, he was never carried away by new phases of thought or of dogma; he remained to the close faithful to truth, and conscience; and the last ministerial act of his life, only two days before his death, was to administer the rite of baptism to his daughter—in which he evinced his affection as a father, and his fidelity as a servant of Christ.

Looking only for the reward of those who faithfully love and serve the Lord Jesus Christ, the pecuniary benefit of his labours, literary and professional, was often reaped by *others*, and advantage taken of his great benevolence and self-abnegation.

On Thursday, the 6th April, 1871, God took him; and so from this world passed away a great and good man, who has left behind him a bright example of a life well and nobly spent, and a name that will live for ever before the throne of God and the Lamb. His family, for whom he always manifested a most affectionate solicitude, has suffered an irreparable bereavement; the

Church and town of Scarborough, the cause of Christ generally, and the world at large, have lost a faithful, self-denying labourer; but heaven has received another accession to the multitude of the saved. His death was unexpected. He was in his usual health, his spirits were high, and his mind calm. He had walked out three times that day, and after supper had retired to his library, where he was seated conversing with his son-in-law. About a quarter-past ten he stooped to stir the fire, raised himself, and leant back in his chair with a smile on his face, closed his eyes, and without a word, a sign, or a movement of any kind, passed away. The cause of death was "syncope," brought on by "cardial dilatation." In a moment his heart had ceased to beat, and his spirit fled instantaneously to Him who gave it, leaving a smile on his countenance as if, like Moses when he came down from the Mount, he had indeed met God face to face, and His glory was reflected from the contact, visibly remaining for many days after death. In very truth, Christ came to him, personally, in the midst of his labour, and received him unto himself.

It had been his wish—possibly his prayer—"that in a moment he might leave this body, and be present with the Lord; and God gave him his desire. During the interval that elapsed between his death and funeral, his house was never free from friends, who wished to look on his face once more. He was interred in the cemetery, the various Dissenting ministers of the town being pall-bearers, followed by a large concourse of people, which was much augmented at the cemetery, the chapel there being crowded by an attentive and sorrowing audience, who had gathered to pay the last tribute of respect to him who had so well and faithfully served, his day and generation.

On the Sunday following, his death formed the topic of the sermon in most of the pulpits in the town. His funeral sermon was preached in "Ebenezer Chapel," on the 23rd of April, by the Rev. H. Dowson. Numbers were unable to find admittance, every available seat, even to the pulpit stairs, being filled. To have seen his old chapel once more crowded to the fullest extent, and that by Christians of all denominations, as well as by his old members, and by those who had attended his ministry in days gone by, would, indeed, have filled with gladness the heart and soul of Dr. Evans, could he have beheld it; and it was a proof of the high affection, veneration, and respect entertained for him by all classes of his fellow-townsmen, which, by his life of self-denying, earnest usefulness, working always for Christ and for the good of others—and that often to his own pecuniary loss and detriment—he had well merited. He, in life, stamped his mark on the town, and his death has made it indelible. "*He fought a good fight, he has finished his course, he has kept the faith,*" and now he is crowned with the brightness of His glory beyond death and the grave.

B. H. Evans.

Scarborough, 25th Dec., 1871.

Short Notes.

CASE OF MR. BENNETT, OF FROME.—We are told, in the "History of Richard Baxter's Life and Times," that on the landing of the Prince of Orange, the clergy who wished well to his cause were "subject to the inconvenience of being confined to particular forms in Divine worship, and that, while they privately prayed for the Prince's success, they were forced in public to pray according to the Liturgy, that God would be the keeper and defender of King James, and give him victory over all his enemies." "But God," remarks the biographer, "to the unspeakable comfort of the nation, preferred their private prayers to those which were public." A similar case of antagonistic supplication to the throne of mercy is exhibited in our own time. The suit against Mr. Bennett, of Frome, has long been lingering in the Courts, but has at length reached the court of final appeal, the Judicial Committee of the Privy Council, and it is now to be decided by that mixed tribunal of lay and clerical judges, whether the doctrine of the Real Presence, as asserted by the Church of Rome, is the doctrine of the Reformed Church of England. When the case came on, Mr. Bennett declined to appear, either in person or by counsel, and the decision will turn on the address of Mr. Stephen. We are informed that the Catholic members of the Established Church are praying, with Dr. Pusey, for a decision favourable to Mr. Bennett, while the *Record* is urging its readers to united prayer in an opposite direction. It remains to be seen which prayers will be successful. The decision, it is announced, is likely to be long delayed; and we may readily suppose that if the prayers of the Judicial Committee were accepted, it would be postponed *sine die*. It will tax their legal ingenuity beyond all example to frame a judgment which shall equally satisfy the Ritualists and the Evangelicals, and a decisive opinion on either side may lead to consequences detrimental in the highest degree to the interests of the Established Church. It is just possible, however, that, considering the comprehensive character of the Establishment, they may come to the conclusion that clergymen may continue in its bosom who hold opposite opinions on this subject.

ROME.—Monday, the 4th of December, will long be considered a memorable day in the annals of Italy, as that on which the Italian Parliament commenced its sittings in Monte Citorio. Italy was again in Rome, and its representatives assembled for the first time in the capital since the august Roman senate was dissolved by the barbarians. The Pope, who has never ceased to denounce the kingdom of Italy and its sovereign, and its parliament, was subjected to the mortification of being a witness of the universal enthusiasm with which those who were once his subjects greeted the triumph of Victor Emmanuel. The flag of Italy waved from every roof; the cannon from the castle of St. Angelo boomed forth a royal sa-

lute; the streets resounded with acclamations mingled with martial music, and the great bell of Monte Citorio tolled in the assembly. In his address to the senators, the king alluded in the most conciliatory terms to the Pope: He "pledged himself to recognize the fullest independence of the Pontiff's spiritual authority on the principle of the separation of Church and State, and engaged to leave untouched those religious institutions which might be considered part of the universal government of the Church." On these conditions he expressed his firm faith that "Rome might be at the same time the capital of Italy and the Pacific, and respected seat of the Pontificate." At the same hour the Vatican was resounding with utterances of a different character. It was dramatically arranged that while the king was opening Parliament, the Pope should be receiving three deputations; one from Romans of all classes, but chiefly the nobility, who still cling to the Popedom, from which they sprung; one from strangers, and one from the women. They were introduced to his Holiness in the audience chamber, and delivered loyal addresses. In his reply to them, he rejected with indignation that reconciliation of which Victor Emmanuel was then expressing a hope, and protested that none could be possible between "Jesus and Belial, between light and darkness; between truth and falsehood." So deeply were the Romans impressed with the conviction that the Pope would accept the accommodation which the king and Parliament were offering him, that prints were exhibited in the shop windows representing the Holy Father with his left arm linked in the king's, while his right hand was extended in the act of blessing the people. One of these prints was then before him, and he did not consider it beneath his dignity to point to it and "denounce it as foreshadowing that reconciliation by which God's enemies hoped to overcome his noble resistance, and induce him to disown his most sacred rights." It is difficult to withhold some tribute of respect for the indomitable spirit of the aged Pontiff, even while we deprecate his fatuity. To all present appearances his temporal power is gone beyond all hope of recall. It is buried in the tomb of a past age. Even in this period of rapid and astounding change we can scarcely fancy the possibility of any new combination of circumstances which should induce the Continental powers to kindle the flame of war in order to wrest Rome from the sovereign and people of Italy, and restore it to the Pope. Though he endeavours to attract the general sympathy of Roman Catholics by representing himself as the captive of the Vatican, it is certain that in no country of Europe would he enjoy the degree of liberty, and exercise the princely prerogatives which are still guaranteed to the ruler of the Vatican; and the mere fact of his being able, with impunity, to fulminate these denunciations within a mile of the Parliamentary assembly, is an unquestionable proof of the freedom he enjoys. He still wields a mightier sovereignty than any emperor, king, or president in Europe or America, and regulates the faith and the consciences of a hundred and fifty—according to Roman Catholic authorities, two hundred—millions of subjects with absolute power. Yet the vicar, as he styles himself, of Him who declared that His kingdom was not of this world, is whining at Rome, because he has been deprived of his

temporal power over a million of impatient subjects.

EDUCATION IN IRELAND.—In a former number we noticed the demands made by Cardinal Cullen and the Roman Catholic hierarchy on the subject of education in Ireland, and we have now the result of the efforts made to procure signatures to a requisition for convening a meeting to promote the concession of these demands. The prelates have denounced the mixed system of education in the national schools, though it is so popular that a million of children, out of a population of five millions and a half, attend the schools. They demand the right to exclude from the schools any chance admixture of Protestants, whom the Catholic children are thus taught to consider heretics and accursed. In the national schools, the teaching of religious doctrine is separated from secular instruction by a rigorous time table. This is reprobated by the Cardinal, inasmuch as Catholics "can never sanction a system which withdraws for a moment from the eyes of the school children the emblems of their faith." They must not be allowed to imagine that anything can subsist in the sphere of knowledge apart from the mysteries of dogmatic belief. Where it becomes indispensable to admit Protestant children into Roman Catholic schools, because they are not sufficient in number to justify a separate school, they must conform to the system of Catholic education established there. They also demand the establishment and the endowment of a college, or university, where none but Catholic youths shall be educated, by none but Catholic professors, and none but Catholic bishops shall have the control of the examinations on which degrees are to be conferred.

The requisition has received 30,000 signatures, and there can be no doubt that under the influence of the priesthood three times that number may be obtained in Ireland. But on analyzing the names appended to it, it is found to be remarkable chiefly for the absence of the influential laity. Out of thirty-eight Roman Catholic members of Parliament only eleven have signed it. It has not been supported by a single Roman Catholic judge, of whom there are ten besides the Lord Chancellor. Of twenty-six Roman Catholic Queen's Counsel only six have affixed their signatures to it, and only twenty-two appear on the list out of hundreds of Roman Catholic barristers. Of the roll of householders of what may be termed the west-end of Dublin, consisting of the wealthiest citizens and the leading merchants, only twenty-five have signed it, out of more than a hundred. That so large a number of gentlemen in the highest and most influential stations should thus have given their tacit protest against the bigoted policy of the hierarchy, notwithstanding the pressure put on them by the Roman Catholic system, is a most significant fact. It remains to be seen how the Ministry, with their strong denominational bias, will deal with this question of ultra-denominationalism;—whether they will allow themselves to be influenced by the wishes of the most enlightened laity of Ireland, or yield to the demands of an imperious hierarchy. Who knows but that the fate of the Cabinet may turn upon this question?

THE PRINCE OF WALES.—During the first fortnight of the past month the dangerous illness of the Prince of Wales absorbed the attention of the nation to an extent which astonished Europe, not less than

best of its kind in that part of England, he, in conjunction with the late Sir J. V. B. Johnstone, Bart., M.P., was one of the principal founders, and for twenty years its honorary secretary. Of the local branch of the Religious Tract Society he filled the office of secretary forty years, but when freshly formed, through his efforts, he was not only *secretary*, but *treasurer*, *committee*, and *depositary*, using his own vestry for the latter purpose. In the Temperance Society he filled the office of president, and in it, and the Lancastrian, and Infant schools, he was an earnest and able officer.

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The moral condition of the seafaring population excited his sympathy, and he commenced a series of "Bethel" meetings, preaching an annual sermon, in addition to week-day services, with such benefit and profit, that many of his ministerial brethren adopted the same course.

Want of space forbids more on local matters, and compels attention to more wide-spread efforts. To all the Baptist Institutions he was a good friend, and it may safely be asserted that there is not *one society* in the denomination which he has not aided by his purse or his pen; most have received benefit from both. Until seized with paralysis, he was never known to be absent from the County Association annual meetings; to London he journeyed four times a year, and that when coach travelling made it a somewhat formidable journey. To the Baptist Missionary Society he rendered great service, acting, till his death, on the committee—lately as an honorary member—and organizing the annual services in his part of the country, getting in and remitting subscriptions, and often forming part of, or accompanying, the deputations to other towns. On these, and similar errands, he has travelled thousands of miles, sometimes by coach, but frequently in an open gig, and that often in the depth of winter—indeed, to the neighbouring towns such a conveyance was the only means of transit, and in his journeys, the writer very often accompanied him.

To the Yorkshire Baptist Itinerant Society and to the British and Irish Home Mission, he rendered similar services. The Baptist Tract Society, the Baptist Irish Society, the Bible Translation Society, also owe much to his disinterested services. He filled the post of President of the Baptist Union in 1858, and in delivering the Inaugural Address, very graphically sketched out the history, practice, and tenets of the Baptist denomination.

Of "Psalms and Hymns" he was one of the trustees; some of his own hymns are published, others remain still in manuscript. As a member of the Committee, and Theological Examiner of Rawdon College, he for very many years rendered essential service to the best interests of that institution.

In 1862 Dr. Evans's health, from overwork, was so shattered, that he was compelled to resign the pastorate; he did not do this because dissatisfied with it, nor that his mental faculties were failing him, but because he thought he could serve his Master better in the study than in the pulpit, and the responsibility and anxiety connected with it, were too much for him at his advanced period of life.

Twelve years previously he had sent in his resignation, with the intention of accepting a Metropolitan charge; he was prevailed on to remain, and it was then arranged that as this was his first, so it should be his last pastorate. During

this period he several times intimated to the Church his wish that they should select another minister, but never enforced his wishes. Perhaps, as on four previous occasions, the remonstrances of his people would have prevailed, had not his medical adviser pointed out that, not only health, but possibly life, hung on his firmness. Hence, memorials signed by many of the members, letters of remonstrance, and the proposal of an assistant from others, all failed to influence his mind.

He felt—and the truth of his belief has since been abundantly proved—that when free from the anxieties of the pastorate, he could preach, and be as useful as ever.

As he approached sixty years of age he began to feel the effect of a working man's life. Symptoms of a startling nature for a year or two had manifested themselves. He felt now, that a younger man was needed. The state of ecclesiastical things had changed, and he had not physical energy as before. The chapel was free from debt; a number of active young people were around him; and the Church had, a year or two before, received a large accession to its membership; and on calm and prayerful deliberation, he submitted his resignation of the pastorate.

Dr. Evans records the following fact:—"We had now and then a more prosperous year at 'Ebenezer' than usual, and this we designated a revival. In one of these more successful years, I added to my Church, by baptism, about sixty members."

The average increase to the Church, during his thirty-eight years' pastorate, was about fourteen, and in that period five young men were called to the ministry, and sent to college. Three of them are still engaged in the work. One has retired from the failure of health, and another to enter into business. One is usefully engaged in Canada, and the others in Lancashire and Yorkshire.

Dr. Evans's last recorded words to the Church he had made what it then was, and which he loved so well, were as follows:—

"Beloved brethren, pastors may die; useful officers of the Church will be called home. Members may leave you, and others may make shipwreck of faith; but never forget —the Great Master lives. His interest never weakens—His presence is never absent from your holy gatherings. 'He is the same yesterday, to-day, and for ever.' 'Seeing you have obtained help of God, you continue to this day.' 'Be not weary in well-doing, for in due season ye shall reap if ye faint not.' 'Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord.' 'Now the God of Peace, that brought again from the dead our Lord Jesus Christ, that Great Shepherd of the sheep, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Christ, to whom be glory for ever and ever.' 'Finally, brethren, *farewell!* Be perfect, be of good comfort. Be of one mind. Live in peace, and the God of Peace shall be with you.' Amen."

An annuity of £50 was voted him by the Church; but when informed of this he peremptorily refused to accept it; and finding him determined to abide by this decision, a testimonial was proposed and presented to him. It consisted of a magnificent solid silver tea and coffee service, a sum in gold of about £100, and other small articles, the gifts of individual members. This was the *third* testimonial Dr. Evans had received since he came to Scarborough; the first being a silver inkstand, and

the second a splendid portrait of himself, presented to him in 1859, by some of his fellow-townsmen.

When Dr. Evans came to the town, in 1826, the corporation was Tory to the core, and ruled with rather an iron rod. Men of known liberal principles, such as he, were excluded from all municipal and magisterial offices, and the influence of that body was all-powerful. Now all this was altered.

At the large and influential public meeting called to present this tribute of respect for Dr. Evans's disinterested services to the Baptist Church, and to the town of Scarborough at large, the Mayor presided, and Dr. Evans, in acknowledging the gift, remarked, "*that not only was it one of the most pleasing features that had marked the effort, that Christian friends of every Protestant denomination in the town had contributed to the testimonial, but that amongst these were the names of gentlemen who, forty years ago, would have preferred expelling him from Scarborough; and of this expression of their love and regard he should ever, while life lasted, retain a grateful remembrance.*" He added, "*There is one work yet I hope to live to accomplish—that is to found a Society for the education of the sons of our poorer ministers.*"

After three or four years' effort he *was* enabled to effect this object by organizing, under the auspices of the Baptist Union, the present much valued Society for the Education of the Children of Baptist Ministers of limited income, and by his unwearied efforts, made at much detriment to his health, he has been enabled to place it in its present financial position, intending to consecrate to the active furtherance of its interests the remainder of his days. This he did up to a year of his death, when the prostration of his health made active physical work impossible, though his solicitude for its prosperity remained as deep as ever; and he has been deservedly honoured, by his brethren electing him its president, from year to year.

On Dr. Evans's retirement from the pastorate, the Church was weakened by a large secession of members holding open communion views. This had been talked of for many years; but so long as he remained it was not carried out, and he, knowing that through respect and love to him alone, the Church was kept united, was, perhaps to the detriment of his health, induced to re-consider his resignation so often tendered, when otherwise he would have preferred an earlier release from the anxieties of the pastorate.

At the age of sixty-four, a period when most men retire from the activities of public life, when paralysis and a combination of other diseases had weakened his physical powers, but left his mind as vigorous as ever, he, with other friends, founded the Theological College at Bury, and undertook the Professorship of Ecclesiastical History therein, and in connection therewith established and edited the *Baptist Record*, a quarterly journal, intended to supply the want felt by the Strict Baptists for a periodical enunciating their views. This publication, to the regret of many of its readers, the committee have discontinued, on the grounds that there is no one sufficiently well-known in the denomination, with leisure and ability for the work, who will accept, and whom they can entrust with, the editorship. Surely, "instead of the fathers should come up the children!"

Labour had now become almost a necessity of Dr. Evans's nature; he rose at five o'clock each morning, to the day of his death, and finished his literary work before breakfast. His last public secular work was forming a local committee, under

the presidency of the vicar of Scarborough, for the Palestine Exploration Fund, of which he acted as secretary; and his last public religious effort was the holding of Centenary services for his old chapel.

Dr. Evans's name as a writer stood high; his works are known and appreciated, not only in England, but on the continent of Europe, and in America.

His style was terse and graphic; remarkable for short decisively-worded sentences, easily apprehended, and adapted for historical details.

His first large work was the editing and enlarging of an octavo history of Scarborough, to perfect which he toiled, deciphering and transcribing old records and manuscripts, often past the midnight hour; and so successful was he in this attempt, that although forty years have elapsed since the issue of this enlarged edition, no attempt to improve this branch of local knowledge has ever been made, and it now stands as a standard work.

Of the Baptist colleges at Horton and Rawdon, he was also the historian, and at the Jubilee of this latter, in 1854, he delivered a graphic historical sketch, which was afterwards printed in a small volume. Of his "History of the Early English Baptists," little need be said; as forming part of the Bunyan Library it is no stranger in the denomination. This history had been a comparatively favourite study, and he had at various times contributed to different periodicals articles on this subject. He entered on the labour *con amore*, and to render it as accurate as possible spent much time in London, ransacking the archives of the British Museum, and other places, and by correspondence, availed himself of the treasures stored in continental and other libraries. His reading, researches, and correspondence with his learned and attached friend, the Rev. Professor Müller, D.D., of Amsterdam, soon proved that a single volume would be all but useless, and leave the history only at the beginning; a second volume followed, and that has left the work still unfinished. The historical documents quoted in these volumes are of great value.

A history of the Church at Scarborough he published last year, and in 1843 he printed one of all the Baptist Churches in the district association. On the introduction of the Roman Catholic hierarchy into this kingdom he issued a series of "Letters to a Romanist." With the Patristic and Biblical arguments he was somewhat familiar, but he thought that an insight into the system, drawn from its popular manuals of devotion—the spiritual food provided for the masses of its communion — would do more to counteract its influence than anything else. These letters were afterwards enlarged, and formed into a volume, under the title of "Modern Popery." His work, "Hints to Young Christians," did much local good. His "Life of Wickliffe," his "History of the German Reformation," and his sketch of the "Religious State of Belgium," were much appreciated. His lectures on ecclesiastical history —through a course of which he was taking the students at Bury, the first of which was published in 1867, and was favourably received — begin at the Christian era, and go down to the fifth century.

The unpublished portion fills five volumes of microscopically written manuscript. The materials for their elaboration have been the accumulation of Dr. Evans's whole life. To recapitulate only the names of the numerous pamphlets that he

Missionary Society, becomes (according to my judgment, and that is founded on no mean experience) not a helper in the Gospel, but a hindrance. In due time the Churches will want men able to elaborate thoughtful sermons; now we want men hot from God's anvil to shake and destroy old systems of error, and plant the germ of churches. Let us, then, give up anticipating history and growth, and give ourselves to the propagation of the great principles of Gospel truth, assured that apostolic results will follow.

I commend with all my heart the following extract from Wheeler's "Ten Years on the Euphrates," as worthy of the utmost attention of all Missionaries and Missionary Societies:—

"Two things need to be remembered by the missionary, at least, in Oriental lands. (1) That he is in danger of overrating the poverty of the people. To one fresh from the thrift, tidiness and comfort of the humblest English homes the best of those in Oriental lands appear poor and wretched enough. (2) While Orientals are generally ready to make almost any profession to secure the goodwill of those from whom they expect any temporal advantage, they at the same time look upon the advantage bestowed as a mere trap by which the giver hopes in the end to secure some gain to himself; and are thereby prejudiced against any instructions he may give.

"When the kind-hearted missionary, instead of teaching his converts the grace of Christian liberality, and calling upon them from the first to give of their substance to Christ, practically treats them as paupers, not only giving them the Gospel free, but adding, in one form or another, pecuniary help, and thereby increasing the universal Oriental greed for 'Bakshish,' he not only harms the man, but inflicts a greater wrong on the church of which he is to be a member, by teaching it also to sit and beg."

Let the money now spent on orphanages, native preachers and schools, be gathered up, and there will be no difficulty in doubling our direct European evangelising power, and far more than doubling the real utility of our noble Missionary Society.

JAMES SMITH.

Delhi, 25th October, 1871.

HOW IS "CHURCH" TO BE TRANSLATED?

To the Editor of the BAPTIST MAGAZINE.

MY DEAR SIR,—I am glad Dr. Lillie is discussing the renderings of ecclesiastical words in the New Testament. The subject is one of great importance; and the proposed Revision of the existing translation makes the discussion very timely and helpful.

In fairness to the Revisors, nothing should be taken as granted as to the renderings they may adopt. No one can tell, for a long time to come, what their final renderings will be. Any announcements to the contrary are premature; and the imputation of motives is specially needless and wrong.

The particular question of the rendering of the Greek word for "Church" deserves consideration; "Church," "Assembly," "Congregation," have all been proposed at different times. "Assembly" was a favourite word in the last century. "Congregation" is used by Tyndale, and in part by Alford. Neither is satisfactory. "Congregation" seems specially objectionable, because, in modern usage, the "Congregation" is *not* the "Church." A meeting—a member—of the congregation is one thing: a meeting—a member—of the Church is another.

Nor is this difference accidental. Congregation is, etymologically, an aggregation of men, a meeting; a Church is a selection of men, a meeting of specially qualified members. This idea is in the word ἐκκλησία, and is favoured by the law of the "congregation" under the Ancient Dispensation. "Convocation" is etymo-

logically nearer the truth than "assembly," and its *selectness* for usage is obvious. But I suppose none of your readers will prefer that name.

It is a mistake to say that "Church" comes from Rome. "L'Eglise" may. But the word "Church" existed in Anglo-Saxon before ecclesiastical words were incorporated into our language through the Latin. Our Anglo-Saxon forefathers had, in fact, a complete set of religious terms of their own, showing at once the independent source of their religious teaching and the richness of their tongue. The word really comes from the Gothic. The old Saxon version reads: "Thu eart Petrus: and over this stan(e) I(c) getimbrige (will be*timber*, *i.e.*, build) mine Cyricean (kirk)." Matt. xvi. 18.

Our American brethren, I see, translate "Church," and as yet I have not seen a better word. I should be sorry, however, to foreclose discussion; and any contributions of thought and scholarship will be welcome to most of your readers.

How should you like the new style, "Overseer Lewis, Bayswater"?

Yours very sincerely,

A.

Reviews.

The Old Catholic Church, or, The History, Doctrine, Worship, and Polity of the Christians, traced from the Apostolic Age to the Establishment of the Pope as a Temporal Sovereign in A.D. 755. By W. KILLEN, D.D. Edinburgh: T. and T. Clark. 1871.

THE study of ecclesiastical history has, of late years, risen to an importance in England which it has never possessed at any previous time—a fact for which we are probably indebted to the Tractarian movement more than to any other cause. Dr. Killen's work is a valuable contribution to the subject, and, in common with his former volume on "The Ancient Church," gives the results of extensive, painstaking and original investigation. "The Ancient Church" illustrates the history of the first three centuries; "The Old Catholic Church" (after summarizing briefly the substance of its predecessor), discusses the periods in which the great doctrines of Christianity relative to the Godhead, the Incarnation, and the Fall of Man were defined and formulated by Councils; in which also the Church was taken under imperial patronage, and its primitive worship shorn of its simple glory, by the meretricious adornments of pagan ceremonial. The development of the original apostolic polity into the Episcopal and Papal systems is also carefully traced, and the progress of the latter system narrated as far down as A.D. 755, when the temporal sovereignty of his "holiness" was fully established, in the person of Stephen III. The chapter on the "Donatist Controversy" is worthy of especial attention, as it frees these ancient Nonconformists from the gross and unwarrantable imputations which have been so freely lavished upon them. In the chapter on Ireland, it is also conclusively shown that the evangelistic labours of Patrick preceded by many years the mission of Palladius, the emissary of the Pope, who was only sent to turn the success of the great evangelist to the aggrandizement of the Papal See. The Irish people refused to receive Palladius as their bishop, and were the last in Western Christendom to submit to the domination of Rome. Patrick, the evangelist, has been confused with Patrick, the monk of Armagh, as well as with Palladius, and the confusion has been singularly helpful to the Papists.

Dr. Killen is a Presbyterian, and some of his assertions have a decidedly Presbyterian bias, but, on the whole, he writes with great candour, and we know of no other volume which occupies precisely the same ground as this. It ought to be widely known.

The Communion of Saints. By R. W. DALE, M.A. London: Hodder and Stoughton, 27, Paternoster Row.

MR. DALE always rewards the attention of his reader. We think, however, that, notwithstanding his great political influence, he is happier and far more useful in efforts such as this. This address was received at the meeting of the Congregational Union at Swansea with great approbation, and it will well repay thoughtful perusal in its published form.

The Biblical Museum: Matthew and Mark. A Collection of Notes, Explanatory, Homiletic, and Illustrative. By J. COMPER GRAY. London: Elliot Stock, 62, Paternoster Row.

THIS is a most valuable aid to the Sunday-school teacher. It abounds with critical and analytical remarks. The criticism is not too profound for the ordinary reader, and the divisions will be found valuable by the village preacher. Many appropriate anecdotes and illustrations are scattered throughout the volume.

Flints, Fancies, and Facts; A Review of Sir C. Lyell's "Antiquity of Man," and similar Works. By W. ROBINSON, of Cambridge. London: Longmans, Green, & Co., Paternoster Row.

THIS admirable critique on the wild speculations of MM. Lyell, Lubbock, De Perthes, & Co., appeared recently in the *London Quarterly Review*, but in this separate form is increased in value by the pictorial illustration of some *kelts*. Mr. Robinson has thoroughly exposed the Abbeville frauds, and entered a *caveat* against the crude fancies of the palæolithists.

Intuitive Calculations. By DANIEL O'GORMAN. London: Lockwood & Co.

A BOOK of practical mental arithmetic. Nothing is more common in schools than the neglect of this important branch of elementary education, and this work is likely to rouse up schoolmasters to a sense of their duty, and assist the youngsters in following the uninviting path. A valuable companion to the black-board, and a useful class-book, from its copious tables of weights and measures. Every rule is briefly stated, and abundantly illustrated, and suggestive examples appended to each. Emphatically we can call the volume a useful one for schools of every grade.

An advanced form of this work, distinguishable in title only as edited by Professor Young, demands extra notice. The principle of simple explanation is herein applied to more difficult branches of arithmetical science, and decimal computation becomes, under Mr. O'Gorman's treatment, much less formidable than it was in our days of Walkinghame and Bonnycastle. A melancholy interest attaches to this work on account of the fact that its promising author perished in the "London."

A History of Greece. By the Rev. FREDERICK ARNOLD, B.A., Oxon. London: Religious Tract Society.

AN elementary history of Greece is rather a novelty in an age when scholarship is doing its utmost in fresh research of much learned abstruseness. This history is quite fit for an introductory book, and as such we venture to say will be very popular. Naturally such a work must be much indebted to the labours of Grote and others, but there is much original matter, and that admirable in taste, and adapted to its object. In the simplifying process our author has not omitted the literary critiques, which he has selected to our mind with great judgment. This little history has its type agreeably relieved by illustration, is thoroughly readable, and suitable for school use, and still more noticeably for private study or tuition.

The Supply of Ministers. By the Rev. D. THOMAS, B.A., Bristol. London: Hodder and Stoughton.

THIS is one of the papers read at the autumnal meeting of the Congregational Union at Swansea. The subject was wisely chosen and honestly treated. No one who is acquainted with the religious world of London as it was thirty years ago can have failed to mark the serious decline of the Independents in regard to pulpit ability. The Claytons, the Fletchers, the Strattens, have left no successors who occupy so large a sphere, or wield so wide an influence, as they. The mania for academical distinctions is largely the cause of this falling off of preaching power. New College is more intent on turning out B.A.'s than able ministers of the New Testament, and unless a reaction speedily sets in, the Congregational body will wane into insignificance.

The New Cyclopædia of Illustrative Anecdote. Designed for Ministers, Teachers, and the Family Circle. No. 1, price Sixpence. To be completed in Twelve Parts. London: Elliot Stock, 62, Paternoster Row.

THIS promises to become a valuable publication, especially useful to those whose limited education and scanty bookshelves place them at a disadvantage in the search for illustration.

NEW YEAR'S PRESENTS FOR THE YOUNG.

Soldier Fritz and the Enemies he Fought: a Story of the Reformation. London: The Religious Tract Society. —*The Wanderings of Master Peter in Search of Knowledge.* Edinburgh: W. Oliphant and Co.—*Nurse Grand's Reminiscences at Home and Abroad.* BY MISS BRIGHTWELL. London: Religious Tract Society.—*Scripture Stories in Verse, with Sacred Songs and Miscellaneous Pieces.* By Dr. EDMOND. London: W. Oliphant and Co.—*Little Lisette, the Orphan of Alsace.* By the Author of *Louis Michaud.* London: Griffith & Farran. —*Marion's Path through Shadow to Sunshine.* By MARY MEEKE. London: E. Marlborough and Co., Ave Maria Lane.—*The Besieged City and the Heroes of Sweden.* Edinburgh: W. Oliphant and Co.—*Under Gray Walls.* BY SARAH DOUDNEY. Sunday School Union, 56, Old Bailey. —*Mrs. Gibbon's Parlour Maid.* Specially dedicated to Domestic Servants. Edinburgh: W. Oliphant and Co.—*Suzanne De L'Orme: a Story of France in Huguenot Times.* By H. E. Edinburgh: Johnstone, Hunter, and Co.—*From Tent to Palace: the Story of Joseph.* London: Sunday School Union, 56, Old Bailey. —*The Melvill Family and their Bible Readings.* Edinburgh: Johnstone, Hunter & Co.—*Grumbling Tommy and Contented Harry*": "*Buster and Baby Jim*" (Children's Friend Series). London: Seeley, Jackson, and Halliday, Fleet Street; S. W. Partridge, Paternoster Row.—*Old Jonathan: The District and Parish Helper.* London: W. H. and L. Collingridge, Aldersgate Street. Another year's issue of this true helper has come to hand. The very name associates itself with large, numerous, and excellent pictures, clear type, and first-rate teaching, and, in this instance, most deservedly so. May Old Jonathan do his parish work as well in the future as in the past.—*The Note-Book.* A Collection of Anecdotes and Illustrations for the Use of Teachers. First Series. London: Sunday School Union, 56, Old Bailey. A very useful and cheap publication, containing more than three hundred illustrations from various sources.

Intelligence.

MINISTERIAL CHANGES.

The Rev. John Whitaker (late of Barrow) has accepted a unanimous call to the pastorate of the Lancaster Baptist church.

The Rev. J. Hasler, of Downham Market, has accepted an unanimous invitation to the pastorate of the church at Andover.

MANCHESTER STREET CHAPEL, OLDHAM.—The Rev. E. Balmforth, of Rawdon College, was ordained to the pastorate of the church in this place on Wednesday, October the 25th.

SHIPLEY.—The Rev. R. Green, pastor of Rope Street Baptist church, Shipley, has accepted a unanimous call to the church at Townhead, Sheffield.

MISCELLANEOUS.

On Monday, October 30th, a recognition tea meeting, in connexion with the recent settlement of the Rev. T. R. Stevenson, as pastor of the church worshipping in Boutport Street chapel, Barnstaple, was held. Tea was provided in the commodious lecture-room. In spite of the stormy weather there was a large attendance. The public meeting that followed was still more numerous. Rev. R. A. Bertram, pastor of the Congregational church, presided. Mr. Councillor Hills, one of the deacons, gave an account of the circumstances connected with the invitation given to, and accepted by, the new minister. Rev. T. R. Stevenson then addressed the meeting, offering "words of congratulation, caution, and entreaty." The following friends took part in the proceedings:—Rev. F. Bosworth, M.A., Exeter; E. Edwards, Torquay; J. Dixon, Crediton; F. F. Medcalf, Ilfracombe; W. Cutliffe, Brayford; J. P. Williams, Swimbridge; J. F. Avery, Tavistock; J. Glover, Combe Martin; T. Philp, South Molton; B. Brown and W. T. Whitmarsh, Barnstaple. Letters regretting their absence, had been received from Revs W. G. Hailstone, of Appledore, and S. Laing, of Barnstaple. Cheering statements were made as to the prospects of the church, and warm sympathy with pastor and people was expressed. The whole proceedings were of a highly satisfactory nature.

GLASGOW.—COMPLIMENTARY SOIREE TO THE REV. W. T. ROSEVEAR.—A social meeting of the friends of the Rev. W. T. Rosevear, was held in the hall of Hope Street Baptist Church on Tuesday evening, December 5th, to express their regret at the reverend gentleman's removal from their midst, and to present him with a testimonial in recognition of his character and high ministerial ability. The Rev. Samuel Newnam, of Edinburgh, presided, and among those present were the Rev. Dr. Pulsford, Rev. Dr. H. S. Paterson, Rev. S. Chapman, Rev. H. Moore, Messrs. John Anderson, Howard, Bowser, W. Quarrier, of Glasgow, and Rev. O. Flett and Thomas Coates, Esq., of Paisley. Letters of apology for unavoidable absence, and expressive of sympathy with the object of the meeting, were read from the Rev. John Ker, D.D., Rev. H. Batchelor, Rev. David Russell, and Rev. John Guthrie, M.A. The chairman, in the course of his address, alluded to his long and intimate acquaintance with Mr. Rosevear, and to the high reputation which the latter enjoyed. After some very kind remarks from Mr. Thos. Coates, Mr. D. Whitelaw, in the name of Mr. Rosevear's friends, presented him with an address and a cheque for £100, which he acknowledged in appropriate terms. Addresses were afterwards delivered by Revs. O. Flett, H. Moore, S. Chapman, and Mr. G. Dunn. Dr. Pulsford spoke of his esteem for Mr. Rosevear, as a man of high character and endowments, and stated that a vote of regret at Mr. Rosevear leaving Glasgow was passed at a recent meeting of the Ministerial Association.

GOOD NEWS

The MISSIONARY HERALD

JANUARY 1, 1872.

Special Prayer for the Mission.

IT will be remembered that at the Missionary Conference, held at Northampton, in the month of September last, the Treasurer called attention to the claims of India for increased missionary agency. That address has awakened great interest among the friends of the mission. Since its delivery the Committee have had the pleasure of accepting the offer of the Rev. Joseph Gregson to return to India, surrendering for this purpose, in a spirit of Christian devotedness and self-denial, his encouraging pastorate at Portsea. Other offers of service are before the Committee, which, if found suitable, will require a considerable increase of the Society's funds in order to render them available.

In the spirit of that address, the Committee have resolved to invite the Churches of our body to unite in a service of special prayer and devotion, to invoke the blessing of God on the Mission: calling attention especially to the following subjects:—

1. An increase of the missionary spirit in our Churches at home.
2. The outpouring of the Holy Spirit on the present labourers in the field.
3. The increase of their number.
4. That the Committee may have the wisdom necessary to select labourers fitted for this work.

The following extract from a letter just received from the Rev. George Kerry, will further illustrate the need for this urgency at the Throne of Grace:—

"Thinking of the falling off in the number of missionaries here by death, sickness, and resignation, and at the same time of the difficulty of getting men in England to come out to India, makes me very sad. What is the matter? Is our Mission to die out for want of labourers? Half, or nearly half of our men, are over fifty years of age; more than half the remainder are over forty years of age, and there is scarcely a young man in the Mission. In the ordinary course of things, it is certain that others will pass off the field of labour in a few years. Who are to take the vacant places? The state of things in our Indian Mission is such as should really awaken grave consideration, and calls for immediate action;' for vacancies cannot be filled up at once by the mere sending of men from England. A man must have two or three years in the country before he can be of much practical use as a missionary. Fifteen years ago, one missionary was at Chittagong, another at Cutwa; now there is not one at either of these places. There were two at Barisaul, two at Jessore, and three at Dacca; *now* only one brother is at each place. I do hope that the brethren at home will soon be so favoured of the Lord, that they will be enabled to send out to India large reinforcements to our weakened and fainting band."

The Committee therefore suggest that the attention of the congregations connected with the Mission, should be called to this subject in sermons delivered on Lord's Day, the 14th January, to be followed by a special meeting for prayer on the evening of the following day.

Copies of the Treasurer's Address can be had for gratuitous circulation, on application at the Mission House.

Notes from Jessore.

BY THE REV. R. J. ELLIS.

On the first Sunday in June three young persons were added to our little church here by baptism. One of these, Ongo by name, was born and brought up among Christians. At one time she attended the Roman Catholic school at Jessore, and the influence of the teachers there, shows itself in her conduct to this day. For years after she left the school she continued to fast every Friday, and was always quiet and sanctimonious. Latterly, since the truth began to dawn upon her that we are saved by grace through faith, not of works, she has become happier, and we have reason to hope that she is now walking in the truth.

THE PENITENT RECEIVED.

The other two we have received were brought up among Mahommedans. Sarah was rescued from a life of infamy by the magistrate of Jessore, who sent her to the Orphanage then under the care of Mrs. Hobbs. At first her language was so filthy that she had to be kept apart from the other children.

Then her temper was such that, whenever she was out of school, her voice was heard in angry altercation with some one or other of her fellow-scholars. Every one feared her. Many months ago she seemed to become the subject of a sudden change; and on its being proposed that any who wished to join the church should come to the missionary for instruction, Sarah was one of the first to come. The change in her has been very marked, and as her mind has gradually opened to the truth as it is in Jesus, she has shown more than ordinary desire to know Him. Once, on being asked whether she believed on Him, she replied, with much animation, 'Yes, I believe on Him with all my heart.' We look to Divine grace to obliterate from her mind the memories and consequent desires of her earlier days. *That* alone will suffice for the struggle she must endure.

THE ORPHANS.

Tárá came to Mrs. Hobbs under pressure of the deepest poverty.' Starvation drove her to seek for herself and a younger brother and sister an asylum in the Orphanage. The little sister's case was hopeless, and she soon died. The brother, Jeebon, is now a member of our enquirers' class. Tárá's chief fault was her temper, which still afflicts her, but which to a large extent she has overcome. The work of the Divine Spirit has been very marked in her case also. She is the only native whom I have ever seen to weep on account of sin. It is very pleasing to hear her intelligent questions in the enquirers' class, and to mark the effect of the truth upon her mind.

Let me claim for these, and other young female converts in India, the sustaining prayers of friends to our good work at home. The temptations to which these objects of loving interest are exposed can hardly be understood by those who live so securely in our British churches. To foster their interest in the truth, and to increase their spiritual intelligence, these three are still retained as members of the enquirers' class.

THE TOUR.

Along with my wife and child I lately made a tour eastwards and northwards in the district. Owing to the extraordinary inundation this year, I had but few opportunities of preaching. There was no standing ground. Markets were held in the usual places, but here and there people bought and sold in their boats, and the few who came on foot waded to the knees or waist in water. At Magoorah and Jhenidah alone was there dry ground. The latter place is since quite inundated, and the native brethren—who occupy one of the highest sites in the town—report that they are surrounded by water, and that on the highest roads it is knee-deep. Such events, besides the other evils they bring with them, prevent the meeting of our numerous schools, and materially interfere with other evangelistic labours.

THE INUNDATIONS.

The town of Jessore itself is suffering from the inundation. Probably the river has not been so high for a century past. I am not aware that

any great loss of produce has yet been the result around Jessore; but the suffering of the people is very great, and there is no pasture for their cattle. Food is rapidly rising in price.

The mission boat was drawn up on the bank for repairs, and before the necessary planks could be replaced, the river suddenly rose and covered the boat to the windows. There was no place on which she could have been farther drawn up, and so the water has gradually risen over her until she is now almost covered. In two or three months we hope to have her all right again. This mishap confines my labours for the present to the stations, where, however, our daily congregations are unusally large and attentive.

ACKNOWLEDGMENTS.

The annual contributions from various churches and Sunday-schools have reached us; but few of the friends who so help in our efforts vouchsafe even a line to say for what purpose the money is sent, or to whom a letter of acknowledgment is to be addressed. Under such circumstances we cannot send the letters which our kind friends probably expect of us. Such of them as write to me when sending money, will bear witness that they receive a prompt acknowledgment on its coming to hand. Will the others kindly consider that we long as much for home letters, as they do for foreign ones?

A Church in a Sepoy Regiment.

IN the MISSIONARY HERALD for March and April, 1865, we gave a very interesting account of the conversion and labours of Doss Anthravady. This excellent native brother was then acting as pastor of a native Church formed in one of the native regiments of the Indian army. During his recent visit to Pooree, the Rev. G. Kerry met with him, and it will gratify our readers to learn more of his history. Mr. Kerry says:—

Since the beginning of this glorious and interesting work in the regiment one hundred and thirty-five persons, men and women, have been baptized. At the present time there are fifty-five resident members of the Church; the others are either dead or removed elsewhere. But Anthravady regards all who have been at any time united to his Church, wherever they may be living, as still forming part of his flock; and he keeps up as frequent correspondence with them as circumstances admit. Three of the former members of the Church are now engaged in preaching the Gospel, as unpaid labourers in the vineyard of the Lord: one in Madras, where he has a Church of six members; and another at Coconada, with a Church of eighteen members; another brother preaches at Rangoon.

The brethren meet for worship twice on the Sabbath day in a small building within the regimental mess compound, the use of which, through the kindness of the officers, they are allowed to have. During the week two evening services are held in

the regimental lines at the houses of the members of the Church. One, on Tuesday evening, is a "sisters' prayer meeting." Only women are present. The female members of the Church take turns in conducting this meeting, and not only pray, but give exhortations to their sisters present. On Thursday evening, a general cottage prayer-meeting is held, which the brethren take their turn in presiding over. Every night, excepting Thursday, an inquirers' meeting is held: many of the brethren attend to take part in it. Hindoos also come, as well as others: every meeting ends with singing and prayer. Tracts and gospels are freely given to the inquirers, many of whom have been brought to final decision for Christ at these meetings. The Christian women have also shown much zeal in the work of the Lord; and by visiting their heathen neighbours have been the means of leading many to the Saviour.

THEIR CHURCH ORDER.

When one of the Sepoys is converted and baptized, he has in some cases to bear a little persecution from his comrades, who are for a time excited by the event. On one occasion, when a baptism had been appointed, and one of those to be baptized was a soldier of the regiment, some of the Sepoys having learnt the hour at which the baptism was to take place, seized him and locked him up in a room, until the time for his baptism had passed by. Meanwhile, the Church, filled with some anxiety for the safety of their brother, assembled for prayer on his behalf, and whilst thus employed, he walked into their midst unharmed; and the brethren remembered with joy and thankfulness the deliverance of the apostle Peter from imprisonment, and his appearance among his praying brethren and sisters at Jerusalem, as recorded in the Acts of the Apostles. Every convert on being received into the Church is presented with a copy of the New Testament. On the evening of the day of every baptism, a "love-feast" is held, which is prolonged until one o'clock in the morning; the time being spent in singing and prayer, and mutual exhortations and the narration of Christian experience. On the last day of the year it is the custom to hold a "watch night," the services of which are prolonged until the first morning of the new year dawns. The purity of the Church is maintained by the exercise of careful and strict discipline according to the law of Christ; but, happily, hitherto, cases calling for severe discipline have been of very rare occurrence.

SOCIAL INTERCOURSE.

The account which I have thus given of the origin and growth of this Church of Christ, I received direct from Anthravady himself, and wrote down at the time the main facts as he stated them to me. But my story is not yet ended, there yet remains a little to be told of what I saw and heard. Anthravady sent a kind invitation to the missionaries at Cuttack and myself to dine with him, which we very gladly accepted, and did this the more readily because we were promised the pleasure of meeting with

his people afterwards. Our host provided for us a most excellent dinner in the English style. The company comprised four English missionaries, my two Bengali brethren who had accompanied me from Calcutta, one of the deacons of the mission church at Cuttack, and two brethren of the Church in the regiment. We had a truly pleasant season of social intercourse. Soon after eight o'clock in the evening, dinner being ended, the other friends who were expected, began to arrive. We retired to the verandah for a short time, while the large room in which we had dined was prepared for the congregation assembling. The large table was removed, mats were spread on the floor, chairs were placed for the guests, a little table at the end of the room, with Bible and hymn book, served as a pulpit, and all was ready. When we re-entered the room, as interesting and picturesque a congregation was present as I have ever looked upon. Between forty and fifty men sat on the mats on one side of the room, whilst on the other side sat the women, numbering about twenty. All had their hymn books; and soon a sacred song to a cheerful tune was sung—men, women and children joining in the singing with a heartiness and fervour which was refreshing to see and hear. My one cause of regret was, I could not understand the Telugu language in which they sung. But there was no misunderstanding the spirit of it all, and with that I was glad to be in full and entire sympathy. They were praising the Divine Redeemer, ours and theirs. After singing, prayer was offered by the pastor, then followed another hymn which was sung in the same pleasing manner as before. Anthravady now requested me to speak briefly to his people in English, he being my interpreter. I could not refuse such a request. I therefore addressed to them a few words of loving recognition of my newly-met Christian brethren and sisters, and expressed the sincere and deep joy I felt in the exhibition which I witnessed among them of the grace of God, and my hope that with full purpose of heart they would cleave to the Lord. My short address being ended, the Rev. Dr. Buckley followed in the same manner with words of affectionate appreciation of their work and life, encouraging them to continue diligence unto the end. There was then more singing, after which one of the sisters engaged in prayer. The meeting was then concluded with the benediction, pronounced by Anthravady.

REMARKS.

I look back upon this meeting with Anthravady and his little company of attached people with feelings of unmixed pleasure. The remembrance of it fills my heart with hope: it kindles a bright light in the midst of the darkness of despondency and doubt which too often overshadows and envelopes my mind, in relation to the advancement of Christ's kingdom in India; and I think I can see more plainly than ever before, how God may be pleased to accomplish His gracious purpose toward the people of this land, and at the same time terminate many of the controversies and perplexing difficulties regarding methods of mission work which engage the anxious thoughts of many Christian men at the present day. Why may not other Churches of a similarly free and independent order spring up here and there

to witness for Christ and His gospel? Such Churches would rejoice in their freedom, and would be possessed of much more life, and spirit, and power, than belong to most of the Churches connected with the missionary societies which are too often feeble and stagnant. He who has raised up Anthravady to be His instrument for gathering a Church in a Sepoy regiment, can raise up ten thousand Anthravadies throughout India, until in every town and village in the land there shall be found some to hold forth the word of life. May the Lord do this in His own time!

The Gospel in Inagua.

THIS far distant island, with other islands of the Bahamas Group, has long been the scene of the labours of the Rev. W. Littlewood. He is now advancing in years; but his labours have been abundant, and he has been permitted to gather in much fruit into the "garner of the Lord." The Church in Inagua numbers 105 persons. In a recent communication he writes as follows:—

"We are not without tokens of Divine favour, and possibly it is our fault we don't enjoy a greater degree. We had calculated on a falling off of scholars in the Sabbath school, Mr. Darling and family having removed to Nassau at the time the church folk were making an extra effort to get the children into their school by canvassing, giving clothes, &c. A few only left, and some of them have since returned.

"The times here have been very trying, but little work and less money. Yet for all that, every article of food and clothing is enormously dear. Our station's income has consequently fallen off, and the native pastors get but little from their people. Our congregations remain about the same. We had an interesting baptismal service a few weeks ago. More might have been admitted, but caution is needful. We might do better had we more spiritual vitality. I confess that the thirty years of incessant toil in the tropics have tended somewhat to abate the ardour of youth, not that I delight less in my Master's service, but my physical ability is less equal to the strain. My poor wife is quite a martyr to neuralgic affection, but my own health was never better."

Rome and its Environs.

WE have received from the Rev. J. Wall the following interesting records of his labours in and around this ancient seat of Christianity, but so long the throne of superstition and impiety. Every

Christian must rejoice that the power of the Pope is broken, and that evangelic truth finds free entrance into the very heart of the papal system.

"Tuesday, 15th August.—Started with two Roman brethren for Porto d'Anzio, a small city on the Mediterranean, about 25 miles from Albano. I desired to go to this city because many of the ex-soldiers of the Pope have taken up their residence there, and many visit it for the baths.

"The road by which we reached Porto d'Anzio gives an idea of the desolation which the papacy has brought on this province. We went about twenty miles without meeting a single person. The wheat is all gathered into the garner, and the countrymen were occupied in burning the stubble. Flames were rushing across whole fields, birds and animals were escaping from the fire, to be devoured by hawks and falcons hovering above, and when they saw a victim plunging down through the smoke —a fearful picture of the time of tribulation.

"By the wayside we saw an occasional heap of stones with a cross upon it, showing the spot where some poor traveller fell under the stroke of the brigands, who infest the surrounding woods.

"About half way our mule was attacked by a swarm of insects, three or four times as large as the musquito and quite as bloodthirsty. In a short time the poor animal's neck was covered with spots of blood; the number of insects so increased, notwithstanding our efforts to disperse them, we feared the animal might be unable to continue. Shortly after we left the wood and the plague ceased.

DISTRIBUTION OF SCRIPTURES.

"Early the next morning, I began the distribution of the Scriptures in a town, Nettuno, about a mile from Porto d'Anzio. The people received willingly, but it was evident they knew no more of the Scriptures than the Ephesians did of the existence of the Holy Spirit (Act xix. 2). I walked outside the city heavy in heart, and praying to the Lord to show me what to do. Shortly after a man came down the road, to whom I offered a New Testament. He looked at it, and then received it with pleasure. He then told me how much he had wished to possess it, and how he hoped to read it to his fellow-townsmen. I found several interesting cases on my return to Nettuno. Hoping to avoid the noise and bustle of a crowd at Porto d'Anzio, I went with a few copies from shop to shop. In a *caffe* I had an interesting conversation with two gentlemen who professed to receive the Word with joy; they came with me to the inn, and continued with me until I was about to leave. It was soon known that I gave gratis, and the crowd came together. I suspended the distribution and went to breakfast. While eating, I suppose fifty persons came to see me, some few of the well-to-do, some women, and some sailors. When I went out the remaining copies were distributed in a few minutes, and I promised to forward copies to such as would leave their names with a gentleman there who sympathizes fully

with the effort to give God's Word to the people. I have since heard that some few of the Testaments were burnt by the priests in the streets. Another person, a catholic lady, who has read the Scriptures, doubts the truth of that statement, and informs me that the people were reading them in all parts of the city, especially among the sailors on the shore, who were sitting in little groups while one read aloud from the sacred page.

PRIESTLY OPPOSITION.

"Thursday, 17th.—Returned to Albano and preached in the evening. The inspector of the police invited me to his offices, and informed me that the priests were sending round, with a view to gain signatures to a petition to the mayor to send me away from Albano, but that others had resolved to confute their assertions, viz., that I bribe the people, calumniate the priests, and blaspheme against God and Christ.

EVANGELIZATION.

"Friday, at Velletri.—Here there are many readers of the Bible. At night I preached in the Town Hall, which the Syndaco lent for the purpose. Many respectable persons listened to a discourse on the Word of God, and how to read it. I had to thank the Lord for what at the time occasioned me some annoyance. I had arranged for the meeting on the previous Monday, but not receiving the letter, I had to defer my visit. I found that on the day I should have passed along that road, the brigands had been near and had carried back with them to the woods two gentlemen, for whose life they required a ransom of nearly £3000.

"Saturday.—Returned to Albano, and on the Lord's day went early to Rome. Spoke in the morning at worship, and evangelized in the evening.

"Monday, 11 a.m.—Spoke at the United Prayer Meeting, and started afterwards for Viterbo. We arrived at Monte Rosa about half-past eight. This is a small village of 400 or 500 inhabitants, The malaria covers it. I could not find a house to stay at in which the fever was not. At the inn where we were obliged to stay, there were seven or eight cases. The room in which I slept was under the roof, which had been scorched all day by the sun, and over a stable where the heat from the oxen made it like a stove, and where a poor man was lying in the manger delirious with fever. At this inn there was no food to be had, no window that could be opened, no servant to be found, no matches that would light, and we were obliged to beg two or three from a poor man in the road.

SPREAD OF INQUIRY.

"Tuesday, 12th.—Started very early, and passing the mountains, arrived at Viterbo about 4 p.m., a large city fifty miles from Rome.

"Wednesday, 6 a.m.—I went to a shop and offered a Testament, which was refused; the same took place in three or four shops. Though somewhat discouraged, I continued, and the Lord opened the way. In the fourth and fifth shops I gave to several, who received them gladly, and after this I continued to give without any refusals. Two colporteurs,

who were at that time in the city, came to see me, and complained that the distribution would injure the sale. On inquiry I found their sale was most limited, and I gave them a proof that the distribution would rather help than hinder. I had suspended the work for a few minutes while taking breakfast at the *caffé*, and forty or fifty persons were standing round the door. The colporteur said that those outside only wished the book because it was offered without price, and that they would not give a farthing for it. The officers of the army and gentlemen of the city had accepted it with pleasure—such an example always excites the people to obtain it for themselves. We therefore opened the door and let the people in. I then said to one, 'You desire to have the book?' 'Yes.' 'Will you give half a franc for it?' The man pulled out the money and took the book. Others would have bought, but as very many were poor, and *I do not sell*, I told them to find a room for a meeting, and come to hear the Gospel and receive the Scriptures without money. A room was soon found, and the hour fixed. At one o'clock I went to a little room, where I found about thirty men ready to listen. After prayer and a short discourse I entered into conversation with them. All, without exception, declared their desire to become Christians *according to the Gospel*. Not being able to send an evangelist to them, and not expecting to return for some time, I begged them to read at least a chapter every day, and to meet together and read a Gospel or an Epistle at least once a week. The master of the house offered the room for the purpose, and thus they agreed to meet. It seems to me that this is the only way in which the work can be carried on in this province. We have not the means of sending men, and if the means were forthcoming, there are not *the men* to send. After commending them to God and to the Word of His grace, which is able to build them up, I went to another room on the other side of the city, in which about one hundred persons, men and women, were gathered to hear and to receive the Word. Here I repeated what took place in the former meeting, and found the same reception, the same warmth, the same earnest entreaty for my quick return. Each person received a New Testament. Several women conversed freely.

RECEIVING THE SCRIPTURES WITH JOY.

At four p.m., started for Ronciglione, and gave Scriptures by the way to shepherds able to read, and also to a company of soldiers stationed near a wood infested by brigands. The soldiers being sent there during the summer, were thankful to have something to read. We reached Ronciglione at half-past eight, and arranged for a meeting at the inn on the morrow morning. About eighty or ninety were present. When the service was ended they all clapped their hands, and received the Scriptures with great joy. When they went out from the inn, the people seeing such a number, ran to see what might have occasioned it, and being informed, desired to have the Scriptures. At 10 a.m., we started for Rome, and passing Monte Rosa left some few Testaments. Arrived at Rome at half-past eight p.m., and finding some brethren meeting in Via Babbuino, gave them a short account of our journey.

OBSERVATIONS.

"During this visit I was struck with several results which I have long desired to see in Italy.

"1. The people *did something themselves.* Some offered money for scriptures, some found rooms, some called their friends, some offered wine, some helped to keep the crowd back, some asked me to their houses, and others —*all*—asked me come again.

"2. Rooms were found at the shortest possible notice, and in good situations, which in Italy is very difficult, and the Gospel was announced to persons of all classes.

"3. Though they feel it hard to be left without a teacher, it seems the Lord's will that the Churches forming in this province should begin with the study both in public and in private of His Word.

"4. In this way a whole province might be evangelized in a very short space of time by one evangelist, and at a comparatively small expense."

Tidings from Norway.

WE continue to receive interesting accounts of the progress of this mission. The four brethren it was resolved to engage last year, in addition to Mr. Hubert, are now in the field with every appearance of the Divine blessing on their labours. Of the work at Tromsoe, the most northerly town of Europe, under Brother Hansson, Mr. Wiberg sends us the following account from Mr. Larrson's letters.

"I have now to tell you a little of the work of the Lord in this northern region. The Lord continues still to crown our labours with his blessing, especially the labours of brother Ola Hansson, here in the town. There are not long intervals between baptisms, so that we now number ninety members in the church. I cannot as I wish thank my dear Jesus that he so mercifully sent brother Hansson to us. The state of the church is now good, as I hope. As to myself, I have most of my time, been travelling around in the country, preaching the Gospel. Since I wrote you last I have preached sixty-three sermons in the parishes of Karlsoe, Trances, Tromsoe Quœfjorden and Arnon. In Quœfjorden, I baptized three, of whom two have lately been enabled to trust in Christ, and one has belonged to the old dissenters. Here the field is large, but the labourers are few, and many gainsayers. Great ignorance is prevailing among the people. Dear brother, pray for Norway, salute the brethen at Stockholm; and if you write to London, be so kind as to salute the brethren there, from a humble pilgrim here in the far north, who is travelling through this wilderness to the heavenly Zion, hoping to meet them where there will be fulness of joy."

In Memoriam.

OWING to the necessity of going early to press last month, we were unable to notice the decease of our venerable and esteemed friend and colleague the Rev. Dr. Hoby, which took place on the 20th November, 1871, in the 82nd year of his age. With the omission of one year only, Dr. Hoby was a member of the Committee for the long period of fifty-two years. He was elected on the General Committee at the Annual Meeting of the Society, held at Cambridge, on the 7th October, 1819, and was also chosen one of the Central Committee, by which the ordinary business of the Society was transacted. Of the generation immediately succeeding the founders of the Society, among his colleagues may be found the venerated names of F. A. Cox, Gurney, Gutteridge, Robert Hall, Joseph Hughes, Kinghorn, Ryland, Steadman, and Winterbotham. But of them all there remains among us now only one, our aged, but vigorous friend, Mr. James Hobson, of Kettering. Of his other contemporaries on the Committee still living, may be mentioned Mr. John Sheppard, of Frome, who was elected in 1821. From the date of his election, Dr. Hoby took a deep interest and an active share in all the transactions of the Society. He aided it with his counsels during the anxious period of the Serampore controversy, and was among the leaders in the strife that issued in the destruction of slavery in the British Empire. As the friend, and ultimately the biographer of Dr. Yates, and the Rev. W. Pearce, he was in intimate correspondence with the Indian Mission, which enjoyed his deepest sympathy. He entered with intelligence and zeal into the discussion with the British and Foreign Bible Society, and was one of the founders of the Bible Translation Society, the existence of which he regarded as a regretful necessity; one of his last public appearances was in the chair at its Annual Meeting last year.

The cause that he served with his counsels and prayers, he liberally supported with his purse, and as pastor of the Churches at Mazepond (his first pastorate), Weymouth, Zion Chapel, Birmingham, and Henrietta Street, London, he sought to quicken in the hearts of his people the missionary spirit, and led them, by his example, to take an earnest and abiding interest in the progress of the kingdom of God.

Though firm in the utterance and maintenance of his principles, he had a broad and a loving heart for all who loved his Lord and Master. The Evangelical Alliance enjoyed his confidence, and he became from the first one of the most constant in attendance among the members of its Com-

mittee. By all good men he was held in high esteem and warm affection, for the fervour of his piety, the Christian gentleness of his life, the elevation of his prayers, and the nearness to God in which he daily lived.

We part from our friend with deep regret and sorrow; but we can testify of him that he feared God above many. He has been gathered into the garner of the Lord as a shock of corn fully ripe. He served his day and generation according to the will of God, and has fallen asleep in Jesus. "The memory of the just is blessed." E. B. U.

Missionary Notes.

CALCUTTA.—Our esteemed friend, the Rev. Goolzar Shah, announces his safe arrival in Calcutta, on the 26th of October. He received a hearty welcome from the missionaries and the native church, to whom he had already given some of his experiences in England. He was about to prepare lectures on the subject. He found his son very ill, which in some measure shadowed the joy of his return. He expresses himself as deeply grateful for the kindness of friends in this country.

SERAMPORE.—The Rev. Thomas Martin mentions another candidate for baptism at Johnnugger. He is the son of a native Christian, and his coming forward is an indication of the state of things in the village. Between 50 and 60 persons regularly attend the Sunday afternoon service.

BENARES.—The Rev. W. Etherington writes that he was about to visit the towns and villages between Patna and Benares, to attend a mela, and afterwards proceed on a tour in Central India, for the purpose of preaching the gospel. He has just completed an edition of a grammar in Hindi.

CALCUTTA, INTALLY.—On the first Lord's day in September, the Rev. G. Kerry baptized seven persons; two were girls from Mrs. Kerry's school, and another had been a day scholar. There were two more awaiting the sacred rite.

JAMAICA.—We are indebted to the Rev. W. Dendy for the following comparison of the churches and ministers in Jamaica. In 1860, there were 77 churches, and 38 ministers; in 1871, there were 97 churches, and 41 ministers; an increase of 20 churches, and only 3 ministers. He adds, "What is to be done?"

BROWN'S TOWN.—The Rev. John Clark reports the baptism of 49 persons, his daughter being one of the number. Mr. Fuller was present, and effectively addressed the people. At the missionary meetings and services on the Sabbath, the chapel was over-crowded to give a hearty reception to Mr. Fuller.

JERICHO.—The Rev. John Clarke reports that he has lately baptized sixteen persons at this place, and nine at Mount Hermon. The inquirers' classes have also received accessions. He mentions that our venerable friend, the Rev.

W. Dendy, has had a fall from his horse, but hopes that no permanent injury will ensue.

FALMOUTH.—The Rev. John Kingdon informs us that the two churches under his charge are steadily increasing in numbers and in spiritual life. The Sabbath-school is well attended; the day-school has been revived, and a school-house purchased, towards which he is anxious to receive help from friends in this country. For what he has already received he is grateful.

Home Proceedings.

December is not a month during which many meetings are held: the following, however, is the list of them during this month:—

PLACES.	DEPUTATIONS.
Abbey Road, St. John's Wood . .	Dr. Underhill, Rev. C. Bailhache, and Rev. B. Millard.
Abingdon and district . . .	Rev. Hormazdji Pestonji.
Great Grimsby and district. . .	,, A. McKenna.
Leighton Buzzard	,, C. Bailhache.
Sevenoaks	,, J. H. Anderson.
Pembrokeshire	,, G. H. Rouse.
Trowbridge.	,, C. Bailhache.
Waltham Abbey.	,, J. H. Anderson.
Watford	,, B. Millard.

In the list we published last month we regret that two names were omitted: the Rev. J. Bloomfield, and the Rev. G. H. Rouse. Both these gentlemen had rendered us good service in South Wales.

NATIVE PREACHERS' FUND.—The Christmas cards have been posted so as to be placed in the hands of our young friends in good time. They have hitherto done nobly for this object. May their love and zeal abound yet more and more, and be crowned with great success!

MISSIONARY SCENES.—These beautiful cards, ten in number, may be had, price one shilling, by application at the Mission House. They would make excellent New Year's gifts and rewards for Sunday-schools; and, if more generally known, would be very useful. We invite the special attention of the superintendents and teachers of our schools to this announcement.

Valedictory Service.

A LARGELY attended service, to take leave of the Rev. J. G. Gregson, was held on Tuesday evening, the 19th December, at Kent Street Chapel, Portsea. The Rev. F. Trestrail, as Moderator of the South Hampshire Association, occupied the chair. Addresses were delivered by W. Baker, Esq., Mayor of Portsmouth, the Rev. Mr. Knapp, Vicar of St. John's, and several ministers of the town and neighbourhood. All of them expressed great regret at the loss Portsmouth would sustain by the departure of Mr.

Gregson for India. His labours in connection with the Educational Board, of which he was a member, the Temperance question, the City Mission, and Ragged Schools, as well as in his capacity of minister of the Kent Street Congregation and Church, were spoken of with warm affection and appreciation, the congregation especially marking their sense of regard, by a handsome present as a memorial of his services amongst them. Dr. Underhill expressed the feelings of pleasure with which the Committee had accepted the offer of Mr. Gregson's services in the present state of the mission in India.

PRAYER FOR THE MISSION.

In addition to the services suggested in the first page, the Committee invite the friends of the Society in London and its environs, to a special meeting for prayer, to be held in the Library of the Mission House, Castle Street, Holborn on MONDAY MORNING, JANUARY 15TH, AT ELEVEN O'CLOCK.

Departure of Missionaries.

DURING this month, two brethren are expected to sail for the mission field. The Rev. Joseph Gregson, late of Portsea, with his family, will commence his voyage to India on the 10th inst., and the Rev. Joseph Hawkes will proceed, on the 17th, to Hayti. Mr. Gregson will occupy the station at Agra, about to be deprived of the valuable services of the Rev. John Gregson, his cousin, who relinquishes the Mission in order to settle with his family in Australia. While deeply regretting the departure of Mr. John Gregson, the Committee rejoice to be able to supply his place with one so prepared and eminently fitted for the vacated post. For three years, since the death of the lamented Webley, Hayti has been without a missionary. Mr. Hawkes will now resume the interrupted work, for which a residence of some months in France, to acquire a good knowledge of the language, will have qualified him. We commend these esteemed brethren to the prayers and sympathies of the Churches.

Contributions

From November 19th to December 18th, 1871.

W. & O. denotes that the contribution is for *Widows and Orphans*; *N. P.* for *Native Preachers*, *T.* for *Translations*; *S.* for *Schools*.

ANNUAL SUBSCRIPTIONS.

	£	s.	d.
Edwards, Rev. Jas.	3	3	0
Hookway, Mrs. E.	2	0	0
Lee, Mrs. John, Llandisabo, near Ross	2	2	0
Martin, Mrs., Teignmouth	1	5	0
Munns, Mr. G. F.	5	0	0

DONATIONS.

Allen, Mr. T. R., for *W & O*	2	0	0
A Lady, per Rev. W. Sampson	0	10	0
Hillier, Mrs., Stroud	1	0	0
J. F.	100	0	0
March, Rev. S., for *Mr. Jenkins, Morlaix*	1	10	0
Sat bene si sat cito	50	0	0

LEGACIES.

	£	s.	d.
Ball, the late Miss of Florence, by Mr. A. M. Ball, executor	500	0	0

LONDON AND MIDDLESEX.

Abbey-road, St. John's-wood	16	0	0
John-street, Edgware-road	2	0	0
Islington, Salter's Hall Chapel	6	13	2
Do. do., Sunday-school, for *Mr. Sale's School, Barisal*	6	7	6
Vernon Chapel, per Y.M.M.A.	2	14	6
Walworth-road Ladies' Auxiliary	5	0	0
Do. for *Mr. Jordan, India*	5	0	0
West Green	2	14	3

BERKSHIRE.

Blackwater	20	12	3
Wallingford	30	4	9
Do. for *China*	1	11	0
Wantage	19	7	7
Wokingham	27	2	10

BUCKINGHAMSHIRE.

Dinton	5	5	6
Stony Stratford, for *Mr. Fuller, Africa*	0	10	0

CAMBRIDGESHIRE.

Burwell	7	12	3

	£	s.	d.
DERBYSHIRE.			
Chesterfield	4	16	0
DEVONSHIRE.			
Bovey Tracey	6	7	11
Brixham	17	0	8
Budleigh Salterton	1	8	6
Kingskerswell	1	10	0
Ottery St. Mary	1	6	2
Torquay	43	13	9
Ufculme	4	6	1
DORSET.			
Bourton	3	16	2
Poole	4	9	6
DURHAM.			
Jarrow-on-Tyne	2	3	0
ESSEX.			
Braintree	20	0	0
Earls Colne	4	0	0
Langham	7	0	0
GLOUCESTERSHIRE.			
Arlington	2	1	0
Uley	1	0	0
HAMPSHIRE.			
Ashley	1	6	0
Beaulieu	3	5	3
Blackfield	1	1	9
Brockenhurst	2	0	0
Lymington	6	5	0
Portsea Auxiliary, on account by Mr. T. C. Haydon, Treasurer	15	0	0
Poulner	1	5	0
Sway	0	12	0
HEREFORDSHIRE.			
Watford	50	0	0
LANCASHIRE.			
Colne	26	0	0
Coniston	0	19	6
Liverpool—			
Annual Collections	51	19	10
Do. Myrtle-street	66	19	1
Do. do., for *School, Sutcliffe Mount, Jamaica.*	5	0	0
Do. do., for *Calabar Institution, Jamaica*	7	0	0
Do. do., for *Mr. Pegg, Bahamas*	7	10	0
Do. do., for *Mr. Q. W. Thomson, Africa*	2	10	0
Do. Pembroke Chapel, for *Mr. Dendy's School Jamaica*	10	0	0
Do. do., for *Intally School*	10	0	0
Do. Richmond Chapel	52	11	4
Do. Beaufort-street, Welsh	3	14	7
Do. Soho-street	4	6	6
Do. Islington Room	0	4	8
Do. Old Swan do.	4	0	8
Do. Mill-street, do.	0	11	6
	226	8	2
Less expenses, and amount acknowledged before	110	12	0
	115	16	2
LEICESTERSHIRE.			
Foxton	2	15	0
Leicester, Charles-street	47	10	11
NORFOLK.			
Norfolk, on account by Mr. J. J. Colman, M.P., Treasurer	61	13	11
Lynn, Union Church	12	17	4
Shelfanger	1	0	0
NORTHAMPTONSHIRE.			
King's Sutton	1	1	11
Middleton Cheney	6	15	3
Do. for *W & O*	1	10	0
OXFORDSHIRE.			
Banbury	6	6	3
Bloxham	1	16	1
Charlbury	3	12	7
Chipping Norton	18	0	0
SHROPSHIRE.			
Shrewsbury, Wyle Cop.	2	16	1
STAFFORDSHIRE.			
Stafford	4	7	4
West Bromwich	15	0	0
Wolverhampton	14	6	5
SUFFOLK.			
Suffolk, on account, by Mr. S. H. Cowell, Treasurer	50	0	0
SUSSEX.			
Brighton, Bond St.	15	4	10
WILTSHIRE.			
Downton	60	7	2
Trowbridge	25	0	0
Warminster	2	18	8
WORCESTERSHIRE.			
Upton-on-Severn	1	0	0
YORKSHIRE.			
Bramley	10	0	0
Leeds district balance	0	4	7
Lockwood	21	12	11
Salendine Nook	5	3	4
Scarboro' Albermarle Church	0	15	0
Sheffield, Townhead-street	7	14	4
Do. Glossop-road	27	5	8

NORTH WALES.

DENBIGHSHIRE.			
Wrexham	5	0	0

SOUTH WALES.

MONMOUTHSHIRE.			
Abergavenny, Lion-street	17	9	7
Do. Frogmore-street	18	11	4
Llanfihangel Ystrad	1	0	0
Pontypool, Crane-street	10	15	0
PEMBROKESHIRE.			
Narberth	54	13	6
Pembroke Dock, Bethany	6	6	10

SCOTLAND.

Glasgow, North Frederick-street	2	1	4
Do. for *Native Schools, India*	2	1	4

FOREIGN.

FRANCE.			
Angers—			
A few Friends of the Baptist Church, per Rev. A. Martin, for *Hayti*	1	0	0

JAMAICA SPECIAL FUND.

Alexander, Mr. G. W., per Treasurer	52	10	0

SPECIAL CONTRIBUTIONS FOR ITALIAN MISSION.

Manchester—			
Collected by Mrs. J. Bury.			
Chenery, Rev. R.	1	0	0
Dawson, Mr. Thomas	0	10	6
McLaren, Rev. A., B.A.	0	10	0
Under 10s.	0	9	0
Wrexham—			
Jones, Mr. S.	1	0	0

Mr. Wall also requests us to acknowledge the following donations which he has received:—

A Friend, 100 francs.
A Friend, per Rev. F. Tucker, B.A., 25 francs.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D., Secretary, at the Mission House, Castle Street, Holborn, LONDON. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s 54, Lombard Street, to the account of the Treasurer.

THE CHRONICLE

OF THE

British and Irish Baptist Home Mission.

JANUARY, 1872.

The New Year, and what it brings.

As usual, the new year brings with it new blessings, new obligations, and new hopes. Another page in the book of our life has been filled, and a fresh leaf opens. There is much to regret in relation to the old, of opportunities lost or misused; but it is far better to profit from these in the future, than to indulge in self-reproach. Some warm friends and liberal supporters of the mission, have gone to their rest. We missed from our annual meetings the pleasant faces and the judicious counsel of several who have been long identified with our work. The Master had need of them elsewhere, and these good soldiers fell out of the ranks, and were taken home in triumph. On the other hand, we have cause for thankfulness when we reflect on the watchful care which Divine Providence has exercised over our missionary brethren. Their numbers have not been thinned by death, nor have their labours been seriously interrupted by sickness. There is little that is new, and nothing that is startling, to relate in connection with their work. They have been plodding on, labouring in season and out of season, reaping some fruit, and waiting for more. New stations have been adopted, new chapels opened, and new churches formed. We have now seventy-three brethren in connection with the mission, which is the largest number it has ever had—at one time—since its formation. We venture to think that the CHRONICLE for the past year has equalled, in real and enduring interest, any accounts of missionary work that have been published during the same period. And it affords us no small gratification to receive from time to time, letters testifying to the satisfaction which is felt in our little periodical as a medium of information in relation to British missionary effort. *It would increase our pleasure if all our brethren in the ministry would give it a place in their monthly missionary prayer-meetings.* We think their people would like to hear of what is done for the evangelisation of *Home*, as well as of foreign lands. As the year opens,

new applications for assistance perplex the Committee; but unless the Churches help to a greater extent than they have hitherto done, ***hardly one new case can be taken up.*** We sincerely hope this appeal will elicit a speedy response, and thus not only relieve the Committee of their anxiety with regard to existing claims, but enable them to enlarge their efforts.

The approaching Irish Educational Struggle.

When the Roman Catholic Emancipation Act passed through the Imperial Parliament, more than forty years ago, O'Connell said Ireland had obtained all she wanted. Fifteen or sixteen years later, she made a heavy demand for Maynooth College. This was the great cry of the time. If that was conceded, she would be content. The concession was made, and Maynooth got £26,000 a-year instead of £10,000, as heretofore. Time rolled on, and it was found that the list of Irish grievances was by no means exhausted. The agitators demanded the repeal of the Legislative Union, and the assembling of an Irish Parliament on College Green. "Repeal" rang through the land, from Cape Clear to the Giant's Causeway, but the movement resulted in a complete failure.

A few years since came the Fenian Conspiracy, then the great movement for the separation of Church and State, and a reform of the Land Laws. We know the result. Ireland is still surging to and fro with excitement. Her present demands are—*Home Rule*, and *Denominational Education.* In relation to the latter, we are doubtless on the eve of a terrible struggle with the Irish priesthood, and their followers. They have taken a bold stand. It is in no equivocal or timid language, that they publish their demands. The Church is to be the sole educator. Everything is to receive the impress of the priestly mind, and all instruction is to be rendered subservient to a single end —the complete subordination of the Irish people to the authority of the Church. One would imagine that under the present system, the Church has all the liberty it wants. In schools that are under Roman Catholic patronage, the Commissioners leave the religious education of the children to their spiritual instructors. No formula is prescribed. At stated times, they are free to teach any catechism they please, no man forbidding them. In some localities they have far more license than the authors of the Irish national system ever intended.

Mr. Henry, of Belfast, says, that in one convent school which he visited, he found "280 pupils under the teaching of the *Sisters of St. Mary, habited in*

the dress of their order, with crosses dangling from their necks. And these "sisters" are *paid teachers of the National Board.*"

Referring to another place, Mr. Henry says :—

"The Christian brothers and nuns have now almost the whole education of the place in their hands. Three national schools, under lay teachers, have been broken up, and the children transferred to their new masters. One of the national school-houses, I was told, *had been taken possession of by the 'brothers,' and the maps, books, &c., of the National Board put into a cart, and emptied out on the public street before the door of the Government Inspector.* The matter was reported to the Commissioners of Education, but *no notice was taken of it*, and the 'brothers' still hold the school-house."

When we consider the pronounced sympathy of men in the highest places of the State, with the demands of the priesthood, it is not to be wondered at that no notice was taken of this outrage. The Commissioners are powerless. It is said that the British Parliament having conceded denominational education in England, cannot consistently deny it to Ireland. Our answer to this is, that two wrongs cannot make a right. If Roman Catholic *parents* think proper to hand over the entire education of their children to the priests, no one has any right to interfere; but it is quite another thing to ask the country to pay for what, in reality, is not education at all. Some parents, whose children attend the schools of the "brothers," complain that they are not educated, "only taught to say their prayers, which they say they can learn as well at home." Such a system, if carried out, must prove most disastrous to the future intellectual, social, and religious life of Ireland; and the Prime Minister—be he Liberal or Conservative—who should venture to play into the hands of the Irish hierarchy on this subject, would inflict a heavy blow on Ireland, and retard her progress in all that contributes to the real greatness and stability of a nation, for generations to come. The recent utterances of one cabinet minister are somewhat disquieting, and tend to awaken grave suspicions as to the intentions of the Government. The friends of unsectarian education have need to be on the alert, and ready for concerted action the moment that any policy is indicated, which is hostile to religious freedom.

[The letters from the missionaries had not come to hand at the time of the CHRONICLE going to press.

Contributions from November 20th to December 21st, 1871.

	£	s.	d.
London.—Finchley, Rev. James Edwards	2	2	0
Messrs. C. G. Searle & Son	2	2	0
Upper Holloway, by Mr. H. E. Pakeman	1	2	6
Bedfordshire—Leighton Buzzard, Hockliffe Road, by Mr. J. Purser, Sunday-school	0	8	4
Dunstable, Collections	4	18	3
Collected by Mrs. Joseph Gutteridge	2	9	0
Ditto by Miss Ridgeway	1	0	0
Mrs. Joseph Osborn, moiety of weekly offerings	0	3	4
Subscriptions	5	10	0
—14 0 7			
Houghton Regis, collections	4	6	0
Subscriptions	3	16	6
—8 2 6			
Berkshire—Wallingford, Subscriptions	4	4	0
Buckinghamshire—By Mr. W. Clarke, Haddenham Sunday-School	0	8	3
Stoney Stratford, by Rev. J. Harrison, Sunday-school	0	10	0
Essex—Harlow, by Rev. F. Edwards, B.A., collections	5	14	0
Saffron Walden, collections	3	1	4
Subscriptions	2	3	0
—5 4 4			
Devonshire—Chudleigh, Rev. W. Doke	0	10	0
Durham—Jarrow, by Mr. H. Adams, Sunday-school	0	5	0
Gloucestershire—By Rev. W. Jackson, Cheltenham, subscriptions	0	5	0
Gloucester, by Mr. Joseph Sims, collections	9	8	6
Lydbrook, by Rev. M. S. Ridley	1	1	0
Ruardean Hill, by Mr. Thomas Jones, Sunday-school	0	3	6
Herefordshire—(Gloucestershire Association) Peterchurch, by Rev. M. S. Ridley, contributions	2	1	1
Hertfordshire—St. Albans, by Mr. Joseph Wiles, collections	6	15	2
Subscriptions	3	0	0
—9 15 2			
Lancashire—Birkenhead, subscriptions	0	15	0
Bacup (Ebenezer) balance of Church vote	3	0	0
Bootle, subscriptions	3	17	6
Liverpool, ditto	7	11	0
Manchester, ditto	16	4	6
Wigan, ditto	1	10	0
Monmouthshire—By Rev. M. S. Ridley, Monmouth	1	10	0
Tredegar, Shiloh, Welsh Baptist Church, by Mr. John Lewis, Sunday-school	0	9	0
Norfolk—Shelfanger, Mr. T. H. Sparham	0	10	0
Worstead, by Rev. W. H. Payne, collections	1	12	8
Subscriptions	3	16	6
—5 9 2			
Rutlandshire—Oakham, by Mr. G. Smith, Sunday-school	0	11	3
Somersetshire—By Mr. J. W. Sully, collections	3	6	8
Subscription, Mr. J. W. Sully	5	0	0
—8 6 8			
Suffolk—Halesworth, Legacy from the late Mr. W. J. Carr	19	10	0
Sussex—Brighton, By Rev. J. Glaskin, Bond Street, Miss Scutt	0	5	0
Warwickshire—Birmingham, by Mr. A. W. Oakley, Bond Street, Sunday-sch.	0	3	2
Worcestershire—Upton-on-Severn, Rev. J. Dunckley	0	10	0
Yorkshire—Barnsley, by Mr. W. Batty, Sunday-school	0	5	0
Bramley, by Mr. Joshua Tate, Sunday-school	0	15	9
Lindley, Huddersfield, by Mr. Thomas Hall, Sunday-school	0	8	1
Scotland—Edinburgh, by Mr. James Thyne, balance of collection, Bristo Street	1	0	0
Ireland—Carrickfergus, by Rev. W. Hamilton	1	0	0
Grange Corner, by Mr. H. M'Mullin	5	0	0
Jersey—St. Heller, by Mr. J. T. Humby, Grove Street Chapel, contributions	10	0	0
Sunday-school, Grove Street	1	10	0
—11 10 0			
America—New York Pastors' Conference by Rev. Christopher Rhodes	128	6	2
Southern Baptist Convention, by the Rev. James B. Taylor	17	17	1

The Committee acknowledges with thanks, a Box of Clothes for Mr. Rock, of Ballymena, from Mrs. Aldis and friends at Hitchin.

The Sunday-school subscription from Bath, inserted in the December *Chronicle*, should have been £1 instead of £1 7s.

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by G. B. Woolley, Esq., Treasurer, and by Mr. Kirtland, Secretary, at the Mission House, Castle Street, Holborn, London, E.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard Street, London.

THE

BAPTIST MAGAZINE.

FEBRUARY, 1872.

On Pleasing Ourselves.

BY THE REV. T. M. MORRIS, IPSWICH.

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not Himself."—Rom. xv. 1—3.

TO PLEASE ONE'S SELF! This surely is not a very lofty or laudable object of ambition, yet this is that which nearly everyone is trying to do, which, however, very few succeed in doing. We should scarcely expose ourselves to the charge of exaggeration if we were to say that the "mass and multitude" of human-kind are engaged in a laborious but ill-requited attempt to please themselves. With a great variety of method, going forth in almost every conceivable direction, they are busy in the same unavailing pursuit. With such, every line of life centres in self. The final issue and outcome aimed at in all practical endeavour is self-gratification. They never look beyond—they never rise above self: their only fixed principle is a settled determination to please themselves.

Since, then, we may not unfairly regard *self-gratification*, in some one or other of its many forms, as the great object of human desire and pursuit, it will not be out of place for us to consider what, it is to be feared, receives too little consideration—the great subject of pleasing one's self.

This is a matter which receives large and varied treatment in the Scriptures, both of the Old and New Testament; and in the Epistles of the New Testament especially, we are taught that that selfish desire or determination to please

one's self, which is productive of so much ill-feeling and misery in the world, may, and not unfrequently does, prove a most fruitful root of bitterness within what should be the sacred and peaceful enclosure of the Christian Church. Human nature repeats itself; and the Apostolic admonitions, in reference to this most common and mischievous tendency, which were necessary more than eighteen hundred years ago, are not less needful to-day.

We see by a glance at the context that it is with a particular expression of this tendency to please ourselves, that the Apostle here deals. In reading this, and the other Epistles of Paul, we should bear in mind that they were all written with a special purpose, and deal with problems which were, at that time, demanding solution in almost every Christian community. When these letters were written, in the great centres of ancient civilization at least, Christianity was just beginning to attract attention to itself. Looking at what they accounted a novel and rising heresy, men were beginning to ask what this thing might mean, and whereunto it would grow. All converts to Christianity at that time, passed over immediately from Heathenism or Judaism to the New Faith, and had to pursue their Christian course in the midst of a Jewish or heathen population. This being the case, we can easily understand that many very difficult and delicate questions would arise as to the proper regulation of Christian life. Obliged to sustain manifold, and sometimes very intimate relations to the heathen on the one hand, and the Jews on the other, it must have been often very difficult for them to determine what position they should occupy,—what attitude they should maintain as believers in the Lord Jesus Christ; and we cannot but notice how largely the Epistles of Paul are occupied with questions arising out of the peculiar circumstances in which many of the primitive Christians were placed.

In the latter part of this Epistle to the Romans we see the Apostle dealing with such questions. The Church in Rome was made up partly of converts from Judaism, and partly of converts from Heathenism, and considerable differences of opinion prevailed among them as to the observance or non-observance of certain days, and as to the eating or abstaining from meat which had been offered to idols. The different views taken of these subjects gave rise to vexatious and painful controversies, and to much bitterness of spirit, which found expression in the intemperate and uncharitable judgments which those, who thus differed among themselves, pronounced upon one another. An appeal of a public or private kind had been probably made to the Apostle Paul, and he here acts the part of a peacemaker, he here seeks to reconcile—to bring together—those who so seriously differed. He does this, not by laying down a number of minute rules for the guidance of Christian life in the particular instances referred to—he adopts a much

simpler, and more effective method, he reminds them of certain great general principles, which fully recognized, and faithfully carried out, would prove sufficient for the regulation of all Christian life.

He insists on the great principle that in all matters of religious observance, every man is a law to himself. "To his own master he standeth or falleth." By the light which he possesses he must walk.

The Apostle's own example is very instructive. When we look to him we see an enlightened and broad-minded Christian man of independent spirit,—one who could maintain his own ground, though he stood alone, and enjoy in full measure that liberty wherewith Christ had made him free. The requirements of the Jewish ritual pressed upon him with no force of obligation. He could eat meat which had been offered to an idol—he could eat it even in the temple of idolatry, for in his esteem the idol itself was nothing. He could do this and many other things which his weaker brethren could not do,—for he was fully persuaded in his own mind that the kingdom of God consisted not in meat or in drink—in any outward or ritualistic observance, but in righteousness, and peace, and joy in the Holy Ghost.

But while the Apostle occupied this high vantage ground, in respect of ceremonialism, he was very careful and tender in dealing with the scrupulosities of those who differed from him; careful lest in the exercise of his liberty he should offend them—cause them to stumble. Very candidly—very simply does he deal with those complicated cases of conscience which were so continually arising out of the peculiar circumstances of the Church of that period. "Let every man," this is his advice, "let every man be fully persuaded in his own mind—let him act up to the light he has, be it great or small,—always turning towards the light, seeking to get as much light as possible: at the same time let him maintain and manifest a spirit of charity in reference to those who may differ from him, believing that 'he that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks: and he that eateth not, to the Lord he eateth not, and giveth God thanks .... Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way.'"

This, then, is the position of the Apostle: "Be fully persuaded in your own mind, be not moved about by every shifting wind of opinion—have your opinion and hold it. But do not always stand on your rights, be not careful to assert to the full even your Christian liberty—know when and where to yield; know when and where to be firm and uncompliant. 'We then that are strong (let this be the rule in all such matters) ought to bear the infirmities of the weak, and not

to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not Himself.'"

Such, briefly stated, seems to be the rule which the Apostle laid down for the guidance of these Christians in Rome, and we cannot but feel that he here gives utterance to an unchanging law of Christian life, to which we are called—in this later age, and these very different circumstances—to profess subjection.

Let us then look at this general question of *pleasing ourselves*; inquiring—

I. IN WHAT RESPECTS WE OUGHT NOT TO SEEK TO PLEASE OURSELVES.

II. IN WHAT RESPECTS, AND TO WHAT EXTENT, WE MAY SEEK TO PLEASE OURSELVES.

I. Our first inquiry is, IN WHAT RESPECTS OUGHT WE NOT TO SEEK TO PLEASE OURSELVES? With whatever limitations we may understand the prohibition,—and there are some necessary limitations to be observed,—we cannot but gather from the teaching of the Apostle, and, indeed, from the general tenor of Scripture, that in certain respects we ought not to seek, we ought not even to desire to please ourselves.

The principle which is here laid down differs very widely from that which is ordinarily recognized among many. We have a complete inversion of the commonly prevailing opinion. There are many who are always, and avowedly, seeking to please themselves. It is a fact which they make no secret of, upon which they seek to throw no disguise. They have no loftier aim, no worthier ambition. They seem to think that the great end of existence is answered, if they can but do as they like—do as they please. All the circumstances of life are ordered, all the relations of life determined with a view to one end—that they may please themselves. In their selfish endeavour to secure this result, they never pause to consider the feelings or scruples, the interests or rights of others; they never pause to inquire what in all this may be the pleasure of God. It is enough if they can but please themselves.

There are others who seek the same end, but in a more indirect and circuitous way. They are men-pleasers. They seem sedulously to court the approval, and carefully to consult the feelings and wishes of others in whatever they do. But in all this professed regard for others, we can distinguish a selfish purpose; such mean—though they do not distinctly avow their intention—sooner or later to please themselves.

Without descending to the consideration of minute details, let us note a few particular cases in which we should not seek to please ourselves.

We ought not to seek, we ought not to desire to please ourselves in any instance in which self-gratification would be inconsistent with the will—the Word—the honour of God. With a presumptuous disregard of Divine authority, Satan and the rebel angels sought to please themselves, and

the result was their ignominious ejection from the courts of heaven. Our first parents sought to please themselves, setting at nought the express prohibition of their Maker; and we know how they not only ruined themselves, but entailed upon their descendants a sad inheritance of woe. From that time to this, men have been seeking to please themselves, and in doing so have despised the rule, and defied the authority of heaven. The drunkard is seeking to please himself by means of brutal excess; the voluptuary by criminal indulgence; the ambitious man by climbing some dizzy height of popular distinction; the covetous man by accumulating around himself heaps of perishable treasure; the worldling by surrounding himself with the gaieties and excitements of so-called "life." With no reference to God,—perhaps with an openly expressed defiance of Him,—such are seeking to please themselves in a way that they ought not,—the result being disappointment here, and not unfrequently, it is to be feared, perdition hereafter.

We ought not to seek to please ourselves, when the self-gratification towards which we reach is inconsistent with the claims of our higher—our spiritual nature. We will not now speak of those grosser forms of self-indulgence, which are manifestly inconsistent with the very idea of a moral and religious life, and which are exposed to the opprobrium of men, as well as the condemnation of God. Besides these, there are certain reputable modes of life, against the ordinary, if not the inevitable influence of which we should be sedulously on our guard.

Take, as an example, the common ambition of becoming rich. How many are there, the great object of whose life is to accumulate! They do nothing which exposes them to the censure of their fellow men,—indeed, their love of money is accounted a virtue rather than a vice. There is no more reputable occupation in this world than money-getting. Every one speaks well of a man if he only prosper in this respect. Yet how many are there, who, in their eagerness to appropriate the wealth of this world, wrong their own souls! We know that the possession of great wealth may consist with the manifestation of a high-toned piety. We have had some conspicuous examples of this; but they have been few and far between. God's people, as a rule, have not been distinguished by the possession of worldly wealth. They have been the poor of this world, rich in faith and heirs of the kingdom. From more than one declaration of our Saviour we gather that the rich experience special difficulties in maintaining a religious life; and we are told by the apostle that "they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." A man who proposes to please himself in this direction,—who makes up his mind to get rich,—may succeed in acquiring wealth, but his very success will be associated with disappointment and loss,—he will pierce himself through with many sorrows.

They do not well who, in seeking to please themselves, do not look beyond or above mere self-gratification. Their lives may be outwardly of the most decent and reputable kind. There is nothing to violate the ordinary sense of propriety. The great blot is selfishness. The one aim is to secure as large an amount as possible of personal ease, comfort, enjoyment, —there is no thought which travels beyond these things. They are "lovers of pleasure, rather than lovers of God"; "they mind earthly things." It is sad to think how many there are who live, having no nobler ambition than to please themselves,—who can look over a long and materially prosperous career without being able to point to one single thing which was done with the intention of serving men or glorifying God. No one ought thus to seek to please himself.

We are not to please ourselves at the expense of others. We are not to please ourselves where we run the risk of making others suffer loss. The reference here, of course, is a special one—to the relations we sustain to Christian brethren within the Church. We feel that we have a perfect right to do a certain thing; we could do it without any scruple, without any misgiving, without suffering any loss; and even, it is possible, with some advantage to ourselves; but there are others who not only could not do that thing themselves, but they are so weak that they could not see us do it without becoming unsettled in mind and faith. Well, what, under such circumstances, is our duty? We are not to please ourselves, but to please our weaker brethren for their good to edification.

We have here, however, not only a special reference, but the statement of a general principle which admits of universal application,—a principle which reverses the world's judgment, and condemns the world's practice. In the world the rule is,—with certain necessary limitations,—Let every one please himself. When we come to the Gospel we meet with a higher rule of life: we are not to please ourselves, but others,—our neighbour, our brother—and in doing this we are to seek to please God. This duty we have commended to us by the example of Christ, who pleased not Himself. If anyone had a right to please himself it was Christ; if anyone were able to please himself it was Christ. Yet even Christ pleased not Himself. He came not to do His own will, but the will of His Father, who bore this testimony concerning Him: "This is my beloved Son, in whom I am well pleased." In all that Christ did He considered us. Throughout the whole of His earthly ministry we never see Him seeking to please Himself. He went about doing good; He lived among men as one that served, and that He might render to us the most effectual of all services, He did not shrink from the pain and shame of the cross. In all this He has left us an example that we should follow in His steps. The great thing for us is to cultivate an unselfish, Christ-like spirit, not pleasing

ourselves, but seeking to please others, and so to please God. If, in trying to please others, we keep well before us the example of Christ, we shall learn the important lesson that we are not to seek to please others, where this can only be done by weak or sinful compliance. The rule is a plain one: "Let everyone of us please his neighbour for his good to edification." If we remember this rule, we shall not, in our intercourse with men, conform our practice to that of some foolish parents, who are so intent on pleasing their children that they spoil them.

II. Our next inquiry is this: IN WHAT RESPECTS, AND TO WHAT EXTENT MAY WE PLEASE OURSELVES? As it is evident that there are certain forms of self-gratification which we should not even seek to realize, so it is plain there are others which we may quite legitimately desire and aim at. When we are taught that we should not please ourselves, it means that we should not do so in neglect or defiance of God's will—that we should not do so where self-gratification involves the subordination and depression of our higher and better nature—that we should not do so where our pleasure is to be obtained at the cost of another's pain or loss. We are nowhere taught in Scripture that in an ascetic spirit, we are to deny ourselves all pleasure in life, that we are scrupulously to abstain from whatever can afford us gratification.

"Religion never was designed
To make our pleasures less."

Religion teaches us that the truest self-gratification is that which comes to us not as the result of self-seeking, but as associated with a self-denying attempt to please and serve others, and so to please and serve God.

The cry of the world is, Whom should we seek to please, if not ourselves? The utterance of Divine wisdom is, Seek to please others—seek to please God, and then you will please yourselves without seeking. Without self-denial no man can attain to self-gratification; and it may be boldly and broadly affirmed that no one ever yet pleased himself, who did not please God first.

One of the lying sophistries of Satan is, that religion lays its ban on pleasure; whereas it only calls us off from the false, delusive, disappointing pleasures of sin and worldliness, and urges us to seek after true blessedness, and to seek after it in the right way.

We see men blindly groping about the world for what they cannot find; we hear them uttering the old, plaintive, almost despairing cry, "Who will show us any good?" We need not ask who they are that thus speak. They may be rich and noble, having all the material of enjoyment at their disposal—wealth, and all that wealth can purchase—power, and all the obsequious attendance that power can command; or they may be at the other extremity of the social scale. But, however they differ in other respects, they agree in this—they are dissatisfied—they have not what they want—they have not succeeded in pleasing themselves

—they, with all their getting, have not what can be rightly spoken of as *good*.

The Gospel comes to men who are thus vainly attempting to please themselves, and not only tells them that they should not do this, but convinces them that they cannot. This conviction is the commencement of a better life. As long as anyone believes that earth will afford what he wants, he will never look to heaven. Man will never cease from his unavailing labour of hewing out for himself broken cisterns, till he is convinced that they will hold no water. So long as anyone indulges the fancy that he can please himself—so long will he try to do so. The very first work of God's grace, then, is to convince the sinner that this is impossible, and that same grace teaches us that the rest, the peace, the pleasure, which have been vainly sought elsewhere, are to be found in Christ. Let anyone seek to please himself,—walking according to the desires and imaginations of his own heart,—the result will be certainly disappointment, perhaps death. Let anyone, in God's own way, try to please God, and he will please himself without trying. LET US THEN "NOT PLEASE OURSELVES. LET EVERY ONE OF US PLEASE HIS NEIGHBOUR, FOR HIS GOOD TO EDIFICATION. FOR EVEN CHRIST PLEASED NOT HIMSELF."

The Early Christians of the Black Sea.

MANY of our readers have a vivid recollection of the Crimean war—of "the Alma," "Balaclava," "Inkermann," and the strong "Sebastopol;" but not so many of them are aware that the neighbourhood of the Crimea connects itself with the New Testament and the early annals of the Christian Church.

The destruction of the Turkish fleet at Sinope was one of the causes of the Russian war, and Sinope is in the district, (or near to it,) of which we wish to speak—namely, the southern shores of the Black Sea. In the Acts of the Apostles, ii. 9, "PONTUS" is spoken of; from which some of the "devout Jews" had come to Jerusalem, and witnessed the wonders of the day of Pentecost. "Pontus" was a portion of the southern shores of the Euxine, or Black Sea, and was so called from its situation, "pontus" being one of the Greek words for sea. We learn from Acts xviii. 2, that the good Aquila, the devoted friend of Apollos and St. Paul, was "born in Pontus." Not much is known concerning its ancient condition. "The one great brilliant passage of its history is the life of the great Mithridates; but this is also the period of its coming under the sway of Rome. Mithridates was defeated by Pompey, and the western part of his dominions was incorporated with the province of Bythinia, while the rest was divided for a considerable time among

various chieftains. Under Nero the whole region was made a Roman province, bearing the name of Pontus. The last of the petty monarchs of the district was Polemo II., who married Berenice, the great-granddaughter of Herod the Great. She was probably with Polemo when St. Paul was travelling in this neighbourhood about the year 52. He saw her afterwards at Cæsarea, about the year 60, with her brother, Agrippa II." Pontus is also immortalised in sacred history as the dwelling-place of some of the early Christians, to whom St. Peter was inspired to address his first Epistle: "Peter, an Apostle of Jesus Christ, to the strangers scattered throughout Pontus," &c. It is uncertain in what sense the Apostle terms these Christians "*strangers*," whether in a geographical or spiritual sense; if in the former sense, the Apostle means that they were Jews dwelling in a foreign land—"the dispersed among the Gentiles;" if in the latter sense, the word was applicable to them as to all Christians. "We are pilgrims and strangers upon the earth"—

> "Heaven is our *fatherland*,
> Heaven is our home."

The Apostle penned his Epistle to these Christians in all probability between the years 50 and 60; and at the time he wrote they were exposed to some especial troubles—they were "in heaviness through manifold trials." These trials, most likely, were severe persecutions, which they were exposed to as Christians, through the cruelty of their pagan rulers. When we bear in mind that the district in which these Christians lived became a Roman province in the reign of the cruel Emperor Nero, we naturally conclude that one of the first proofs he gave them of his imperial sway was felt in the persecuting edicts which he issued against their religion; thus, while the Apostles Peter and Paul (according to tradition) were destroyed by Nero at Rome, the seat of Government, his cruelty was felt even on the distant shores of the Black Sea. But while this evil man was, by his crimes, preparing himself for a miserable death, St. Peter could say to the persecuted ones in Pontus, "The trial of your faith will be found unto praise and honour and glory at the appearing of Jesus Christ; whom not having seen, ye love; in whom, though ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." They "died in faith," and multitudes of others arose to be "baptized for the dead." About forty years after St. Peter's death, Pliny the younger was Governor of Pontus and the neighbouring district, in the reign of the Emperor Trajan. A very remarkable letter is still in existence, addressed to the Emperor, which is of the utmost value as a truthful testimony to the prevalence of Christianity in the district of which he was the ruler. The letter is comparatively long; but as some of our readers have not before seen it, we will quote it entire:—

"Pliny to the Emperor Trajan.—It is a rule, Sir, which I inviolably observe, to refer myself to you in all my doubts; for who is more capable of removing my scruples, or informing my ignorance? Having never been present at any trials concerning those who profess Christianity, I am unacquainted not only with the nature of their crimes, or the measure of their punishment; but how far it is proper to enter into an examination concerning them. Whether, therefore, any difference is usually made with respect to the ages of the guilty, or no distinction is to

be observed between the young and the adult; whether repentance entitles them to a pardon; or if a man has been once a Christian, it avails nothing to desist from his error; whether the very profession of Christianity, unattended with any criminal act, or only the crimes themselves inherent in the profession, are punishable; on all these points I am greatly doubtful. In the meanwhile, the method I have observed towards those who have been brought before me as Christians, is this: I interrogated them whether they were Christians; if they confessed, I repeated the question twice again, adding threats at the same time; when, if they still persevered, I ordered them to be immediately punished; for I was persuaded whatever the nature of their opinions might be, a contumacious and inflexible obstinacy certainly deserved correction. There were others also brought before me possessed with the same infatuation, but being citizens of Rome, I directed them to be carried thither. But this crime spreading (as is usually the case) while it was actually under prosecution, several instances of the same nature occurred; an information was presented to me without any name subscribed, containing a charge against several persons, who upon examination denied they were Christians, or ever had been so. They repeated after me an invocation to the gods, and offered religious rites, with wine and frankincense, before your statue (which for the purpose I had ordered to be brought together with those of the gods), and even reviled the name of Christ: whereas there is no forcing, it is said, those who are really Christians into a compliance with any of these articles. I thought proper, therefore, to discharge them. Some among those who were accused by a witness in person, at first confessed themselves Christians, but immediately after denied it; while the rest avowed, indeed, that they had been of that number formerly, but had now (some above three, others more, and a few above twenty years ago) forsaken that error. They all worshipped your statue and the images of the gods, throwing out imprecations at the same time against the name of Christ. They affirmed, the whole of their guilt or their error was that they met on a certain stated day before it was light, and addressed themselves in a form of prayer to Christ, as to some God; binding themselves by a solemn oath, not for the purposes of any wicked design, but never to commit any fraud, theft, or adultery; never to falsify their word, nor deny a trust when they should be called upon to deliver it up; after which it was their custom to separate, and then reassemble, to eat in common a harmless meal. From this custom, however, they desisted after the publication of my edict, by which, according to your orders, I forbade the meeting of any assemblies. After receiving this account, I judged it so much the more necessary to endeavour to extort the real truth, by putting two female slaves to the torture, who were said to administer in their religious functions; but I could discover nothing more than an absurd and excessive superstition. I thought proper, therefore, to adjourn all farther proceedings in this affair, in order to consult with you; for it appears to be a matter highly deserving your consideration, more especially as great numbers must be involved in the danger of these prosecutions, this inquiry having already extended, and being still likely to extend, to persons of all ranks and ages, and even of both sexes. For this contagious superstition is not confined to the cities

only, but has spread its infection among the country villages. Nevertheless, it still seems impossible to remedy this evil and restrain its progress. The temples, at least, which were once almost deserted, begin now to be frequented; and the sacred solemnities, after a long intermission, are again revived; while there is a general demand for the victims, which for some time past have met with but few purchasers. From hence it is easy to imagine what numbers might be reclaimed from this error, if a pardon were granted to those who shall repent."

The great value of this celebrated letter is evident to every thoughtful person. It demonstrates such facts as the following: First, that *many Christians* existed at the end of the first century in the remotest districts of the Roman Empire. Of course the Acts of the Apostles and the Inspired Epistles declare this to be so; and here is Pliny's letter, written within forty years of the death of most of the Apostles, unintentionally yet strangely corroborating the New Testament history. "Great numbers (he says) are involved in the danger of these prosecutions, this inquiry having already extended, and being still likely to extend, to persons of all ranks and ages, and even to both sexes. For this contagious superstition is not confined to the cities only, but has spread its infection among the country villages." If in those remote parts of the empire the name of Christ was so widely diffused, what multitudes of disciples He must have had in the centre-spots of the empire! Secondly, what a vivid idea this letter gives us of the *severe persecutions* to which these early Christians were exposed. Well might St. Peter speak of their "fiery trials,"—of their being tried like gold in the fire.

Pliny the younger was by no means a naturally cruel man, and yet he speaks of these early Christians as if they were so many noxious animals who of necessity ought to be hunted to death. "I was persuaded, whatever the nature of their opinions might be, a contumacious and inflexible obstinacy certainly deserved correction." How strange to hear the gifted Pliny call our religion a "contagious superstition;" to hear the strong-minded Tacitus term it "a detestable superstition." What if Pliny and Tacitus were alive now? What a hearty Amen would they add to the words of St. Paul—"Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe." How very interesting is the testimony, which Pliny bears in his letter, to the *pure morality* of the first Christians. "They affirmed the whole of their guilt or error was that they met on a certain stated day before it was light, and addressed themselves in a form of prayer to Christ, as to some God, binding themselves by a solemn oath, not for the purpose of any wicked design, but never to commit any fraud, theft, or adultery; never to falsify their word, nor deny a trust when they should be called upon to deliver it up; after which it was their custom to separate, and then reassemble, to eat in common a harmless meal." Would that the morality of all professing Christians were as pure as that of these disciples on the shores of the Black Sea!

The Name Jehovah.*

THIS name has been preserved by our translators in a few passages, but the word LORD, spelt in small capitals, has usually been substituted for it. The LXX set a precedent for this course by almost invariably adopting the word Κύριος, LORD, as a rendering, the only exception being Proverbs xxix. 26, where δεσπότης, Ruler or Master, is found. The shorter form, Jah, occurs in Exodus xv. 6, and xvii. 16, in each of which passages our translators have rendered it LORD; it is also found in thirty-five passages in the Psalms, the earliest instances being Psalms lxxvii. 11, and lxxxix. 8. It is supposed by some students that this shorter form has special reference to the Messiah. It is a strange fact, with respect to the word Jehovah, that critics should differ both as to its pronunciation and its meaning. The former, it is true, is of secondary importance, and arises from the mystery with which the Jews have always surrounded this sacred and (as they hold) incommunicable name; and we may rest content with the traditional form of the word until there is stronger reason than appears at present for the substitution of Jahveh, or of some other form. But putting this question aside, we might certainly expect that scholars would have come to a clear understanding among themselves as to the signification of the name. That they have not done so, is owing probably rather to the finiteness of the human understanding than to any uncertainty as to the revelation of Jehovah contained in Scripture.

Whatever may be the opinion about Elohim, it is generally agreed that Jehovah is not a generic or class name, but a personal or proper name. Maimonides says that all the names of God which occur in Scripture are derived from His works, except one, and that is Jehovah; and this is called "the plain name" because it teaches plainly and unequivocally of the substance of God. A Scotch divine has said, "In the name Jehovah the Personality of the Supreme is distinctly expressed. It is everywhere a proper name, denoting the Person of God, and Him only; whence Elohim partakes more of the character of a common noun, denoting usually, indeed, but not necessarily or uniformly, the Supreme. The Hebrew may say *the* Elohim, the true God, in opposition to all false Gods; but he never says *the* Jehovah, for Jehovah is the name of the true God only. He says again and again *my* God, but never *my* Jehovah, for when he says "my God" he means Jehovah. He speaks *of the God of Israel*, but never of *the* Jehovah *of* Israel, for there is no other Jehovah. He speaks of *the living God*, but never of *the living* Jehovah, for he cannot conceive of Jehovah as other than living.

The meaning, and, in all probability, the etymology of this name, is to be looked for in Exodus iii. 14, where, in answer to the question of

* From "Synonyms of the Old Testament." By the Rev. R. B. Girdlestone, M.A. London: Longmans, Green, & Co.

Moses as to the name of the Elohim who was addressing him, the Lord said to Moses, "I AM THAT I AM." "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. . . Jehovah, the Elohim of your fathers, of Abraham, and of Isaac, and of Jacob, hath sent me unto you; this is my Name for ever, and this is my Memorial unto all generations." Again, in the sixth chapter (verses 2, 3), we read, "I am Jehovah, and I appeared unto Abraham, and unto Isaac, and unto Jacob, by (the name of) El-Shaddai, and, as regards my name, Jehovah, I was not understood by them; yet, verily, I have established (or rather, taking the tense as a prophetic future,—I will establish) my covenant with them to give them the land of Canaan." These two passages taken together elucidate the following points: first, that though the name Jehovah was in frequent use as the title of the Elohim of the Patriarchs, yet its full significance was not revealed to them; secondly, that it was to be viewed in connection with God's covenant and promise; and, thirdly, that now, after the lapse of some hundred years, the true import of the name was to be unfolded by the manifestation of the Deity as a personal living Being, working in behalf of Israel, so as to fulfil the promises made to the Fathers. Thus the sublime idea of an unchanging, ever-living God, remaining faithful to His word through many generations, began to dawn upon the mind of Israel, and that which was hoped for and sealed up in the Name during the Patriarchal age, began to work itself out into a substantial reality.

God's personal existence, the continuity of His dealings with man, the unchangeableness of His promises, and the whole revelation of His redeeming mercy, gather round the name Jehovah. "Thus saith Jehovah," not "thus saith Elohim," is generally the formal introduction to the prophetic messages. It is as Jehovah that God became the Saviour of Israel, and as Jehovah He saves the world; and this is the truth embodied in the name of Jesus, which is literally Jehovah *Saviour*.

Strange and unsatisfactory efforts have lately been made to divide the writers of the Hebrew Scriptures into diverse and even hostile theological parties, making their records almost a *farrago* of fragments, written partly by worshippers of Jehovah, partly by followers of Elohim, compiled by an Elohist, revised by a Jehovist, retouched by an Elohist, and so on *ad infinitum*. We are not bound to believe that all the parts of Genesis were originally written by the hand of Moses, though the book certainly bears the stamp of Mosaic authority; and if any theory could be established which tended to show that there were various writers using different styles, and speaking of God under different titles, no objection could well be raised against it. But more than this is demanded. Critics, who have little but their self-consciousness to guide them, and gifted with undoubted zeal and ingenuity, draw up complicated systems (if, indeed, they may be called systems), according to which the Book of Genesis is parcelled out among various writers and editors; but the task of one man is hardly accomplished before it is replaced by something still more elaborate and irrational, attempted by another hand. It would surely be far more profitable to inquire whether the various names of God in Scripture are not used by the sacred writers advisedly, so as to bring out the various aspects of His character and dealings. Though it is beyond the limits of the present work to enter fully into such an investigation, a few points may be ob-

served which will guide us to the usage of the name Jehovah among the Jews. Thus, the first chapter of Genesis sets forth Creation as an act of power; hence Elohim is always used. The second chapter, which properly begins at the fourth verse, brings Elohim into communion with man; hence He is called Jehovah Elohim. In the third chapter it may be observed that the Serpent avoids the use of the name Jehovah. In the fourth chapter the offering of Cain and Abel are made to Jehovah, and this is the case with the whole sacrificial system, both under the Patriarchal and the Levitical dispensation. In many cases the offerings to Jehovah are accompanied by the calling on His name (see Gen. xii. 7, xiii. 4); and probably from the earliest days, or at least the days of Enoch, the Name of Jehovah was taken as the embodiment of that hope for the human race which found its expression in sacrifice and in prayer.

Although man had fallen, Jehovah had not forsaken him; His Spirit still strove with man (Gen. vi. 3), but the judicial aspect of His nature had to be exercised in punishment, as we see from the history of the Deluge, the confusion of tongues, and the destruction of Sodom and Gomorrha. In Gen. ix. 26, Jehovah is called the God of Shem; and in xiv. 22, He is identified by Abraham with El-Elion, "the Most High God," who is "the Possessor of heaven and earth."

In Gen. xv. 1 we are introduced to the expression which afterwards became so familiar, "*the word* of Jehovah"; and throughout that remarkable chapter the name Elohim does not occur, because it is the name Jehovah which God adopts when making His communications and covenants with man. In chapter xvi. "*the angel of* Jehovah" is spoken of for the first time, and appears to be identical with Jehovah Himself; He is also described by Abraham as "the Judge of all the earth" (chap. xviii. 25). The patriarchs are frequently represented as worshipping and holding spiritual communication with Jehovah, who seems to have revealed Himself in a visible form *as a man* to these privileged children of Adam, whether through visions or otherwise (see Gen. xviii. 1, 2, xxviii. 13—17, xxxiii. 24—30).

In Exodus xxiv. 10 we are told of the Elders that "they saw the God of Israel . . . . . and did eat and drink." What a marvellous sight, and what a mysterious feast is here recorded! But this God of Israel must have been Jehovah, whom Jacob or Israel worshipped, and who was now revealing Himself to fulfil the promises made to the fathers.

Jehovah is represented as in constant communication with Moses; and when He threatened that He would not go up to the land of Canaan with the people because of their idolatry, the lawgiver took the tabernacle, or sacred place of meeting which already existed (for there was *worship* from the beginning), and pitched it without the camp, and "the cloudy pillar descended, and stood at the door of the tabernacle, and the LORD talked with Moses. And Jehovah spake unto Moses face to face, as a man speaketh unto his friend." (Ex. xxxiii. 9—11). Then it was that Moses besought this august Being to show him His glory, and His merciful answer was given and the revelation made: "Jehovah, the merciful and gracious El, long suffering, and abounding in lovingkindness and truth. Keeping lovingkindness for thousands, pardoning iniquity and transgression and sin, and that will by no means hold men guiltless; visiting the iniquity of the fathers upon the children, and upon the children's

children, unto the third and fourth generation." (Ex. xxxiv. 6, 7).

Here, then, we have the full meaning of the name Jehovah, and we find that it sums up all the *merciful and judicial aspects of the Divine character*, so that while the title Elohim sets forth God's creative and sustaining power, Shaddai, His bounty, and Elion, His sublimity, the name Jehovah sets forth His essential and unswerving principles of mercy and judgment, and presents Him as a Father, a Friend, and a Moral Governor.

The title Jehovah is often found embodied in the expression "the Lord of Hosts" and "the Lord of Sabaoth," the former of which is a translation of the latter. The LXX sometimes retains Σαβαώθ (compare James v. 4), and sometimes renders it Ὁ Κύριος τῶν δυναμέων, and sometimes the Lord of Hosts, or παντοκράτωρ, Almighty. Occasionally the name Elohim is substituted for Jehovah in this connexion, as in Psalm lxxx. 7, 14, 19; Amos v. 27.

In Ex. xii. 41, the Israelites are called "the Hosts of the Lord," and hence it has been supposed that the title above mentioned signifies the captain or defender of the hosts of Israel. Others regard the expression as referring to God's governments of "the host of heaven," *i.e.*, the stars; whilst others connect it with the fact that God is attended by hosts of angels, who are ever ready to do His pleasure.

This title is often used in the minor prophets, and with especial reference to God's majesty, sometimes also with reference to His care for Israel, as for example, in 2 Sam. vii. 26; Ps. xlvi. 7; Ps. xlviii. 8; Zech. ii. 9-11, iv. 9. Probably the name would indicate to a Jew that God was a Being who had many material and spiritual agencies at His command, and that the universe of matter and the world of mind were not only created, but also ordered and marshalled by Him; who "telleth the number of the stars, and calleth them all by their names" (Ps. cxlvii. 4; compare Is. xl. 26).

The name Jehovah, again, is always used in the familiar expression, "the angel of the Lord." This title, in the opinion of some scholars, specially belongs to the Messiah. The late Dr. McCaul, in his notes on Kimchi's Commentary on Zechariah, briefly states the reason which led him to this conclusion. First, as to the word *Malac* (מלאך), he reminds us that it simply signifies a messenger, leaving the rank and nature of the person so designated out of the question. Thus, in Gen. xxxii. 1, 3, the word is applied first to God's angels, and secondly to Jacob's messengers. Then as to the full expression Malac Jehovah, he opposes the opinion occasionally advanced, that it should be rendered "the Angel Jehovah," because in this case it would have a definite article prefixed, as in the case of the word Adon when applied to God; moreover he cites Mal. iii. 1 (*my angel*) in favour of the view that Jehovah must be taken as a genitive case, and not in apposition with the word angel. Again, this learned Hebraist opposes the translation adopted by modern Jews, "an angel of the Lord," though it is occasionally sanctioned by the Authorised Version, as in Jud. ii. 1. The absence of the article is no guide here, because the word angel is *in regimen*, *i.e.*, is limited or defined by the word which follows it; and though the second word, under such circumstances, generally has a definite article, yet this would be impossible in the present instance, owing to the fact that יהוה (Jehovah) never in any case receives one. Dr. McCaul thus reaches the conclusion that "the angel of the Lord" is the right

rendering, and he affirms that one and the same person is always designated thereby, as the expression is never used in the plural number. He then proceeds to show that "the angel of God," occasionally spoken of in the singular number, is the same person as "the angel of the Lord." This he does by comparing Jud. vi. 20, 21, and also Jud. xiii. 3, 9. In Gen. xvi. 7, 13, "the angel of the Lord" is identified with "the Lord" (*i.e.*, Jehovah), and with El. The same is the case in Jud. vi. 11—16, and in Josh. vi. 2. A still more remarkable identification is found in Zech. iii. 2, when the angel of Jehovah is not only spoken of as Jehovah Himself, but is also represented as saying, "the Lord (Jehovah) rebuke thee." There are very strong grounds for supposing that this passage is referred to by St. Jude when he represents *Michael the archangel* as uttering the word of rebuke. Have we not in it an adumbration of the doctrine of plurality of Persons in the Godhead? Else how is it that the name which God has specially reserved for Himself (Is. xlii. 8) is transferred by the inspired prophet to a second Person?

But the writer whose treatise is here referred to goes a step further. He refers to Gen. xxxi. 13, where "the angel of Jehovah" says of Himself, "I am the God of Bethel, where thou anointedst the pillar, and vowedst the vow unto me;" and on referring back to the vision at Bethel we read that this Being said, "I am Jehovah, the God of Abraham thy Father, and the God of Isaac." Dr. McCaul justly adds: "Where the law of Moses sets before us a Being who says of Himself that He is the God of Bethel, and that He is the object of Jacob's worship, what else can we conclude but that He is Very God, especially as the great object of this law throughout is to enforce the unity of God?" A similar inference may be gathered from Exod. iii. 4—6.

The above arguments are very interesting, and if they are not regarded as absolutely conclusive, yet they prove that in *some* cases there is a remarkable identification between Jehovah and the Agent who carries into effect the Divine purposes. The teaching of the Old Testament would justify us in adapting St. John's words thus: "In the beginning was the Worker (or Agent), and the Worker was with God, and the Worker was God. All things were made by Him, and without Him was not anything made that was made." When our Lord said, "My Father worketh hitherto, and I work," this great truth appears to have been in His mind; and it almost dawned upon the minds of His hearers, for we read that "the Jews sought the more to kill Him, because He said that God was His Father, making Himself equal with God" (Jo. v. 17, 18). The whole mission of Christ was regarded and set forth by Him as the doing the Works of God, so that He was practically what the Old Testament indicates that He was to be, the Angel or Agent of Jehovah, giving effect and embodiment to the will of His Father. Moreover, as the Priest was the agent (authorised version, messenger of the Lord of Hosts) under the old covenant (Mal. ii. 7), so Christ became the True Priest or Agent who should bring about a more spiritual system of worship, and a more close union between God and man.

It has been urged, with some force, that the name Jehovah ought to have been adopted more generally in translations of the Bible, whereas it is confined to a very few. Putting aside, however, the difficulty as to the right spelling of the word, it may

be observed that the LXX had set an example before our Lord's time, which it would not be easy to depart from now. If that version had retained the word, or had even used one Greek word for Jehovah, and another for Adonai, such usage would, doubtless, have been retained in the discourses and arguments of the New Testament. Thus our Lord, in quoting the 110th Psalm, instead of saying, "The Lord said unto my Lord," might have said, "Jehovah said unto Adoni." How such a course would have affected theological questions it is not easy to surmise; nor is it needful to attempt any conjectures on the subject, as the stubborn fact remains before us that Adonai and Jehovah are alike rendered LORD in the Septuagint, and that the LXX usage has ruled the adoption of the same word in the New Testament.

Supposing a Christian scholar were engaged in translating the Greek Testament into Hebrew, he would have to consider, each time the word Κύριος occurred, whether there was anything in the context to indicate its true Hebrew representative; and the same difficulty would arise in translating the New Testament into languages in which the title Jehovah has been allowed to stand in the Old. The Hebrew Scriptures would be a guide in many passages: thus, wherever the expression "the angel of the Lord" occurs, we know that the word Lord represents Jehovah; a similar conclusion as to the expression "the word of the Lord" would be arrived at, if the precedent set by the Old Testament were followed; so also in the case of the title "the Lord of Hosts." Wherever, on the contrary, the expression "My Lord," or "Our Lord" occurs, we should know that the word Jehovah would be inadmissible, and Adonai or Adoni would have to be used.

It is to be noticed, in connection with this subject, that there are several passages in the Old Testament referring to Jehovah, which are adopted in the New Testament as fulfilled in the Lord Jesus Christ. Thus, in Joel ii. 32, we read, "Whosoever shall call on the name of Jehovah shall be saved;" but these words are applied to "the Saviour of the world," in Romans x. 13. St. John (chap. xii. 41), after quoting a certain passage from Isaiah which there refers to Jehovah, affirms that it was a vision of the Glory of Christ (see Isaiah vi. 9, 10). In Isaiah xl. 3, the preparation of the way of Jehovah is spoken of, but John the Baptist adopts the passage as referring to the preparation of the way of the Messiah. In Mal. iii. 1, there seems to be a very important identification of Jehovah with the Messiah, for we read, "Jehovah, whom ye (profess to) seek, shall suddenly come to His temple, even the angel of the covenant whom ye (profess to) delight in." This identification exactly falls in with the application to Christ of many other passages which refer to Jehovah. Thus, in Rom. ix. 33, and 1 Pet. ii. 6—8, Christ is described as "a stone of stumbling, and a rock of offence," titles which appear to be given to Jehovah in Isaiah viii. 13, 14. Again, in Isaiah xlv. 23, 25, Jehovah says, "Unto Me every knee shall bow. Surely, one shall say, in Jehovah have I righteousness and strength; in Jehovah shall all the seed of Israel be justified." But in Phil. ii. 9, we read that God hath highly exalted Christ Jesus, and hath given Him *the name* which is above every name, that in the name of Jesus every knee should bow, and every tongue confess that Jesus Christ is LORD (surely Jehovah) to the glory of God the Father." The same prophetical passage is applied to Christ in Rom. xiv. 10—12, where St. Paul cites it as about to be fulfilled

in the last day, when we shall all stand before the judgment-seat of Christ.

It would be out of place here to go further into this subject, otherwise it would be deeply interesting to show how each of the names of God finds its embodiment in Him who is "the only-Begotten of the Father." Thus, as Elohim, Christ exercised Divine Power, and also communicated supernatural powers to others. As Shaddai, Christ was all-sufficient, possessed of unsearchable riches, and always ready to pour forth His benefits on man. As Elion, Christ was exalted in moral and spiritual nature, and also, as to position, made higher than the heavens. Lastly, as Jehovah, Christ is "the same yesterday, to-day, and for ever," ready to save to the uttermost, in close communion with his His people, fulfilling all the Divine promises, and appointed to be "Judge of all the earth." "I am Alpha and Omega, the beginning and the end, saith the Lord, which is, and which was, and which is to come, the Almighty." (Rev. i. 8.)

Ministerial Reminiscences.

No. 1.

MANY years ago, a lady called on me one morning to request I would visit an orphan niece of hers, who was very ill—sinking, she feared, in consumption. The lady, who was a stranger to me, added that she herself was a Wesleyan, a class-leader; but she was ashamed to say that she could not speak to her sick and dying relative on the concerns of her soul. She stated further that her special reason for asking me to see her arose from the circumstance that her niece had once heard me preach, and that in one part of my discourse I had particularly addressed the *young*. The poor sufferer therefore specially wished to see me, if I would be kind enough to visit her.

Of course I went, and found the poor young woman apparently far gone in consumption, with an almost incessant cough, and withal very deaf. She was in great spiritual darkness, and yet disturbed and anxious as to her future state. After a little conversation, I said, "If you will suppress your cough as much as possible, and listen all you can, I will preach you a little sermon; and, that you may the more easily remember it, I will divide it into three heads." She gladly consented, and made every effort to quiet her cough, and to hear what I might say. I proceeded, therefore, to say: (i.) *By nature we are all lost sinners.* I showed this to her by a few passages of Scripture. "We are by nature children of wrath." "All have sinned, and come short of the glory of God." "We know that the whole world lieth in wickedness." (ii.) *Christ Jesus came into the world to save sinners.* Here I cited, "God so loved the world," &c. "The Son of Man is come to seek and to save that which was lost." "This is a faithful saying, that Christ Jesus came," &c. (iii.) *Every one who believes in Jesus shall be saved.* Here I quoted the passage, "He that be-

lieveth on Him hath everlasting life;" and others of like import. Promising to call again in a few days, I prayed with her, and left.

On my next visit I found, to my surprise and delight, that the Spirit of the Lord had been evidently working in her soul. She saw and acknowledged her sinfulness, her desert of the Divine displeasure, and yet had a gleam of hope in Him I had spoken of as the Saviour. Subsequent visits satisfied me that she fled to Jesus, committed her soul to Him, and, indeed, was ripening for glory. She sank gradually, and her hearing became more and more indistinct. On one occasion I said something to her in which the name of Jesus occurred. Though entirely missing the meaning of what I said, she caught the sound of that "Name which is above every name," and, lifting up her transparent hands, with streaming eyes she said, "Oh, Sir, that is the blessed name of Him who has pardoned all my sins!" In this state of mind she remained a few days, and in this state she died. Who can estimate the happy results of a few words addressed (even though casually) to the young?

Some years since, on making a pastoral visit to the family of one of my flock, the lady of the house, addressing me, said, "Mr. H., I believe my son, P., is a converted lad. Ever since you preached the funeral sermon for T. E., from 'The harvest is past, the summer is ended,' &c., he has become thoroughly altered." I expressed my gladness on hearing this, and inquired on what ground the fond mother came to this conclusion. I was then informed that though the youth's engagements took him from home early every day, and kept him away till late in the evening, yet, before he left, and after his return, his mother regularly overheard him wrestling with God for the pardon of his sins through Jesus: and, especially in the morning, praying for grace to preserve him amid the temptations of the day. I, naturally enough, said this was a good sign, and inquired when I could see him. His mother replied that this was difficult, since his occupation absorbed so much of his time.

Providence, however, though in a way quite unexpected, furnished me with the opportunity. The youth fell sick of the disease, so emphatically, if not elegantly, called "galloping consumption." On hearing of his illness, I took an early opportunity of seeing him, and found him to be, according to the best judgment I could form, a true though feeble disciple of Jesus. We had many interesting conversations, and under the delusion which that disorder so frequently practises on its victims, he hoped soon to recover, and would devote his whole life and energies to the service of his Redeeming Lord. In reality, he grew daily worse and worse, weaker and weaker, and all around him perceived that the time of his departure was at hand. One morning when I called, he received me with an unusual degree of excitement and delight, saying, "Oh, I am so glad you are come, I am delighted to see you: the very person of all others I wanted." I replied, "My dear friend, you are always glad to see me; is there any special reason for this excessive joy?" He said, "Oh, yes; my friend R. S. went on Sunday to hear Mr. J., and what do you think he said?" I replied that "I could not undertake even to imagine what Mr. J. would say." "Oh, Sir," the anxious youth answered, "Mr. J. said if we are elected we shall be saved, and if not we shall be damned, and prayer is of no use whatever." Then the poor youth, throwing his whole soul into his countenance and his query, said to me, "Is it so? oh! is it so?" I

replied, "Let us forget what Mr. J. says, and what Mr. H. (myself) says, and let us hear what Jesus Christ says, 'Him that cometh to Me, I will in no wise cast out.'" On hearing these words, he threw up his hands in an ecstacy, and said, "Blessed be God! The chain is broken; I am free! Blessed Jesus, I do come to Thee!"

"Jesus! lover of my soul,
Let me to Thy bosom fly,
While the raging billows roll,
While the tempest still is high;
Hide me, O my Saviour! hide,
Till the storm of life is past:
Safe into the haven guide;
Oh, receive my soul at last!"

He now became composed and happy. I prayed, and on taking my leave he said, "Oh, when will you come again?" I said, "Whenever you wish. To-night after service, if you like." He said, "Oh, do."

After my service at the chapel, therefore, I went again, and as I landed on the stairs of his room, I met a young person who said, "Oh, Sir, I fear you are too late. He is gone, I think." Saying, "I hope not," I sprang into his room, and there he lay, life calmly ebbing out. I placed one hand by the side of his head, and the other on his wiry, fitful pulse, when he looked up at me, and said, "Oh, Sir, I could not die till you came." I asked, "Are you happy, my dear friend?" He replied, "Oh, so happy in Jesus, who says 'Him that cometh to Me, I will in no wise cast out.'" In a moment the jaw fell, the pulse ceased, and the spirit was gone.

How could I ever forget these healing words of Jesus—"Him that cometh to Me, I will in no wise cast out?" How could I ever again doubt but that "The word of God is quick and powerful?" What could I do as I left that chamber, but in grateful adoring wonder lift up my heart to God, and say, "Thou hast magnified Thy word above all Thy Name."

On one occasion I met with a rather remarkable and interesting circumstance in connection with my Bible-class. I had during that season an unusually interesting and industrious class, and we were much interested, I hope profited, by reading and conversing together on the Epistle to the Hebrews in order. On one occasion, however, the night of our meeting was so exceedingly wet and stormy, that only a few could be present. On my arrival I found only six or seven of my young friends. I therefore proposed that we should postpone the appointed lesson to the following week, that the whole class might benefit by it, and that for the evening we should read and talk over a Psalm. Though this proposition seemed to disappoint them, it was adopted, and we agreed to take the 27th. We passed as usual through each of the verses till we came to the 9th, when something like the following conversation took place:—Query: "For what does David pray in the early part of this verse?" Answer: "That God would not hide His face from him, nor put him away in anger." Query: "Then David deprecated the withdrawal of God's approbation?" Answer: "Yes." Query: "Is this the case with all good men?" Answer: "Yes." Query: "Does he acknowledge the gracious aid of God in time past?" Answer: "Thou hast been my help." Query: "And on this does he ground a plea for continued mercy?" Answer: "Yes, leave me not," &c. Query: "How does David address Jehovah in the last clause?" Answer: "As the God of *his* salvation." By a little mental pre-arrangement, the next question came to a fine intelligent young person, and looking her earnestly in the face, I asked, "Can

you say this to God?" In a moment I saw that the question had gone home. The cheeks blanched, the lips quivered, the eyes were suffused, but no answer came. I made a remark or two on the importance of having God for our salvation, and the happiness of being able to *say* so. We finished the lesson, prayed as usual, and separated.

A few months afterwards this young person sought membership with the Church, and in her profession of faith stated that this question was fixed in her heart "as a nail in a sure place." No one doubted the sincerity of her profession, so she was baptized, and united to the disciples of Jesus. She has since gone to a far distant country; but I hear that she maintains a character becoming the Gospel of Christ. Surely "the Lord hath His way in the whirlwind and the storm," for the storm of that night was the instrument of this young person's conversion to God!

In a discourse I delivered many years since, I made reference to the fearful crime of suicide. I had no special reason for this, but, as coming naturally into the subject of discussion, I adverted to it as a great sin; as Mr. Jay describes it, "not only a leap *in* the dark, but a leap *into* the dark." I did not dwell upon it, but said in a few words what I thought of the crime, and what I deemed must be its award.

Though I was utterly ignorant of it at the time, there was present a young man belonging to a respectable family residing in the neighbourhood, an apprentice to one of my people, who had made every preparation that same morning to put an end to his life. He had provided a loaded pistol, and walked out alone to execute his dreadful purpose. Somehow he shrunk back, and thought he would go to chapel first. He came, and what I said so surprised and overcame him that, instead of fulfilling his dire intent, he went at once into the country to his parents, and told them his sad tale, and his narrow escape. They were religious people, and, of course, were overwhelmed with feelings of a character so mixed, that it was difficult, if not impossible, to analyze them.

The explanation he gave to his distracted parents was, that he had been led into bad company, had fallen deeply into sin, had to a serious extent robbed his master; and a burdened conscience, together with fear of discovery, had led him to resolve on the rash act. They at once urged him to make full confession of his sin to his employer, which, indeed, he was now quite prepared to do. He gave up the keys of his boxes to his father, who brought them to his master, and told him all. They together opened the boxes, and found trinkets, watches, chains, &c., and a considerable sum of money, all of which the poor youth told them he had stolen, and, as far as practicable, restoration was made.

At the same time the father called on me to "bless" me, as he said, as the instrument of saving his poor and only son. He bore also the lad's request that I would visit him. I did so, when I heard all this, and much more, from his own lips. I felt that I could not be sufficiently thankful for the honour God had thus put upon me; and I thought I had some ground to hope he was truly concerned for the salvation of his soul.

As the youth confessed his dishonesty, he was not prosecuted. He did not return to complete the term of his apprenticeship. It was important that he should be separated from his associates; nor could the confidence of his employer be suf-

ficiently restored for this. For awhile I lost sight of him, but on visiting a not very distant town a few years after, I found him in good business, a respected citizen, and an esteemed member of a Christian Society. What can we say to these things? "Thy way is in the sea, and Thy footsteps are not known!"

The History of the English Bible.

TO those who love and venerate the English Bible, as a gift of unspeakable value, its history will ever be a matter of deep interest; and although Anderson, Westcott, and others have written fully on the subject, yet many of the readers of this Magazine may be thankful to have presented, in a concise form, the main features of the history, thus marking very distinctly the successive stages by which the English Bible has reached its present condition.

The facts here given have been carefully selected from the best authorities.

Brief mention must first be made of the principal Anglo-Saxon versions. The first attempt at a translation was a poem, as little like a translation or paraphrase as any modern poem on Scripture subjects. But it was a beginning, and may have prepared the way for real translations. This poem of Cædmon, who was the father of English poetry, is of the seventh century, and contains the account of the fall of the angels, the creation, the deluge, the journey of the Israelites to the promised land, and also references to the histories of Nebuchadnezzar and Daniel.

In the eighth century Bede translated John's Gospel into Anglo-Saxon; this appears to have been the first portion of the New Testament written in the language of the country.

In the next century (ninth) Alfred the Great prefixed to his laws a translation of the Ten Commandments and other fragments of the Book of Exodus, and is said to have been engaged on a version of the Psalms at the time of his death, A.D. 901. His biographer says that it was Alfred's wish that "all the free-born youth of his kingdom should be able to read the English Scriptures."*

The Pentateuch, Joshua, Judges, Esther, and parts of other books were translated about the tenth century, all from the Latin Vulgate (Bede's, perhaps, excepted).

The earliest version of the Scriptures in English which produced any known important result, is that of John Wycliffe. He was born in a Yorkshire village in 1324, became Theological Lecturer at Oxford in 1372. Here he expounded the Scriptures; this, besides greatly benefiting his hearers, imbued the lecturer's own mind more and more with God's truth. In these lectures the author has one prominent theme—the Person and work of Christ, and nothing is placed between the sinner's soul

* "Quarterly Review," April, 1870, p. 303.

and God, but the blood of Jesus. This is very important when Wycliffe's testimony, in a corrupt age, is considered. In his public ministry the Reformer commenced with attacking the Papacy; then he preached the Gospel to the poor; finally he gave the people God's Word.

In one of his lectures, Wycliffe says, "All truth is contained in Scripture. We should admit of no conclusion not approved there. There is no court beside the court of heaven. Though there were a hundred Popes, and though all the friars in the world were turned into cardinals, yet we could learn more from the Bible than from that vast multitude."

The portions of the Bible translated by Bede and others were rare volumes, hidden like curiosities in a few convent libraries. *Now* the time appeared favourable for the publication of the Bible. Increase of population, attention paid by the people to their own language, these, and other things, favoured the attempt. This attempt was not made without opposition; but God's Providence enabled Wycliffe to carry on and complete his grand work. Ignorant of Greek and Hebrew, he could not reach the pure fountain of the original. He was, however, a good Latin scholar, a man of sound understanding and great penetration; above all, he loved the Bible. Imagine him in his study, with the Latin text corrected after the best manuscripts before him, together with commentaries of Church fathers. From ten to fifteen years he steadily pursued his work, receiving assistance from learned men, especially from Nicholas of Hereford. The work was finished about 1380. Then followed the laborious work of the copyists, and before long the Bible was circulated, either entire or in portions. The characteristic of this version is its extreme faithfulness, and in some instances it is so literal as to obscure the meaning. One result of its circulation was a great increase in the number of Wycliffe's followers, so that a contemporary said, "You cannot meet two persons in the highway but one of them is Wycliffe's disciple." The Reformer died of paralysis, 31st December, 1384.

After Wycliffe's death, his translation was completely and carefully revised by John Purvey—the revision subsequently taking the place of the original version.

In 1408 a Convocation of the Province of Canterbury was held at Oxford, and thirteen constitutions were enacted. One was to the effect that, "from henceforward no unauthorised person shall translate *any* part of the Holy Scriptures into English, or any other language, under any form; neither shall any such version made either in Wycliffe's time or since *be read, either in whole or part, publicly or privately*, under the penalty of excommunication, till the said translation shall be approved."

In 1410 Wycliffe's doctrines were condemned and his books burnt. But this indignity was not enough, for, in 1428, his bones were dug up and burnt, and the ashes cast into a stream flowing by Lutterworth, of which place he had been rector. But still his opinions gained ground, and during the remainder of this century those were to be found who, in spite of every danger, read and circulated the English Bible. In 1429 one was charged with being "a most perfect doctor in that sect (Lollards), and can very well expound the Holy Scriptures, and *hath a book of the new law in English*." Another was charged with buying a New Testament in London for £2 16s. 8d. (equal to about £40 in our time), and "that he taught William Wright and his wife, and diligently studied the said Testament." Some were brought before the Bishop charged with this,

that they could read, by which it may be inferred that few of the common people, unless from a desire of perusing the Bible for themselves, were able to read.

In this same century a work was accomplished which was destined to produce the most stupendous results. In Hamburg, about the year 1435, an obscure German, commonly known as John Gutenberg, with two or three others, was making some experiments in printing with metal types. The sum embarked in the scheme being exhausted, Gutenberg returned to his native city, Mentz, and disclosed his progress to a goldsmith, John Faust, who engaged to help him by the needful advances. At length, about 1455, after twenty years of labour, their first great work was finished, and *that* work was the *Latin Bible.*

This Bible formed two folio volumes, and is remarkable for "the strength and beauty of the paper and the lustre of the ink." Eighteen copies of it now exist—four on vellum, fourteen on paper. One of the vellum copies fetched, in 1827, over *five hundred pounds.* "Thus," says Christopher Anderson, "as if it had been to mark the noblest purpose to which the art would ever be applied, the first book printed with moveable metal types was the Bible." The invention of printing has far too important a bearing on the history of the English Bible for this short notice to have been omitted.

In England those who possessed any part of the Scriptures in writing were still being persecuted. Seven faithful martyrs of Coventry suffered together on April 4th, 1519, for teaching their children some portion of God's Word in a language they could understand. Foxe, in writing of this period, gives this description of some who, like the Bereans, were truly noble:—"Great multitudes tasted and followed the sweetness of God's Holy Word. Certes, the fervent zeal of those Christian days seemed much superior to these our days and times, as may appear by their sitting up all night in reading and hearing, also by their expenses and charges in buying books in English, of whom some gave five marks (equal to about £40 now), some more, some less, for a book. Some gave a load of hay for a few chapters of James or of Paul in English; to see their travails, their earnest seeking, their burning zeal, may make us now in these days to blush for shame." Thus wrote Foxe in 1563.

Before the close of the fifteenth century Bibles had been printed from the Latin text in Spanish, Italian, French, Dutch, and Bohemian, while England had only the manuscripts of the Wycliffe versions. The Hebrew text of the Old Testament had been published in 1488, though very few except Jews could use it. The Greek Testament, with a new Latin version, was published by Erasmus in 1516.

From 1509 to 1524 Erasmus was Professor of Greek at Cambridge, and it is most probable that the fame of his lectures attracted there William Tyndale. To him, more than to any other man, the English Bible owes its present characteristics.

Of his early life little is known except that he was born at a village in Gloucestershire, and that he studied at the Universities of Oxford and Cambridge. About 1520 or 1521 he returned to Gloucestershire as tutor in the family of Sir John Walsh, of Little Sodbury, where he spent nearly two years, not without engaging in religious controversy, and laying before his opponents scriptural passages in proof of his statements. A friend of Tyndale says, that at one of these debates "Maister Tyndall happened to be in the companie of a learned

man, and in communing and disputing with him, droue him to that issue that the learned manne sayde we were better be without God's laws than the Pope's: Maister Tyndall hearing that, answered hym, 'I defie the Pope and all his lawes', and sayde, 'if God spare my life, ere many years I wyl cause a boye that dryueth ye plough shall know more of the Scripture than thou doest.'"* This was no idle boast. The reasons that led him to translate the New Testament are expressed in these words: "Because I perceived, by experience, how that it was impossible to establish the lay people in any truth except the Scriptures were plainly laid before their eyes in their mother-tongue, that they might see the process, order, and meaning of the text, for else whatsoever truth is taught them these enemies of all truth (Romanists) quench it again."

Tyndale soon found, after vain attempts to obtain help, that "there was no place in all England for him to translate the New Testament, and he was forced to leave his native country to suffer, as he himself says, "poverty, exile, bitter absence from friends, hunger, thirst, and cold, great dangers, and innumerable other hard and sharp fightings." His first refuge was Hamburg, and whilst there he published the Gospels of Matthew and Mark separately with marginal notes. In the next year he is found at Cologne, and there commenced his first complete New Testament (finished at Worms, in 1525), the translation of which he accomplished alone. This was a quarto volume; the second, printed in the same year, was a small octavo.

Among the first to receive a consignment of Tyndale's Testament was Thomas Garrett, curate of All Hallows, Cheapside. When news of this first importation had reached the Government, in 1526, suspicion at once fell upon Garrett. Cardinal Wolsey searched "in all London" for him, but found that he was gone to Oxford "to make sale of the books there to such as he knew to be lovers of the Gospel." At Oxford he was apprehended; but escaping, he sought out a friend named Delaber, who aided him in his flight. Having done this, Delaber says, "I straightway went into my study, shutting the door unto me, and took the New Testament, kneeled down on my knees, and with many a deep sigh and salt tear, I did with much deliberation read over the tenth chapter of Matthew's Gospel." Then he prayed God to preserve his dear brother from all his enemies, and that He would endue the lately born little flock in Oxford with heavenly strength by His Holy Spirit that they might with all Godly patience bear Christ's heavy cross, "which," adds Delaber in his narrative, "I now saw was presently to be laid on their young and weak backs, unable to bear so huge a one without the great help of His Holy Spirit."

Alas! the spirit indeed is willing, but the flesh is weak. These men were not yet prepared for the trial—for a moment old influences prevailed. Before many days Garrett, who had been recaptured, and Delaber, with others, had to walk in penance, in procession, each throwing a New Testament into a fire kindled at Carfax. Such was the issue of the first appearance of Tyndale's New Testament at Oxford.* Similar events had been happening at Cambridge. The Reformation had developed itself there earlier than

* Foxe, 1st edition, 1563.

* The date of these events, says Westcott, is somewhat obscure: 1526 according to Anderson; 1528 according to Froude and others.

at Oxford; Bilney, Latimer, and Barnes—men of distinction in the University, being its representatives. Barnes did penance at St. Paul's, and on Feb. 11th, 1526, books were burnt in London, and copies of Tyndale's New Testament consumed for the first time, as this preceded the burning at Oxford.

Tyndale hearing of this, writes: "Rochester (Fisher, Bishop of Rochester), and his holy brethren have burnt Christ's Testament, an evident sign verily that they would have burnt Christ Himself also if they had Him." Thirteen years later Barnes and Garrett, who had thus recanted, were enabled to honour Christ's cause by martyrdom.

In 1534, Tyndale had revised and improved his New Testament, and copies were ready for circulation. Before this he had published translations from the Hebrew of the Pentateuch, with marginal notes, and about this same time the book of Jonah; no other portion of the Old Testament was published in his lifetime. In 1535, Tyndale was apprehended, at the instigation of his enemies in England, at Antwerp, by means of a spy. He was first of all imprisoned at Villevorde, near Brussels, and finally, on Friday, 6th October, 1536, was led to the stake; he was first strangled, and then his body was consumed to ashes. "If they shall burn me," he had said eight years before, "they shall do none other thing than that I look for. There is none other way into the kingdom of life than through persecution and suffering of pain, and of very death after the ensample of Christ."

Thus did the foes of the Gospel seek to prevent its spreading; but God's Word is not bound. From 1525 to 1530 there had been at least six impressions of Tyndale's Testament, since then seven or eight editions, but in the last year of his life there were nine or ten. These last were, with one exception, printed at Antwerp—that exception is a notable one—it was the first sacred volume printed on English ground; a folio size printed by His Majesty's own printer in London in 1536.

(*To be continued.*)

O grabe! where is thy sting?

MY life's a shade, my days
Apace to death decline:
My Lord is Life, He'll raise
My dust again, ev'n mine.
Sweet truth to me!
I shall arise,
And with these eyes
My Saviour see.

My peaceful grave shall keep
My bones till that sweet day:
I wake from my long sleep
And leave my bed of clay.
Sweet truth to me!
I shall arise,
And with these eyes
My Saviour see.

My Lord His angels shall
Their golden trumpets sound,
At whose most welcome call
My grave shall be unbound.
Sweet truth to me!
I shall arise,
And with these eyes
My Saviour see.

I said sometimes with tears,
Ah me! I'm loth to die!
Lord, silence Thou these fears;
My life's with Thee on high.
Sweet truth to me!
I shall arise,
And with these eyes
My Saviour see.

What means my trembling heart,
To be thus shy of death?
My life and I shan't part,
Though I resign my breath.
Sweet truth to me!
I shall arise,
And with these eyes
My Saviour see.

Then welcome, harmless grave!
By thee to heaven I'll go:
My Lord His death shall save
Me from the flames below.
Sweet truth to me!
I shall arise,
And with these eyes
My Saviour see.

S. CROSSMAN, 1664.

From "Praise Waiteth," the Supplement prepared by the Trustees of "The Selection for the use of Baptist Congregations."

Serampore.

I HAVE told you how delightful Serampore is, both for its present charms, and its hallowed associations with the past. And what starting-point more fitting for a missionary journey, such as we were entering on, than this place, so filled with the memory and inspiration of the grand old missionary trio, who have made Serampore, in the best sense, classic ground, and its name dear to every Christian heart? Until 1845 Serampore was a Danish settlement, and it was here, as every one knows, that Carey, Marshman, and Ward, with their like-minded associates, took refuge when banished from English territory by the East India Company.

The place in itself is lovely. The house—for one's interest naturally centres in what was the home of the missionaries—has been since occupied by the Editor of the *Friend of India*. The present mission houses are close by. It is beautifully situated on the banks of the Hoogly, and is surrounded by spacious grounds, and some remarkably fine mahogany, teak, mango, and other Indian trees. These were much more numerous, however, before the last two disastrous cyclones, which swept the compound of some of its chief ornaments. Some of these trees were planted by Carey; and the large beautiful garden, which was laid out by him, and was his special delight, adjoins the compound, and seems to form part of it. Between the garden and the house stands the noble tree I spoke of—rather a rare specimen of the Indian tamarind. As we sat beneath its branches I could not but think of the mission families who, doubtless, also often sought its shade. Who can tell but some of the schemes in their great enterprise were here conceived and laid out before the Lord, while many a sigh and prayer went up like incense through these leafy boughs? I am very glad that the cyclones spared this tree.

I am afraid that Dr. Carey would not be quite happy if he saw his beloved garden now, for it has been desecrated by the erection, on a good part of it, of a jute manufactory. The thought of what in the future might be the fate of his garden, troubled the good man's dying hours. Very touchingly he said one day, "Dear brother Marshman, I am afraid when I am dead and gone, that you will let the cows into my garden." But I am glad to say that this dread was, and is remembered, and the cows are not allowed to intrude into the almost sacred precincts. It is consoling to one to think that such a man had a hobby, and that this particular one happened to be a garden! Carey, indeed, was an accomplished botanist, and among other services rendered to the science, he instructed the well-known Wallich.

Another thing he said to "dear brother Marshman" was, "You will preach my funeral sermon, and let the text be, '*By grace ye are saved*.'" This was very characteristic of the humble, yet trusting, believer, and now dying saint. On the occasion of Dr. Duff's last visit to him, the *last* sheet of his Bengalee Bible was

brought in, when he burst into tears, uttered fervent thanksgiving that he had been permitted to finish this work, and said he was now ready to depart.

In its internal arrangements the house is thoroughly Indian—more so than many of the more modern Calcutta "Palaces." It is spacious and open, with pillars and arches and large public rooms. One of these is a handsome library, in which hangs a portrait of Dr. Marshman. But the chief charm of the house is its wide-pillared verandah, looking on to the glorious river, and across to the noble park of Barrackpore. There Government House, Lady Canning's monument, and many other buildings, and pretty white bungalows gleam out from amidst numbers of the most beautiful trees, standing in clumps or fringing the river-bank, and in the distance almost cheating you into the belief that they are the goodly oaks of old England. Indeed, I do not know anything more lovely than this view is, especially in the early morning or at sunset, when woods and waters, and earth and sky are all aglow, and there is such deep repose that the boats and clouds and other objects cast soft reflections over the glassy calm of the water.

It makes me very idle, especially this swift, silent, shining river at our feet, for its aspects and moods are ever changing. The boats too, in number and variety, are something marvellous. Fleets of these dart about in all directions; and especially when the tide turns there is a rush of craft of all sorts (up or down, as the case may be), the sails set and oars plying, while the current carries them past with wonderful rapidity. In Carey's day, and before the era of railways, the river was the highway to Calcutta—and still, I need not tell you, it is a pleasant way. In Bengal, indeed, except the Grand Trunk, there were no other roads than the rivers; and notwithstanding the railways, these are still covered with traffic.

At one extremity of the compound, not far from the house, stands the chapel, and a little further on, the printing press. Still further, and also by the river, there is the Missionary College, which stands in a spacious compound of its own, and is a fine large upper-storied building. This college is still doing very effective service in the great work of communicating Christian education to the youth of India. The chapel is a small white building, unpretending and plain, but for the four pillars which support the portico-roof, and the pretty floor inside—which, for coolness as well as beauty, is paved with grey marble. The pulpit is that in which the great Missionaries preached—a quaint little wooden box, of most primitive construction. It stands at one end of the room, and in front of it is the baptistery, which is simply a little tank in the floor, always covered up except on the occasion of a baptism. At the foot of the room is a small organ-loft. On each side pews are arranged to seat about a hundred people. You are summoned to the service by a Sabbath bell—always a home-like, pleasant sound. Only that this bell has evidently known better days, and, doubtless, was perfectly sonorous when it gathered the members of the Mission to church fifty years ago. Might not some kind friend, for the love of Carey's name, present a new bell to the little chapel at Serampore?

But what chiefly attracts the attention as you enter the church is, that on each side of the pulpit, in the wall, there is a tablet of white marble *in memoriam*. The tablet in the Lutheran Church, where Carey and his colleagues preached, for the Danes, for a quarter of a century, bears the following inscription:—

IN MEMORY
OF
WILLIAM CAREY, D.D.,
Born at Paulerspury, Northamptonshire,
17th Aug., 1761.
Died 9th June, 1834.
JOSHUA MARSHMAN, D.D.,
Born at Westbury, Wilts, 20th April, 1768.
Died 5th December, 1837.
And the
REV. WILLIAM WARD,
Born at Derby, 20th October, 1769.
Died 7th March, 1823.
THE SERAMPORE MISSIONARIES,
Who, in addition to their many other
labours in the cause of religion and
humanity, from the opening of this
Church, in 1805, to the end of
their lives, gave their faithful
and gratuitous ministrations
to the congregation here assembled.

The tablets in the chapel simply commemorate the three missionaries with their "beloved associate," Mr. Mack, a Scotchman, and Dr. Marshman's wife, herself a great missionary. You at once feel that the simple building is filled with a light from the past, and has received the truest consecration in the hopes and prayers and heart-longings of the devoted missionaries, who rest from their labours, but whose works do follow them. These works are by no means confined to the founding of the Serampore Mission, though it has its college and schools and Christian village. The work of translating the Scriptures into the leading languages of India was accomplished by them, and they were undoubtedly the great missionary pioneers in Northern India. An influence went forth from this place, which gave a new impetus to Indian Missions. Now, happily, Serampore is no longer an oasis in the desert; its Mission is surrounded by many others, which may yet make all India as a "well watered garden."

I must not forget to tell you of another interesting memorial of the past at Serampore. This is a picturesque little ruin called "Henry Martyn's Pagoda," to which a pretty pathway by the river leads you. The pagoda was the resort of this saintly man when he wished to retire for study and prayer, and communion with God. It was fitted up for him by his friend, the Rev. D. Brown, and on his being appointed to Dinapore, it was here his friend met him to ask God's blessing on his future work. The hallowed little place is now quite a ruin, overgrown with jungle; and a peepul tree, which is busy striking its roots into the crannies, will, I am afraid, ere long, bring it to the ground.—*From A Missionary's Wife among the Wild Tribes of South Bengal.* By MRS. MURRAY MITCHELL. Edinburgh: J. Maclaren.

Short Notes.

THE EDUCATION TURMOIL.—One of the great questions which now agitates the Continent is that of denominational education, and the great object of the Roman Catholic countries of Austria, Italy, and France is to extricate public education from the control of the priesthood. The struggle is severe, but the result, however remote, cannot be doubtful. The agitation in England on the subject of education may be said, to a certain extent, to bear the same character. It has been kindled by the Education Act, the professed object of which was to provide a system of national and unsectarian education, supported by national taxation; but which has been marred by the application of it to the support of denominational instruction. When the education question was introduced in Parliament large grants were being made from the Treasury to schools which had been established by voluntary efforts, seven-eighths of which were in the hands of the clergy, and it was wisely determined, by common consent, not to interfere with this educational machinery, but to establish School Boards, with powers of taxation and compulsion, which it was expected would complete the provision for the wants of every locality. The Ministry were constrained to concede the principle that these schools should be unsectarian, and that all creeds, catechisms, and formulas should be excluded from them. At the same time, however, Mr. Forster increased the Government grant to the existing schools connected with the Established Church by fifty per cent., and stimulated the multiplication of them by a large grants for the building of new schools for which application might be made before the end of the year. Every effort was, therefore, made to get up applications for them by members of the Church of England, and in a few months they exceeded 3,000, all for denominational schools to participate in the enhanced grant made from the Treasury. The natural inference from this procedure was that, while Mr. Forster was anxious to diffuse education through the country, he wished it to be effected, to the utmost possible extent, in connection with the doctrines and the interest of the Church of England. This impression was strengthened by the insertion of a clause in the Education Act to allow School Boards to pay the school fees where the parents were too poor, or said they were too poor, to afford them. In theory, the rule appeared to be impartial, inasmuch as the fees were to be paid indiscriminately to the schools of all denominations: but as it was known that the great bulk of the existing schools belonged to the Establishment it could not fail to become, in practice, a fresh subsidy to those schools. This is exemplified in the case of Salford, where the Board disbursed £22 4s. 6d. of the rates in one week in the payment of the children's fees;

of which more than one half, £12 8s., went to Church of England schools; £4 8s. 10d. to Roman Catholic schools; £4 2s. 10d. to the Wesleyans, and the remaining four or five per cent. to those of other denominations. The number of children thus provided for amounted to 1,856, and the fees ranged from 2d. to 4d., and it is a significant fact that of the 1,856 children no fewer than 1,467 were already in attendance at the schools, but were withdrawn as soon as the payment of the fees by the School Board was announced; and the result has been that the number of new scholars for whose education the Board has provided is reduced to 389, and at an expense, calculating from the week, of £1,155 a year, or at the rate of £3 a head. The other 1,467 have been simply pauperized.

Very strenuous efforts were made by the members of the Church of England to prevent the establishment of School Boards, with their unsectarian schools, and they were denounced in no measured terms by one of the most eminent dignitaries of the Church; but as these Boards find it easier to subsidize old schools than to build new ones, they are found to be not only innocuous, but, with discreet management, may become valuable auxiliaries to the Church of England. The struggle is therefore transferred to the election of members, when a vacancy occurs, so as to securea majority of denominationalists. The contests are as bitter and uncompromizing as the old contests over the church rates, and the animosity which they engendered has been revived with greater intensity; and simply because the 25th section of the Education Act is converted into the means of violating the spirit of it. It is lamentable to perceive that a measure of so noble a character, calculated to attract the sympathies and to unite the exertions of all Englishmen, has become the occasion of this demoralizing discord. Seldom indeed, have we witnessed so signal a legislative failure.

Churchmen and Conservatives, and not a few Whigs, are delighted with the Act, and the Nonconformists are assailed in bitter terms with obstructing the progress of a measure of such importance, to subserve the paltry interests of their own sectarianism. The public journals, which with rare exceptions are most hostile to Dissenters, lay the whole blame of this agitation on their bigotry. But may not they reply with some show of reason: We cannot be charged with endeavouring to promote our own sectarian interests, when we eschew all sectarian education whether supported by imperial grants or parish rates, and are perfectly content with the reading and expounding the Oracles of truth in the schools, without any denominational creeds or formulas? But we do object strenuously to the conversion of the parish rates, which were designed by the Act for national and unsectarian education, into a denominational subsidy. Having got rid of church rates, after a struggle of thirty years, we object to being taxed in our parishes for an education rate, the greater proportion of which is to be handed over to the schools of the Church of England, which are considered as one of its strongest bulwarks. In this age of religious equality we consider it unreasonable to be subjected to this new form of contribution to the support of the State Church. If it be said that we did not raise any objection to the continuance and increase of the grants to the educational establishments of the Church of England, amounting to a million, from the national exchequer to which we contribute, is our moderation in declining to interfere

with a system of education, which, though denominational, was an instrument of much good, to be turned against us when we raise our voice against subsidizing denominational tuition by a new and more irritating impost?

We cannot but think that the members of the Church of England have not acted with wisdom in their efforts to make the parish education rate contribute to their own schools. They might have been content with the bounty lavished on them by Mr. Forster to enable them to inculcate on the rising generation their own creeds and catechisms and formulas; with the addition of 50 per cent. which he made to the former subsidy from the Exchequer, and with the encouragement he gave to the erection of additional schools of the same type by building grants. They might have been content to leave the small dole of parish rate to unsectarian schools. This struggle to obtain a majority on the School Board, with the hope of turning that rate to the support of their denominational schools, has evoked a spirit which may not eventually be content with the repeal of section 25, but raise a national clamour against the contributions they receive from the State, which they have hitherto been allowed to enjoy without challenge. There is the powerfully organised League of Birmingham insisting on secular instruction, and gaining fresh adherents from every fresh dispute over the Education Act. With the views of the League we have no sympathy, but it is easy to perceive that the attempt to convert the education rate to denominational uses, and the discord which it creates, is rapidly multiplying the converts to its principles.

The difficulty with which the ministry will have to deal in the coming session appears to us to consist in overcoming Mr. Forster's ecclesiastical predilections, which it is now generally believed it was the main object of the Education scheme to subserve, under an appearance of impartiality. While every encouragement is given to denominational education in England, it cannot consistently be refused to Ireland; but any disposition to dally with the claims of the Roman Catholic hierarchy would be fatal to Mr. Gladstone's administration.

THE INACTIVITY OF THE SCHOOL BOARDS.—Much of the agitation which now distracts the country might, we think, have been avoided, if the School Boards had given any token of their existence beyond endless debates and resultless resolutions. Every phase of the education question has been the subject of discussion; but these disquisitions, however earnest, and refined, and philosophical, have led to no practical results. They have made no impression on the mass of ignorance and vice the Boards were appointed to clear away. There has been nothing to show for a year's labours, but what is facetiously called *talkee-talkee*. Of the two antagonist principles which now divide the country, the unsectarian has been entrusted to the School Boards, while the denominational is under the championship of the Church of England and the Church of Rome. But while the former have been wasting their time in empty debates, the latter have set their shoulders to the wheel, and have far out-stripped their rivals in the actual establishment of schools of their own type, since the passing of the Act. If the Boards, instead of passing week after week in discussions, had made a beginning by opening schools, on however humble a scale, they would have gained the confidence of the public where they now meet only with its contempt, and they would

have laid a foundation of experience for future improvement. Why could not the London Board, for instance, have selected the more destitute localities, rented two or three rooms in each for a year or two, fitted them up temporarily, and appointed the best teachers they could find, and worked them into efficiency under the superintendence of a local sub-committee, and, if necessary, have brought into use the compulsory powers with which they are invested; though, we believe that if the school once gained the confidence of the neighbourhood, there would be little need of coercion. The errors to be corrected, the deficiencies to be supplied, and the difficulties to be overcome, which are now regarded from a mere theoretic point of view, would then have been practically demonstrated, and we should have made some solid progress; for the discovery of errors is one of the most important elements of success. When these experimental schools had been brought into working order, it would have been time to settle the most suitable structure for the future institution. So far as any positive result is concerned, the system appears to have collapsed before it was a twelvemonth old. It has done little beyond sowing the seeds of religious discord throughout the country.

Clerical Fellowships.—It was during the last year that the Universities became national institutions, by opening their pecuniary rewards, as well as their honours, to all classes and denominations; and we are happy to hear that Mr. Osborn, Head-master of the new Kingswood School, one of the schools for the sons of Wesleyan ministers, has just been elected Fellow of Trinity Hall, Cambridge. He took high honours at the University, and was offered a fellowship in 1866, but declined to accept it as he could not declare himself a member of the Established Church. The Clerical Fellowships were, at the passing of the University Tests Act, reserved for future consideration, as the question was connected with the economy and organization of the colleges, which required to be dealt with by itself. It was expected to be brought forward by Mr. Gladstone in the coming session, but one college has anticipated his action. The majority of the wardens and fellows of Merton College have passed a statute for the total repeal of the clause in the college ordinances under which one moiety of the twenty-four fellowships was subject to the restriction of Holy Orders. The Ministry, acting upon a decision of the Privy Council, have advised Her Majesty to sanction the statute. Perhaps it is too much to expect that other colleges are prepared to follow this liberal example, though it is so strongly supported by the noble resolution of Trinity College, Dublin; but there can be no doubt that the movement of Parliament will be abundantly facilitated by these proceedings, and it is to be hoped that before the end of the year the Universities will be relieved from the scandal of inducing men to enter Holy Orders, not because they are moved by the Holy Ghost, but from an anxiety to retain their fellowships.

The Athanasian Creed.—The new lectionary has been published without the excision of the Athanasian Creed, notwithstanding the opposition of the Archbishop of Canterbury and the Dean of Westminster, who agree with Archbishop Tillotson in wishing the Church was well rid of it. It is a singular instance of the tenacity of ecclesiastical prejudices, that in this liberal and enlightened age, when the Book of

Common Prayer was subjected to revision by a body consisting of the first dignitaries of the Church and the most distinguished laymen, the majority of them should have insisted on perpetuating the use of a creed so revolting to every feeling of propriety, and that the faithful should still be required, thirteen times a year, to stand up and solemnly consign the whole Greek Church, which maintains the doctrine of the single procession, to eternal torments; as if it was impossible for men to recite their own creed, comfortably, without anathematizing all who do not believe it. The Archbishop of Canterbury has announced his intention to introduce a measure in Parliament and in Convocation to modify the public services of the Church, and the Bishop of Gloucester and Bristol, in a recent address to his clergy, stated that the Athanasian Creed was the only question about which any anxiety could be entertained, but he believed that it would undoubtedly be retained, though the damnatory clauses might be modified; but, judging from present appearances, there is every reason to believe that any attempt to soften them, or to explain them away, will meet with the most determined resistance. The chief attractions of the creed have hitherto been, that it was compiled by one of the greatest fathers of the ancient Church, and that it had for fourteen centuries formed a part of the services of the Church. Both these delusions have been rudely dispelled by Mr. Ffoulkes, who some time ago joined the Romish communion, but has now returned to the bosom of the Church of England. He has diligently examined whatever records are to be found on the subject, and has incontestably shown that it is no older than the age of Charlemagne, that it was drawn up by Paulinus, and completed by Alciun, and that it was designed to oppose the Greek Church on the doctrine of the single procession, which it anathematizes in words of awful and almost presumptuous solemnity. Those who ascribe it to St. Athanasius must be prepared to believe that he condemned to everlasting perdition the members of the Church in which he ministered, and lived, and died.

Correspondence.

THE BAPTIST MISSIONARY SOCIETY AND ITS NATIVE PREACHERS.

To the Editor of the BAPTIST MAGAZINE.

DEAR BROTHER,—I have read with interest and pleasure the missionary speeches made at the late Northampton meeting. I must, however, say that I was very much surprised at some of the statements made by our honoured friend Goolzar Shah, of Calcutta. The tendency of his speech was to obtain more help to the native Christians, and more nursing for the native churches in India. He stated that the native preachers "had sore discouragements to contend with." In a worldly point of view, they are the most enviable and comfortable class in India, many of them receiving

double the amount of money they could obtain in any secular position they could obtain or are fit to occupy. If the office of native preacher involved severe self-denial, it would cease to be the one object of ambition among the native Christians. No longer would they be found in such large numbers forsaking their secular callings, and running from mission to mission and station to station, seeking for employment as preachers and teachers. In one respect, it is true, they have sad discouragements to contend with. They fail to command the respect of their countrymen, who look upon them much in the same light as those called soupers in Ireland are estimated.

Our friend said he envied the "Calabar College" with its native ministers, who sit side by side with the Europeans. He forgets that the Calabar Institution trains men for the pastorate of churches ready to support them. I hesitate not to say that not a single native church in Bengal, or the north-west provinces, could be found ready to receive and support a native pastor, however good his training might be. So far as my experience has gone, it proves that the more training you give your native preachers, the more salary they will want from the Missionary Society, to whom alone they look for their support. Mr. Pearce's last Report of the Vernacular Theological Institution at Alipore, Calcutta, gives a tabular statement of the students instructed during the last six years, and in vain you look for one student who has become the pastor of a native church, and is supported by that church. They all hang on to the Missionary Society for their support, and are likely to do so to the end. Goolzar Shah says, "Unfortunately English education is denied the Bengalee native Christians, and the consequence is they are crippled." Who denies an English education to the Bengal Christians? Is it the institution founded by the venerable Dr. Duff? or the institution so long under the able management of the sainted Ogilvy? or the Bhowanipore or Serampore Colleges? Why there are a dozen institutions ready to receive and educate native Christians. If our brother means that the native Christians cannot obtain an English education gratis, and be fed and clothed during their education on the same terms, then I hope the time is far distant when his wishes in this respect will be fulfilled.

Another quotation from Goolzar's speech: "Let them raise the educational and social condition of the native Christians, and they would then say with grateful hearts, 'Now, brethren, we can manage our own affairs, we will preach the Gospel to our own people, you can go to another field." Our brother should know that the only way in which the English churches can raise the social condition of the natives of India is by giving them the Gospel. He who spake as never man spake—for He possessed infinite wisdom—said "Go ye into all the world and preach the Gospel to every creature." It is the duty of our churches to do this, and He who gave the command knew well that in so doing, He was providing the best and only safe means for raising man both socially and educationally. Goolzar Shah pleads the poverty of the Church, and, doubtless, when compared with English Christians they are poor; but are they poorer than millions of their Hindu fellow-countrymen, who are supporting their own religious teachers, and building their own temples? I should answer, No!

The wise advice of Mr. Gould, of Norwich, is worthy of the best attention of the friends of the Society. "Husband your resources" is a motto of the first importance. We are not responsible for providing pastors and teachers, but we are responsible for the preaching of the Gospel. I always thought it was considered an axiom in Congregational polity, that wherever God raised up a church He always provided, as part of the resources of that church, the means and men necessary for carrying on all its affairs. The wants of a native church are few, and there can be little difficulty in separating one of its members as its overseer. Our nursing and propping has rendered the churches helpless, and our attempting to supply them

with an educated pastorate has involved expenses they cannot bear. We have gone beyond our duty, and anticipated wants that the natives will not be conscious of for the next century.

Cease from spending the money of your Churches on orphanages, colleges, and native pastors. Husband your resources and the resources of the denomination, and there will be no difficulty in doubling our purely preaching agency before the end of 1872, and the utility of our noble Society will be more than double.

JAMES SMITH.

Delhi, 1st Nov., 1871.

THE MEMOIR OF DR. EVANS.

To the Editor of the BAPTIST MAGAZINE.

SIR,—It was with great interest I read the article "In Memoriam," inserted in the January number of your serial, and could not but pray that the exalted Saviour may raise up many as richly gifted, large hearted, and laborious as my lamented friend, Dr. Evans, to instruct and strengthen the Churches. If I take exception to one statement, it is with no desire to strip a leaf from the wreath with which the biographer has encircled the brow of the deceased, but simply to rectify a slight error. Referring to the manifold and beneficent enterprises with which the venerable Doctor was identified, he says, "through *his efforts alone* the Baptist denomination has a weekly newspaper of its own, and that of no mean standing." This is scarcely correct; for while the majority appealed to, shrunk from the undertaking, there were not less than four persons who, *ab initio*, shared the toils and responsibilities of it, namely, Dr. Evans, Mr. W. Heaton, of Leeds, Mr. John Cooke, of Bradford, and the Rev. W. F. Burchell, of Rochdale. They all frequently met in council to mature their design, sometimes at Leeds, sometimes at Bradford; and your present correspondent was often the associate of Dr. Evans in his journeys, both in the provinces and to the metropolis, in its furtherance. In giving existence to the "FREEMAN" all four equally shared the burden.

This statement will, probably, be of no further interest to your readers than as furnishing the true representation of an historical fact; and as such it is given by

ONE OF THE FOUR.

WHY I BECAME A BAPTIST.

To the Editor of the BAPTIST MAGAZINE.

MY DEAR FRIEND,—It may serve the cause of truth if I briefly state the reasons why I became a Baptist.

I may inform you that I was born "within" the Presbyterian Church, my parents being members of that Church.

Let me explain this by quoting the 166th question in the Larger Catechism:—"Baptism is not to be administered to any that are out of the visible Church, and so strangers from the Covenant of Promise, till they profess their faith in Christ and obedience to Him; but infants descending from parents, either both or but one of them, professing faith in Christ and obedience to Him, *are, in that respect, within* the covenant and to be baptized."

You perceive that infant children of believing parents, of parents of whom one is a believer, are, in that respect, within the Covenant, and therefore within the Church.

the reader to understand the literal significance and the historical allusions of the Psalms. The Messianic element, too, about which there has always been wide difference of opinion even among orthodox divines, is treated reverently, and in a manner which is, for the most part, highly satisfactory. Those who wish for homiletical and devotional works on the Psalms will have to consult other writers; but in respect to exegesis, and for the fulness and accuracy of its criticism, the Commentary of Dr. Delitzsch is the ablest which our language contains. Mr. Bolton's position as prizeman in Hebrew and New Testament Greek in the University of London, is an ample guarantee of the care and scholarship with which his part of the work has been accomplished.

The Works of Lactantius. Translated by WILLIAM FLETCHER, D.D., Head Master of Queen Elizabeth's School, Wimborne, Dorset. Two Vols. Anti-Nicene Library. Edinburgh: T. and T. Clark. 1871.

THE writings of Lactantius are not generally known among English readers. Those who are acquainted with them have formed a very high estimate of their worth, and speak of them in glowing terms. The favourable estimation in which they are held by scholars will probably be accepted by all who read the careful and elegant translation of Dr. Fletcher, which Messrs. Clark have just published in the two handsome volumes before us; and we sincerely hope that this great Christian writer will, at length, be as widely read as his merits entitle him to be.

Of his personal life comparatively little is known. Even his name, as well as the place and the date of his birth, has been the subject of dispute. He was, however, a pupil of Arnobius, who taught rhetoric at Sicca in Africa, and it has therefore been inferred that Lactantius was a native of Africa. He became himself a rhetorician, and soon acquired a brilliant reputation. This led to his being invited by the Emperor Diocletian to settle at Nicomedia, and there follow his profession. It was shortly after this that he became a Christian. He afterwards removed to Gaul, under the imperial patronage of Constantine, who entrusted to his care the education of his son Crispus. He died, it is generally believed, at Treves, about A.D. 325.

The main work of Lactantius is "The Divine Institutes," consisting of seven books. It is intended to demonstrate the falsehood and the immorality of the various forms of pagan religion—the failure of heathen philosophy to satisfy the demands of the intellect and to lead the heart to rest, and the contrasted greatness and sufficiency of the Gospel of Christ. The extensive criticisms of the Platonic, the Peripatetic, the Epicurean, and the Stoical systems are extremely valuable, and will amply repay perusal even after all that has been written in recent years. Lactantius possessed an amount of learning of which few could boast; his knowledge of the poets and philosophers was large and varied, and his pages abound in information drawn from the most opposite quarters. The way in which he makes the heathen bear witness against themselves is singularly telling.

The treatise on "The Anger of God" is directed especially to the refutation of the Stoics and Epicureans, who, as is well known, denied the existence in the Divine Being of emotions of pleasure, anger, &c., and thus divested Him of some of His most essential attributes. Another treatise is on "The Workmanship of God, or the Formation of Man." It exhibits the marvellous construction of the human frame, as an instance of the Divine wisdom and love. In the "Deaths of Persecutors," Lactantius seeks to prove that those emperors who had been most hostile to the Christian religion suffered most visibly the wrath of God. The poems, often, though erroneously, attributed to our author, on the Phœnix, the Passion of Our Lord, &c., are included in this collection of his works. We shall be surprised if this translation of a writer, who, by the philosophical cast of his thought, and the grace and dignity of his style, has

gained for himself the name of "the Christian Cicero," does not become a favourite with all those who are interested in theological and ecclesiastical studies.

Appended to the works of Lactantius are "The Testaments of the Twelve Patriarchs"—the work, probably, of a converted Jew, in the early part of the second century; and also a number of fragments of the second and third centuries. These, however, we cannot notice.

History of the Kingdom of God under the Old Testament. Translated from the German of E. W. HENGSTENBERG. Vol. I. Edinburgh: T. and T. Clark. 1871.

THERE is a melancholy satisfaction in seeing Dr. Hengstenberg's *Kingdom of God* appear in an English dress. It is a posthumous work, and, if we are not mistaken, he was engaged on it until very near the close of his laborious and useful life. The title of the book will, in a large measure, explain its nature. It resembles, in its purpose, the *De Civitate Dei* of Augustine, though it is restricted within narrower limits, embracing only the Old Testament, not the New, and taking comparatively little notice of the different systems of heathen philosophy. In method it is, of course, much more critical than the *De Civitate*. Dr. Hengstenberg's aim was to form a valid estimate of the events connected with the establishment of the Kingdom of God at the time of Abraham, and the subsequent events through which its progress was ensured. These are all looked at in relation to the "one increasing purpose," everywhere visible in the Divine revelation. The present volume brings the history down to the death of Joshua. The succeeding periods down to the birth of Christ will occupy another volume. One of the most useful chapters is that which points out the political and religious condition of mankind at the time of Abraham's call. It records facts which add materially to our insight into the Scriptures. The remarks on the sacrifice of Isaac are also very suggestive. The account given of the standing still of the sun and moon—that it is, namely, a highly poetical representation—will not satisfy our readers, and does not meet every requirement of the text. It may be worth while to mention that an ingenious theory has lately been advocated by Mr. Warrington in his valuable little book, "Can We Believe in Miracles?" published by the Christian Knowledge Society. He contends that the miracle was not, as is usually supposed, a miracle of prolonged light, but of prolonged darkness, and involving therefore (because of the presence of the storm clouds), no dislocation of the solar system, and no violation of natural law. We cannot adduce his arguments in support of this theory, nor can we quite see our way to adopt it; but it is, we think, preferable to the "poetical" explanation.

Dr. Hengstenberg's work is one of great learning and piety, and forms a welcome addition to the *Foreign Theological Library*.

Starting in Life; or, Familiar Talks with Young People. By JOHN CLIFFORD, M.A., B.Sc. London: Elliot Stock, 62, Paternoster-row.

A LITTLE book which contains some excellent advice for young people, conveyed in a style sufficiently lively to attract their attention; but we are also glad to say that Mr. Clifford has not sacrificed the moral he intends to convey to the illustration in which it is clothed.

Systematic Theology. By CHARLES HODGE, D.D., Professor in the Theological Seminary, Princeton, New Jersey. London and Edinburgh: T. Nelson and Sons. 1871.

THE work of which this is the first instalment promises to be one of the ablest and most valuable which the venerable author has yet produced. He has, throughout a now lengthened life, rendered to Biblical science services of unsurpassed worth. His commentaries on several of the Pauline epistles, his articles in the *Bibliotheca Sacra*, and the *Princeton Review*, are

well known to all theological students, and it may, indeed, be affirmed, with general consent, that he is the greatest theologian which America has seen since the days of Jonathan Edwards. As a thinker he is vigorous and philosophical, his method is strictly logical, and his style is remarkable for its transparent clearness and force. We have gone carefully through this first volume of his "Systematic Theology," and entertain a high admiration of its various merits. It is sure to become a standard book on this greatest of all subjects, and is one of the works which men will not willingly let die. Dr. Wardlaw's Theology is the only work of recent years which can at all compare with it for fulness of treatment; but while we thoroughly appreciate Dr. Wardlaw's remarkable precision of argument, and his no less remarkable neatness and lucidity of style, we unhesitatingly affirm Dr. Hodge to be his superior in breadth of thought and in general comprehensiveness of mental grasp. On many points of doctrine we are unable to agree with the great American writer, but we have always found his works to be of value, even when we differ from their conclusions. His works have long had an honoured place in our library, and we never held them in higher esteem than now.

The present volume contains six chapters by way of introduction. In these chapters are discussed the scientific bases of Theology, its methods, its nature, and its sources; Rationalism, Mysticism, false (or ultra) Ecclesiasticism, as exemplified in Roman Catholicism, which makes the Church of equal authority with the Scriptures; and, lastly, the Protestant rule of faith, which leads us to accept the plenary inspiration and the supreme authority of the Scriptures. Then follow thirteen chapters on Theology *par excellence*—the origin of the "Idea" of God; Theism and the different arguments in support of it; Anti-Theistic theories, *e.g.*, Polytheism, Materialism, Pantheism, &c. The refutation of materialism, as advocated in its most specious forms by Professor Huxley and others, is a most trenchant and conclusive piece of argumentation. The refutation of the late Dean Mansel's application of Sir W. Hamilton's philosophy to the problems of theology is equally worthy of attention. The nature and attributes of God; the Trinity; the Divine decrees; the doctrine of the creation, with especial reference to the Mosaic record and the objections of modern geological science; God's providential government of the world, and other related matters are very fully discussed. The work, moreover, is to a large extent a history of theology, and contains a succinct statement of the principal views which have been held on the doctrines discussed. Thus in the chapter on the Trinity we have not only a view of the Scripture testimony on the subject, but also of the imperfect and erroneous forms in which that testimony was apprehended by Origen, Sabellius, Arius, &c. The work of the Council of Nice is also narrated, and, indeed, on all points of importance the progress of opinion is noted, so that the student will find in this work features which are not generally combined.

In days when inductive theology is so generally depreciated, when it is affirmed to be antiquated, useless, and even injurious, we warmly welcome a work which is itself an ample refutation of the specious but superficial and misleading cry. Theology, as presented here will unquestionably retain its place as "queen of the sciences." We heartily wish for the work in England, as well as in America, an extensive circulation, and an appreciation proportioned to its great and varied excellences. The thanks of English readers are due to the Messrs. Nelson for presenting the book in so attractive and substantial a form.

Stories of Old England. By G. E. SARGENT. London: Religious Tract Society.

MR. SARGENT has great power over youthful readers; and we are glad to say that his fidelity to historical records is as conspicuous as his graphic power of description. We heartily recommend this useful volume to those who wish to gladden and benefit young people.

Sermons. By the late HENRY KOLLOCK, D.D., Savannah, Georgia, U.S. London: R. D. Dickinson, 73, Farringdon Street. 1871.

DR. KOLLOCK was one of the most eloquent and popular American preachers of his day, and his sermons will be found by all to furnish very pleasant and profitable reading. Though not remarkable either for the depth or originality of their thought, they always display a fine appreciation and a firm grasp of the great truths of the Gospel. They are eminently evangelical, and discuss a large variety of Scripture themes in a lucid and vigorous style. The language is both chaste and pointed, and everywhere suggests to us the idea of a mind intensely earnest, and bent on bringing men into close and practical contact with Christ. Such preaching as this must be impressive, and we heartily wish there were more of it. For family reading these sermons are admirable, and will, we hope, meet with the appreciation they deserve.

A Suggestive Commentary on St. Paul's Epistle to the Romans, with Critical and Homiletical Notes. By THOS. ROBINSON, D.D. Vol. II. London: R. D. Dickinson.

WE observe that since the publication of the previous volume of this Commentary, Mr. Robinson has been honoured with the addition of a D.D. to his name. Whether this is a direct consequence of his present work, we do not know, but certainly his scholarship, as here displayed, claims a hearty recognition, and everybody will allow that the honour has been well bestowed. We have already in our notice of Vol. I. described the character of the Commentary, and are happy to repeat the commendation we then expressed. The high promise with which the work began has been amply fulfilled, and we have no doubt that with Sunday-school teachers, conductors of Bible-classes, and preachers who require assistance of the *multum in parvo* class, it will become the most popular work on this, in some respects, the greatest of the Epistles. The practical and homiletical part of the Commentary, without attempting consecutive exposition, brings out the meaning of the text with great clearness, and throws out many valuable suggestions of various kinds for its elucidation, while the brief critical notes are accurate and concise.

The Gospel Church Delineated from the New Testament, in its Constitution, Worship, Order, Ministers, and Ministrations. By HENRY WEBB. London: Simpkin, Marshall, and Co. 1871.

THIS work is undoubtedly the result of patient thought and extensive research. Several of its chapters possess great value, and set forth aspects of Church fellowship which it is the tendency of our age almost entirely to overlook. It may, therefore, be read with profit. At the same time, Mr. Webb appears to us to desert the *via media*, and to fall into the extreme opposite to that which he censures. His view of the Christian ministry is one-sided and prejudiced, while of baptism and the Lord's Supper he makes the most meagre mention.

British Heroes and Worthies. London: Religious Tract Society.

IN regard to its exquisite portraits from the National Portrait Gallery and other authentic sources, this volume is quite a gem; and the biographies which accompany them are worthy not only of the skill which Mr. E. Whymper has shown in the engravings, but worthy of the illustrious characters whose memoirs are given. We are quite sure that many a fireside will be bright this winter through the influence of this charming book.

The Hive. A Storehouse of Material for Working Sunday-school Teachers. Vol. IV., 1871. London: Elliot Stock, 62, Paternoster Row.

BY far the best magazine for Sunday-school teachers published in England.

Thoughts of Christ for Every Day of the Year. By Lord KINLOCH. London: The Religious Tract Society.

WE have frequently enriched our pages with extracts from the writings of the venerable Scottish judge, who is the author of this work. The design of the learned author is to help his readers to a clearer perception of the Saviour's personality, and to render His presence a practical reality in life. The reflections on passages of Scripture have all the force and distinctness which belong to the author's earlier works; and a brief prayer appended to each reading suitably follows the devout daily portion.

Seed Truths; or, Bible Views of Mind, Morals, and Religion. By PHARCELLUS CHURCH, D.D. Edinburgh: T. & T. Clark, 1871.

A CAPITAL book, which rises in our estimation every time we read it. The author has endeavoured, by long and independent research, to get at the root-ideas of the Bible concerning man and his relations to God. His exhibition of our threefold nature, as body, soul, and spirit—the soul being the conscious self-hood, open to impressions through the senses on the one hand, and through the spirit on the other is deeply interesting, and places the psychology of Scripture in a remarkably clear and intelligible light. The rule of God over the soul as constituting its heaven, law as the basis of that rule, the Incarnation of God in order to our being voluntarily brought within its scope, the life that comes to us through the death of self—these and kindred topics are elucidated with freshness and power. There are in all twenty-five chapters, all of which possess great worth. Dr. Church is a man of high philosophic and literary culture, as well as a reverent student of the Bible. He has here furnished a most striking and conclusive argument for the Divine Inspiration and the Divine unity of Scripture. His book is, indeed, full of "seed truths," and in an intelligent mind will bear most precious fruit.

The Psalms of David and Solomon. By the Rev. H. LINTON, M.A., Birkenhead. London: S. Bagster & Sons, 15, Paternoster Row.

IT is a hopeful feature of modern Biblical study that every portion of the Sacred Word is occupying the prayerful studious contemplation of devout men. The Psalms may well claim their share of the profound investigation and scholarly research now engaged on the Bible. Mr. Linton has devoted much attention to the chronology of the Psalms—a branch of the subject which is of great importance, and we are glad to say that he is thoroughly clear in respect to their Messianic predictions. We believe with him that the correct canon of interpretation throughout these songs of Zion regards the Christ as its chief subject.

The Holy Bible according to the Authorised Version; arranged in Paragraphs and Sections with Emendations of the Text, also with Maps, Chronological Tables, and Marginal References, &c., &c. London: The Religious Tract Society.

THIS fine quarto Bible possesses many qualities which cannot fail to recommend it to Biblical students. It is in good bold Pica type—arranged in paragraphic and sectional order, the numerical verse order of the authorised version being indicated in the margin. Our honoured friends Dr. Gotch, of Bristol, and Dr. Jacob, late of Christ's Hospital, have appended to the text the emendations which have the sanction of the best authorities. The maps, chronological tables, and marginal references afford evidence of most scrupulous care in their production. More than ten years have been occupied in the preparation of the volume, which, from its lucid typography and invaluable addenda, will be esteemed a great blessing by all who love The Book.

The Sunday School Teachers' Hymn Book. London: Sunday School Union, 56, Old Bailey.

THE perusal of this book confirms the opinion we have previously expressed, that our friends on the Sunday School Union Committee must take counsel outside their own borders respecting the hymnology they publish. It is discreditable to any Board of Education to issue such doggrel as we find in this collection, and yet it goes forth with the sanction of some members of the London School Board.

Meditations on the Miracles of Christ. By the DEAN OF CHESTER. London: The Religious Tract Society.

A VALUABLE repertory of religious original thought on the miracles of our Lord. Especially valuable to those who are wise enough to find private thought on such matters profitable, and interesting enough in matter and manner to ensure fixed attention from every one who opens the book. The brief preface commends the work for ordinary private study—we can see in it another value. It is by reading carefully well reasoned works like this, that our young preachers best gain skill from the experience of others, and for such purpose would we advise them to get and to appreciate the meditations of the Dean.

The devotional and spiritual improvement of the Saviour's miracles is the object which Dr. Howson has aimed at in this volume; but while the book cannot fail to benefit any one who thoroughly peruses it, we are struck with it as furnishing a model for Christian ministers in the treatment of Scripture narratives.

The exhaustive, practical, sympathetic application of the words and works of Christ to all time, all places, and all men, is characteristic of this eminent writer, and a power for good which the most eminent will cultivate not in vain.

Origin and History of the New Testament. By JAMES MARTIN, B.A., Translator of "Keil and Delitzsch on the Minor Prophets," &c. London: Hodder & Stoughton. 1871.

READERS of the "BAPTIST MAGAZINE" will need no commendation of this interesting and useful volume from the pen of Mr. Martin, of Melbourne. The lecture out of which it has grown originally appeared in our columns four or five years ago, and was afterwards published as a pamphlet. Its worth was so fully recognised, that Mr. Martin has been repeatedly urged to expand the pamphlet into a book, and we are glad that he has yielded to the wise solicitations of his friends. The first part of the volume details very carefully the origin of the New Testament writings; the second part narrates the history of the New Testament from the days of the Apostles to our own, and gives a clear and succinct account of the collection of the books, the closing of the canon, the principles on which the different books were decided to be canonical, the various versions, and all matters of importance connected with them.

The volume occupies a place entirely by itself. We do not know of any other which comprises in so small a space so much valuable information on the subject to which it is devoted. The works of Bleek, Westcott, and others of the same class are not only more restricted in their aim, but beyond the reach of general readers. Mr. Martin, as every other inquirer in the same field, is indebted to their researches for much valuable matter; but he has presented it in a more compressed and popular form. His work is scholarly and concise, and will be no less prized by ministers and theological students than by readers of the non-professional class.

The Seven Golden Candlesticks. By the Rev. H. B. TRISTRAM, LL.D., F.R.S. London: Religious Tract Society.

DR. TRISTRAM is *facile princeps* of Eastern sacred study. The contents of

this book have been greatly admired in "The Sunday at Home," and in the volume before us they are reproduced with most elegant and attractive surroundings.

The Tiny Library: The Golden Rule and the Glorious Revenge. Hot Coals and other Stories. London: S. W. Partridge and Co., 9, Paternoster Row.

ADMIRABLE little books for tiny people

Hymns and Poems for my Little Children. By the Hon. M. E. L. London: The Religious Tract Society.

OUGHT to be in every nursery in the land.

A Cloud of Witnesses, &c., &c. Reprinted with Explanatory and Historical Notes. By the Rev. J. H. THOMSON. Edinburgh: Johnstone, Hunter, & Co.

THIS is a most admirable republication of the well known volume which records the sufferings and dying testimony of the Covenanters. The engravings and notes greatly enhance the value of the book, which has been both accurately and elegantly prepared.

The Missionary World. No. 1. Price Fourpence. To be completed in Twelve Parts. London: Elliot Stock, 62, Paternoster Row.

A COLLECTION of useful and important facts concerning the heathen and the work of the Churches for their evangelization. We advise the publisher not to bind up comic advertisements in close contiguity to such solemn subjects.

The Doctrine of the Atonement as Taught by Christ Himself. By Dr. SMEATON. Second Edition. Edinburgh: T. and T. Clark.

WE are glad to have to announce a second edition of this valuable work, and hope that its sale will be multiplied yet more abundantly.

The Circling Year. Illustrated from the "Leisure Hour" and the "Sunday at Home." London: The Religious Tract Society, 56, Paternoster Row.

ONE of the most elegant gift books of the season; its textual contents are worthy of the magnificent illustrations by which they are accompanied.

Intelligence

RECENT DEATHS.

Rev. J. Bromwich, Sheepshed.

Mr. Bromwich was born, it is believed, in Warwick in the year 1787. I have no information as to the place or date of his baptism. He often told his friends that he thought he knew something of the love of Christ when a child of seven years old. At eleven, he used to engage in social prayer, and a lady often invited him to her house to pray with her pupils. At seventeen, he began to preach; and the Christian ministry became his life-work, which he carried on through the long period of sixty-seven years. For a considerable time he was the pastor of the General Baptist church in Archdeacon Lane, Leicester, where he enjoyed the friendship of Robert Hall, and usually baptized for that celebrated minister. In 1827 he removed from Leicester to Sheepshed, a populous village on the north side of Charnwood Forest, and four miles west of Loughborough. Of the old Baptist Church, formed there in 1695, he became the pastor. He held this office 44 years, and resigned it only a few weeks previously to his death, which occurred on the 16th of last October. He was interred in the burying-ground adjoining the chapel, on the following Friday, when the funeral service was conducted by the Rev. Edward Stevenson, of Loughborough, who delivered a most appropriate and impressive address. The concourse of mourners was great. The entire population of the village seemed to be present, not only to testify their respect for the departed minister, but also to lament the loss of a long-tried and faithful friend. The excellent vicar of the parish, went to the house of his late Baptist brother, followed the corpse to the chapel, joined in the prayers, listened to the address, lingered with others at the grave, and afterwards made honourable mention of the deceased servant of God, from his own pulpit. By request, the writer of this brief notice preached the funeral sermon on the ensuing Sunday week to a crowded congregation.

Though entirely self-taught, Mr. Bromwich was a man of respectable attainments. He was familiar with the Latin language, and could read his Greek Testament with ease. He was a sound preacher of the Gospel; and with the Cross of Christ for his favourite theme, he seldom failed to interest and instruct his hearers, whilst he was instrumental in the conversion of many souls from the error of their ways. He was highly esteemed by all his brethren, and greatly beloved by his people. For several years he was afflicted with deafness, which impeded his usefulness, and almost shut him out from social enjoyment. Nevertheless, he was always cheerful, and ever seemed happy in his work. He had a passion for preaching, and continued his ministry to the end of his days. When talking on the subject, he was often heard to say:—

"Oh, that without a lingering groan
I may the welcome word receive!
My body with my charge lay down,
And cease at once to work and live!"

His wish was realized. On Sunday, October 8th, he preached two sermons for the Baptist Mission; on the following Friday he took to his bed, and on the next Monday morning he died. His end was perfect peace.

J. Barnett.

Blaby, near Leicester.

Mrs. Manning.

The subject of this brief account, was the daughter of the late William Woodham, Esq., of Gamlingay, Cambridgeshire, at which place she was born in the year 1782.

In early life she was seriously impressed by the truths of the Gospel. At length, having become the partaker of genuine religion, she united in membership with the Baptist Church at Gamlingay, and was baptized by her pastor.

After the lapse of a few years, Rev. George Capes resigned his pastorate, and Rev. Enoch Manning, having proved a most acceptable supply, became Mr. Capes' successor. This event, so important both in the history of the Church at Gamlingay, and in that of the beloved pastor, was soon followed by the marriage of the minister, who, in the late Mrs. Manning, found an invaluable helper.

It is the conviction of the writer, that the wives of Nonconformist ministers are not sufficiently appreciated. Mrs. Manning, by her economy, domestic skill, prudence of deportment, and consistency of Christian character, did much to sustain the mind of her honoured husband, who, for 49 years presided over the Baptist Church at Gamlingay. In 1865, Mr. and Mrs. Manning removed to Bedford. During Mrs. Manning's residence there, the infirmities which usually attend old age, greatly distressed her. For the last four years of her life she was both deaf and blind, and for a period of eleven weeks which preceded the stroke of death, her sufferings were extreme. Perhaps the deceased was most distressed on account of the misapprehensions under which she laboured that her usefulness was over. Impressions of this kind are often induced by lengthened afflictions; but the passive graces are greatly commended in Holy Writ, which enjoins us to let Patience have her perfect work.

Spectators glorified God in her.

Some of Mrs. Manning's expressions strikingly evinced her faith in Christ, deep spirituality of mind, anxiety for the welfare of others, and abiding love to the Saviour. Her love to the Sabbath specially deserves attention. "She was in the spirit on the Lord's day." For the most part, the grace of assurance sustained this aged disciple of Christ.

"More than sixty years ago," said she, on one occasion, "has God applied that passage of scripture to my soul 'I have loved thee with an everlasting love, and with lovingkindness have I drawn thee,' and 'having loved His own who were in the world, He loved them unto the end.'" There was one circumstance occurring in Mrs. Manning's illness, which was peculiarly affecting to those who witnessed it. Reference having been made to the failure of her powers of sight and hearing, the departing believer quoted, with peculiar fervour, the lines of Watts:—

> "Then shall I *see* and *hear* and *know*
> All I desired or wished below;
> And every power find sweet employ,
> In that eternal world of joy."

On feeling the pressure of affliction she prayed, "O thou merciful Saviour, have mercy upon me, and help me to bear this heavy load." But as if to check everything like despondency or unbelief, she added, "Hitherto He has helped me; and He has said, 'As thy day, so shall thy strength be.'"

Dying believers often give expression to their love to Christ. Hence attendants on the deceased were not surprised to hear her say in regard to the Saviour, "I do not love Him enough, I cannot love Him enough, I want to have my whole soul filled with His love." Joy has its abatements. This was the experience of the sufferer. After a partial recovery from doubt and distress, she said, "Since Jesus Christ came into the world to save sinners, I will go to Him now, as if I had never been before—as a sinner ready to perish." When supposed to be dying, Mrs. Manning exclaimed, "Dear Jesus! blessed Jesus!" When told that the Lord Jesus was her hope, she replied, "Yes, He is all my Salvaand all my desire; when will He come and receive me unto Himself?" Thus, at the advanced age of 89 years, died a lamented servant of Christ. Survivors deeply sorrow, but "not as those who have no hope," for "to her to live was Christ, and to die, gain."

J. MENTOR RYLAND.

Woodstock, Oxon.

The
MISSIONARY HERALD
FEBRUARY 1, 1872.

The Mission in Rome.

BY THE TREASURER.

AS I have recently spent a week in Rome, and seen something of our friend Mr. Wall, and his work, I send you a few particulars, which I think will give pleasure to the Committee and yourself.

Mr. Cote, whom I shall have occasion to mention as a fellow-labourer with Mr. Wall, is an American Minister, supported by the Southern Board of Missions at Richmond. He has two schools, sustained at the expense of our brethren of the far West, and five Christian young men under instruction. One of these I heard address a meeting in Italian with great fluency, and I understood that others also speak occasionally. Mr. Cote, equally with Mr. Wall, looks upon himself as an Evangelist, and I was much gratified to observe the perfect harmony with which they were working. If differing on any point in sentiment, in this they are one—their earnest desire and effort to preach the Gospel of the grace of God, and win sinners to the Lord Jesus.

On the morning of Sunday, the 19th Nov., I attended the meeting of the brethren in Viccolo Gaetano. We met twenty-three in number in all, in an "upper chamber," a quiet, comfortable room, well adapted for the purpose. More would have been present had not brethren from Albano (fourteen of whom, I subsequently heard, would attend on the following Sabbath) been prevented coming in by the very unpropitious weather of the preceding day. I learned also that this meeting had somewhat suffered through the place having been recently changed.

After the singing of a hymn, prayer was offered by Mr. Wall, followed by the reading of a portion of Scripture (the 4th chapter of the Epistle to the Hebrews) by the same gentleman. An address was then delivered by Mr. Cote, from the 11th to the 13th verse of the above

chapter; Mr. Wall afterwards speaking from verse 14 to 16. This was followed by the Communion; one of the brethren reading 1 Cor. xi. 24-34, Mr. Wall breaking bread and giving thanks, Mr. Cote pouring out the wine, and doing likewise; the elements, in each instance, being handed by the brother (a deacon) who had read the Scriptures. Being invited to address the Church, I expressed my love and sympathy with them, Mr. Wall kindly acting as my interpreter. Mr. Cote, in response, in their name, and with their evident approval, reciprocated these sentiments, and requested me to convey to the brethren in London, from the Church in Rome, their Christian salutations, in the words of the Apostle (Heb. xiii. 24), "They of Italy salute you."

A candidate for baptism then related his experience, and having replied to questions from both the presiding brethren, was accepted by assent, vocally given, and by show of hands. Reference was made to the case of a dying member, one of the earliest converts, and quite happy in the prospect of departure—"rich in faith," but very poor as to his temporal circumstances; and a collection, amounting to 15 francs, was made on his behalf. After a proposal for the next Lord's Day, to receive a suspended member, a parting hymn was sung, and Mr. Wall concluded with a few words of prayer.

In the evening I accompanied Mr. Wall to his meeting in another district —Traiana—at which thirty to forty were present. Having read Luke ii. from the 41st verse, and John ii. 1 to 11, he spoke from the former portion of God's Word, and was heard, except in one or two quarters, with great attention. A man, who had interrupted him more than once, spoke at the close of the address, and, I thought, took exception to some statements of Mr. Wall respecting the Mother of our Lord. I found, however, that he was satisfied on that point, but did not believe in the resurrection of our Lord. Mr. Wall promised him an ample opportunity for discussion on the following Wednesday evening, when he proposed speaking on the immortality of the soul. This man was one of a class of free-thinkers, with whom Rome is said to abound. I was glad to see that there was no personal feeling on his part, and his expressions on leaving were perfectly cordial. In respect of this, as a place of meeting, I may mention that the situation is excellent, but, should the numbers increase, more accommodation will be needed.

Tuesday evening found me with Mr. Wall and Mr. Cote, at the meeting which the latter has instituted in Trastevere, a district lying just across the Tiber, and to which the rise in rents in the city is driving many of the working classes. We were a few minutes late, and had some difficulty

in making our way to the upper part of the room, whence the young man to whom I first alluded was addressing the people assembled. Mr. Cote followed, with what I felt to be an earnest Scriptural appeal, and then, at his request, and on his introduction, I said a few words, Mr. Wall performing for me the same friendly office as on the Sunday. I cannot say that I felt equal liberty in speaking, the character of the audience being so very different; but Mr. Wall, who succeeded me, seemed to be thoroughly appreciated. At the close of the meeting, at which nearly 150 persons must have been present, a distribution of Bibles, and of portions of Scripture was made, and the books were received with the greatest eagerness, and in more than one case the recipients lingered in the room to read them. Our friends took down the names, and, I think, the addresses also, of those to whom distribution was made, that they might have some means of following them up, and ascertaining, as far as possible, that the books were not improperly dealt with. It was gratifying to hear that the attendance in Trastevere had been well sustained from the first, and that the behaviour of the audience had greatly improved. At first, prayer was almost out of the question, but may now be offered in comparative quiet. Our friend Mr. Tucker, of Camden Town, who had just been in Rome, on his way to Palestine, had also taken part in a previous meeting on this spot. His visit, as well as that of Mr. Cook, who interested himself in the various movements of the brethren, greatly refreshed their spirits. I think a wise discretion has been exercised in opening rooms at different points of the city, rather than engaging, or seeking to erect, one central place for worship and ministry. The seed is thus more widely scattered, and probably the people would be found reluctant to assemble in a building where the services must necessarily be of a more formal character. Mr. Wall is occupied every evening in the week but one, and was about to commence a meeting in the house in which he resides. The future, as it regards the pastorship, and the exact constitution of the Church, our friends are content to leave in His hands, "who is wonderful in counsel, and excellent in working."

Mr. Wall's heart is so thoroughly in Evangelistic labours, that, if there was anyone to take his place in Rome, he would at once go forth into the towns and villages around and beyond. This he has already done to some extent. I have notes of two tours which he accomplished last summer, in which most encouraging features presented themselves. While, thanks be to God, His Word is no more "bound" in these parts; the desire for its possession is also not restrained: and the results, where it has been received, and has wrought effectually, are of the true type. Of course the spirit of persecu-

tion still manifests itself, but the power which, in the Providence of God, has rendered possible the Bible depôt in the Corso—with its "Search the Scriptures," to be seen of all passers by; and the Bible stall at the Ponte St. Angelo—throws its shield over all who claim its protection, and any complaint which our brethren may have occasion to prefer is promptly and effectively attended to. With direct and deadly hostility in some quarters, and with much in the mental condition of the people to tell against a spiritual reception, and appropriate manifestation, of the truth, we must not be disappointed if the progress of the Gospel is slow, or if labourers from England and America are needed for some time to come. Our brethren are quite alive to the importance of committing the work to native hands; but, as yet, efficient Evangelists are wanting, and "Come over and help us," is their earnest cry. Above all, let us refrain from "sounding a trumpet before us," and being unwisely elated by the fact of Italy being open to evangelical effort. It is, indeed, a cause for rejoicing that so it is, and that we have in its metropolis a Church, which has been happily termed "The Apostolic Church of Christ in Rome;" but "He that glorieth let him glory in the Lord," seeking for our brethren, and on their little flock, and field of labour a more abundant "supply of the Spirit of Jesus Christ."

The Native Preacher.

IT is always interesting to peruse, in the language of our Native brethren themselves, some account of the work they have undertaken, and the reception they meet with among the people. The following narrative is written by Bunya Chundro Bhattacharji, of Barisal, and translated for us by the Rev. C. Jordan:—

"From January last (1870), as I have had opportunity, I have preached the good news of Jesus Christ almost daily in the district of Barisaul. About the people of this district, and the discussions that have taken place, I now write briefly. First,—In Barisaul itself, and also in the adjacent markets, when preaching the eternal life-giving word, one and another of the hearers have said, 'The declarations of the Christian preachers are true and correct, and consequently it is difficult to refute them.' Other bad-thoughted, vile-hearted men, with the intention of showing that Christianity was worthless and meaningless, have made quotations which they declared were from the Bible, but which really were not there; and still others have tried to put us to silence by plying us with questions on difficult subjects of which no man can give the answers. The former we have silenced by showing up their ignorance of the Bible, and the latter by telling them that we receive all that God has revealed with what is plain and what is profound by simple faith.

CONFESSIONS.

"Others, on hearing of Jesus' mighty and wondrous works, have confessed that He is very holy and the only Saviour. If then we have asked these why they did not trust this Saviour for themselves, one has said, 'I cannot, unless leaving my aged father and mother, become a Christian;' another, 'Although I be lost, I will follow the religion of my ancestors;' another, 'If I become a Christian my means of subsistence will be lost;' and yet others say, 'Apart from Christ, salvation, heaven, and an incorruptible life cannot be obtained—this we certainly know, but what shall we do, for our wives do not consent to our becoming Christians.' So by various excuses they try to excuse themselves for keeping away from Christ. Among the Mussulmans, too, one and another say, 'We have no education; if our religious teachers were present, and would carefully discuss with you, then we should be able to discern between the good and bad, the true and false in religion.

PREACHING.

"At two places, named respectively Nulchitee and Jholalsotee, the good and blessed news has been declared. The people of these places listened with much attention, and after one and another discussing about various things, and when each having been abundantly convinced of his errors, all have grown silent, many have often said that they were convinced that after a little while all would be Christians. Also I have preached at a place called Koomar-khalee. Here, too, some, both of the Hindoos and Mussulmans, were disposed to cavil; but when we have adduced some few proofs of the unholiness of the Hindoo deities and of the false prophet, all were ashamed and unable to reply. Also at Ranee Market we preached about Him who is a sea of love, and the Friend of the friendless, and the assembled people, without cavilling, listened quietly and steadily, and then departed.

VISITS FAIRS.

"At a fair held at a place called Iskartea we told the crowds of the compassionate and omnipotent Saviour. They listened with much attention, but one or two Mussulmans started some objections. These objections being set aside, they confessed that Christianity was true. Also at another fair held at a place called Bandanee Para, for three successive days we preached Christ. The majority of the people listened with thoughtfulness, but a Brahmin who was present uttered very vile and shameful words against us. However, on receiving a fitting rebuke this man was much ashamed, and went away. In December last, at a large fair held at a place called Aila, in obedience to the command of Christ, we preached to the assembled crowds. The people listened with attention, and some confessed that Christ was faultless and excellent, and that His religion deserved to be received by

men of all lands and all languages; but they added, 'We cannot at once receive this religion, for the field of our hearts has for so long a time been covered by the trees of error and the mountains of ignorance, and we are also firmly bound by the mighty chains of malice, ill-will, and quarrelsomeness; gradually, however, our heart-field may be cleared, ploughed, and purified.'

"Some of these people also said, 'We know that Rumallah (the Spirit of God, a name they give to Jesus) will judge the world on the great day, and give to all according to their deeds; nevertheless Mahommed is the friend of God, and the last sent prophet; this also we know, and, therefore, rest our faith on the Koran.'

ATTENTION GIVEN.

"Many of the Mussulmans of this place can both read and write—in fact nearly all of them. At a place called Baulia we have preached also. The hearers listened with attention, and we gave them some books. Amongst the people of this place we found one old Mussulman who had much respect for Christ, and much faith in Him. In the evening of this day to both Hindoos and Mussulmans we told the good news of the heaven-dwelling, sin-destroying Saviour. Here, too, the people gave hearty attention, and were not desirous of disputing. Also we preached at Neamotee, and many with humble minds and honest hearts, without cavilling, listened well, and received, and read in our presence parts of the New Testament. We prayed, and still pray that these people, thus apparently so well affected, might be brought to the Saviour's feet. I think that the interest and zeal of these people indicates that we should again and again visit them, and warrants the expectation of our seeing some fruit there. At another time we again preached at Nulchitee. Many listened with attention, but two Hindoos, one being a young man and the other being old, attempted to prove that the Hindoo religion was right and true. After pointing out the glaring inconsistency between their gods and goddesses and piety and holiness, they became speechless, and went away. We also betook ourselves to our boats and came home.

"I have also during the past year given Mr. Jordan some instruction in Bengali."

Missionary Perils and Devotedness.

TO every section of the Church of Christ, the slaughter of the late estimable Bishop Patteson by Fijian islanders cannot but be a source of grief and lamentation. He has fallen a prey to the vile system in operation to secure coolie labour, now scattering destruction, and hindering the progress of the Gospel, in the South Seas. Our readers will read with mingled feelings of admiration and sorrow the following portion of a letter from the bishop, extracted from the columns of the

Spectator. It gives us a vivid picture of the true missionary, full of sympathy and affection for his fellow-labourers, and for the races which his life was devoted to save :—

"I have had a heavy trial since I wrote last to you. Two very, very dear young friends of mine, Norfolk Islanders, of twenty-one and eighteen years old, dear to me as children of my own, though too old to be children, too young to be brothers, have been taken from me. Fisher Young (eighteen) died of lock-jaw on August 22, and Edwin Nobbs (twenty-one) on September 5, in consequence of arrow wounds received on August 15 at Santa Cruz Island. Edmund Pearce (twenty-three), an Englishman, was also struck; the arrow glanced off the breast-bone, and formed a wound running under the right pectoral muscle. I measured it after I had extracted it, five inches and three-eighths of an inch were inside him. He is, thank God, quite recovered.

HE VISITS SANTA CRUZ.

"Santa Cruz is a fine and very populous island. The people are large, tall, and muscular. It is no doubt a very wild place,—books of hints to navigators will tell you the wildest of the Pacific; but such books contain endless myths. In 1862 I landed at seven different villages on the north (lee) coast, amidst great crowds, wading or swimming ashore in the usual manner. They treated me well, and I was hopeful of getting some two or three lads to come away with me on a second visit, from whom I might learn the language, &c., after our wont. In 1863 I could not get to the island, the winds being contrary. We were six in all. Rowing and sailing along the coast, I reached two large villages, where I went ashore and spent some time with the people,—great crowds of naked armed men at each. At last, about noon, I reached a very large village near the south-west point of the island. I had been there in 1862. After some deliberation I got on to the reef,—uncovered, as it was low water. The boat was pulled off to a distance, and I waded across the reef, 200 yards or so, to the village. In the boat they counted upwards of 400 men all armed (wild cannibal fellows they are) crowding about me. But, you know, I am used to that, and it seems natural. I went into a large house and sat down. I know only a few words of their language.

THE ATTACK.

"After a time I again waded back to the edge of the reef, the people thronging round me. The boat was backed in to meet me: it is a light four-oared whale-boat. I made a stroke or two and got into the boat. Then I saw that the men swimming about had fast hold of the boat, and it was evident by the expression of their faces that they meant to hold it back. How we managed to detach their hands I can hardly tell you. They began shooting at once, being very close. Three canoes chased us as we began to get away on the boat,—men standing up and shooting. The long arrows

were whizzing on every side, as you may suppose. Pearce was knocked over at once, Fisher shot right through the left wrist, Edwin in the right cheek. No one, I suppose, thought that there was a chance of getting away. They all laboured nobly. *Neither Edwin nor Fisher ever dropped their oars nor ceased pulling*, dear noble lads! and they were as good and pure as they were brave. Thank God, a third Norfolk Islander, Hunt Christian, and Joseph Atkin, an excellent lad of twenty, the only son of a neighbouring settler near Auckland, were not touched. Not a word was said, only my 'Pull port oars: pull on steadily.' Once dear Edwin, with the fragment of the arrow sticking in his cheek, and the blood streaming down, called out (thinking even more of me than of himself), 'Look out sir, close to you!' But indeed it was on all sides they were close to us.

DEADLY RESULTS.

"In about twenty minutes we were on board the schooner. I need not tell you about the attempts I had to make at the surgical part of it all. With difficulty I got the arrows out of Pearce's chest and Fisher's wrist. Edwin's was not a deep wound. But the thermometer was ranging from 88° to 91°, and I knew that the Norfolk Islanders (Pitcairners), like most tropical people, are very subject to lock-jaw. Oh! my dear friend, on the fourth day that dear lad Fisher said to me, 'I can't think what makes my jaw so stiff.' Then I know that all hope was gone of his being spared. God has been very merciful to me. The very truthfulness and purity and gentleness and self-denial and real simple devotion that they ever manifested, and that made them so very dear to me, are now my best and truest comforts.

THE CLOSING SCENE.

"Their patient endurance of great sufferings—for it is an agonizing death to die—their simple trust in God through Christ, their thankful, happy, holy disposition shone out brightly through all. Nothing had power to disquiet them: nothing could cast a cloud upon that bright sunny Christian spirit. One allusion to our Lord's sufferings, when they were agonized by thirst and fearful convulsions, one prayer or verse of Scripture always calmed them, always brought that soft beautiful smile on their dear faces. There was not one word of complaint,—it was all perfect peace. And this was the closing scene of such lives, which made us often say, 'Would that we all could render such an account of each day's work as Edwin and Fisher could honestly do!'—'I am very glad,' Fisher said, 'that I was doing my duty. Tell my father that I was in the path of duty, and he will be so glad. Poor Santa Cruz people!' 'Ah! my dear boy, you will do more for their conversion by your death than ever we shall by our lives.' I never witnessed anything like it; just when the world and the flesh and the devil are in most cases beginning their work, here was this dear lad as innocent as a child, as holy and devout as an aged matured Christian saint. I need not say that I nursed him day and night with love and reverence. The last night, when I left him for an hour or two at 1 a.m. only to lie down

in my clothes by his side, he said faintly (his body being then rigid as a bar of iron), 'Kiss me, Bishop.' At 4 a.m. he started as if from a trance; he had been wandering a good deal, but all his words even then were of things pure and holy. His eyes met mine, and I saw the consciousness gradually coming back into them. 'They never stop singing there, sir, do they?'—for his thoughts were with the angels in heaven. Then, after a short time, the last terrible struggle, and then he fell asleep."

A New Field of Labour.

BY THE REV. T. RICHARD, OF CHEFOO.

UNDER date of October 26th, Mr. Richard gives us the first portion of his narrative of a journey he lately took into that part of North China known as Mantchouria. Having acquired a sufficient knowledge of the language, Mr. Richard, in entering on this work, is carrying out the great purpose of his appointment. It is his first attempt to spread the Gospel into parts never yet visited by the missionary; and we commend him to the sympathy and prayers of our readers. His description of the country and people is full of interest.

"I would have written to you," he says, "sooner, had I not been away for a two months' journey in Manchuria. Several reasons induced me to go there. It was my intention to itinerate when I came out. This cannot be done during the summer months in Shantung. Six missionaries were too many to remain at the small port of Chefoo. That part of Shinking in Manchuria which we visited is five degrees north of Chefoo, and one might travel there all the summer, as far as the heat was concerned. Nine-tenths of the people there speak the same dialect as we do at Chefoo, for they are emigrants from Shantung. Besides, there is not a single Protestant missionary in that province at present to preach the Gospel. Owing to these reasons I took a ship for Newchwang. However, I was not alone, but had the pleasure of the company and experience of my friend, Mr. Lilley, of the National Bible Society. It proved fortunate to us, more than once, that we travelled together.

DESCRIPTION OF THE COUNTRY.

"Shinking is a beautiful country, presenting a fine contrast to Shantung. Here the hills have not a single tree to relieve the eye, and even the scanty grass which they have is scraped off for fuel, leaving an endless eyesore of brown soil, with a barren rock occasionally jutting out at the top and a muddy stream at the bottom. But Shingking is a magnificent country. It has its wide, rich plains, where there are large cities with immense traffic. It has its majestic mountains draped in beautiful forests of every variety of wood, from the tender vine to the sturdy oak. From the high mountain passes we could see below us groups of

wooded hills rising abruptly from the valleys, leaving clear streams at their feet to reflect the beauty which God had lavished on their banks. The scenery there called forth our unbounded admiration.

"The country is not only beautiful, but also interesting as the home of the people who rule one-third of the inhabitants of the world. Moukden, their ancient capital, is a miniature of Pekin, and is still a very important place. But their most ancient capital, Hingking, is a very insignificant place, having no business carried on. The number of families there would not exceed two hundred. The only thing to recommend it is its safety. It is naturally fortified by a hill or rock, on which three sides of it are built, and by a deep artificial valley on the fourth, thus rendering it impregnable to bows and arrows.

THE COREANS.

"Five hundred li of our journey lay along the borders of Corea, which certainly is one of the strangest countries in the world. It is not so large as some of the provinces of China; but China has tried in vain to conquer it. So has Japan. The French, in 1866, went there, but the country was not opened up to foreign intercourse. The American fleet this year failed to get them to open their ports to the outside world, and they are now more than ever embittered against foreign intruders. The penalty for going to their country is death.

THE PEOPLE.

"Although there is no such law in Manchuria, yet the arms which people carry show the possibility of life being taken away without awaiting orders from the authorities. Most of the Manchus are in government employ all over China, leaving their own country to take care of itself. Every man, woman, and even child whom we met carried some weapon. A long spear was their usual weapon, sometimes a matchlock; riders would have a carbine slung across their shoulders, and we saw a woman carrying a naked sword. This is an index of the insecurity both of life and property. The former part of our journey lay through a country where mounted robbers carried on their dark work of robbing merchants on the imperial roads, and plundering pawnshops in villages. In consequence of this, villages built up walls and watchtowers to defend themselves. At night there was an unceasing firing of muskets by the watchmen. One night a man fled breathless to the inn where we were, saying that he had seen the robbers a short distance off. On the following morning eleven of them, all armed and mounted, came upon us. On another occasion we unwittingly got to the outskirts of a district occupied by a band of 500 rebels, to put down which the Government employs a force of 1,000 men. What I have referred to are the main evils which the people have to suffer; these have a thousand attendant evils. The secluded policy of the Coreans brings upon themselves innumerable hardships. During the last two years the crops have been so bad that there was not sufficient produce for home consumption, but the king would not allow free trade. The result is the

starvation of many. Others smuggle food in, giving in barter to the Chinese, for want of money, their own children.

"Never have I appreciated Christianity and its handmaid civilization so much as I do now. The realization of a few of the dangers, and the experience of some of the troubles of heathen lands, makes one yearn more than ever for the spread of that Gospel which has the promise of the life that now is, and of that which is to come."

Missionary Notes.

ALLAHABAD.—The Rev. T. Evans informs us that he has been able to resume his duties after a residence of some months in the Hills, and feels "fully restored" to health. The Rev. J. Trafford, who supplied the station services for a month, has left for Serampore, much better for the change of scene and labour. The Rev. C. B. Lewis has also visited the station on his way to Delhi.

MONGHYR.—The Rev. J. Campagnac informs us that an association has been formed at Monghyr, consisting of some ninety persons, Mohammedans, Hindus, and Bengalis, who are dissatisfied with their own religion, and wishing for a reform. He has been chosen president. They meet once a month, and have lectures on the evils of their respective religions. Mr. Campagnac has lectured four times. He has also two classes meeting weekly in his house for the purpose of studying the New Testament.

CHEFOO, CHINA.—Dr. Brown writes that during the year he has constantly been visited by a few sick people for aid. He has now opened a dispensary in the heart of the native town, fitting up part of the chapel for the purpose. He speaks of the morality of the people as being exceedingly low.

BRITTANY, MORLAIX.—The distribution of tracts has been very successful, the colporteur reporting some 3,400 in Morlaix alone. Among the female workers in a Government tobacco manufactory, he found a very ready reception for them, notwithstanding prejudices and priestly influence. At Tremel the school has been much hindered in its usefulness by the hostility of the priests.

JAMAICA.—We are happy to record the safe arrival of Mr. T. L. Rees in Jamaica. His voyage, on the whole, was a pleasant one, giving him an opportunity of seeing a little of Port-au-Prince in the island of Hayti. He will be stationed at Wallingford, nearly in the centre of the island. The different moral condition of Hayti and Jamaica much impressed him.

SALTER'S HILL.—Mr. Fuller writes that he continues to be fully occupied with preaching and missionary meetings, and states that great interest has been evinced in the African Mission. His mother has magnanimously relinquished the pleasure of seeing him at Christmas, that his engagements may not be interfered with.

EAST QUEEN STREET, KINGSTON.—The Rev. D. J. East reports further additions to the Church by baptism. Crowded congregations assembled to witness the rite. It was intended to hold a watch-night to usher in the New Year.

Home Proceedings.

ORDINATION OF A MISSIONARY.

At the Quarterly Meeting of the Committee held on the 10th January, the Committee had the pleasure of accepting the services of Mr. E. De St. Dalmas, for missionary work in India, and Mr. Philip Williams, of Pontypool College, for Jamaica. Mr. Williams is expected to sail on the 10th inst. Mr. De St. Dalmas will not leave till the autumn, devoting the interval to further study.

At the urgent representation of the Jamaica missionaries, it was resolved to extend the grant to the Morant Bay Mission to September next.

The Rev. Geo. Short, B.A., of Salisbury, has kindly acceded to the invitation of the Committee to occupy the vacancy created in their number by the departure of the Rev. J. G. Gregson.

We have reason to believe that the invitation of the Committee to devote Lord's-day, the 14th January, and the evening following to the state of the Mission, was very generally observed throughout the churches. The meeting for prayer at the Mission House, on Monday morning, was, however, thinly attended, owing, probably, to the dense fog that prevailed in the forenoon of that day. We trust that this season of devotion will issue in a larger measure of the Divine blessing on the churches and the world.

It may be of interest to our friends to be informed that the Anniversaries of our body will this year commence somewhat early in April. The Introductory Prayer Meeting will be held on Thursday, April the 18th; the Annual Lord's day sermons will be on the 21st, and the Public Meeting at Exeter Hall, on the 25th.

The missionary meetings during the month have been as follows:—

PLACES.	DEPUTATIONS.
Brixton Hill (Sermon)	Dr. Underhill.
Bromley (Juvenile Service)	Rev. J. H. Anderson.
Cheddar and District	,, A. McKenna.
Colchester	Revs. C. Bailhache and Hormazdji Pestonji.
Cross Street (Sermon)	Rev. C. Bailhache.
Hemel Hempstead, and Boxmoor	,, B. Millard.
Highbury Hill (Sermon)	,, C. Bailhache.
Kentish Town (Sermon)	,, B. Millard.
Penge	Revs. C. Bailhache and S. A. Tipple.

The Rev. Joseph Hawkes, of whom mention was made in our last issue, as appointed to Hayti, was set apart for this field of mission labour at Heneage Street Chapel, Birmingham, on the evening of the 4th January. The Rev. Chas. Vince gave an account of the circumstances under which Mr. Hawkes entered on the work; Dr. Underhill described the field of his future labour; and the Rev. J. J. Brown commended the young missionary to the care of God. Mr. Hawkes was then addressed in an earnest and practical discourse by his pastor, the Rev. Benwell Bird. This interesting and well-attended service was

closed by the missionary's brother, the Rev. S. Hawkes. The Rev. W. Walters and other ministers were present, and assisted in the service. It was remarked that for many years no such service had taken place in Birmingham. We trust that the revived missionary spirit of the Churches will lead to others presenting themselves for the work of Christ abroad.

DEPARTURE OF MISSIONARIES.

As anticipated last month, the Rev. J. G. Gregson and family sailed for their destination, in the "Orlando," on the 11th of January. On the Monday previous, a very interesting valedictory service was held at Westbourne Grove Chapel, the Treasurer in the chair. Prayers and brief addresses by various local brethren expressed the sympathy and interest of the churches in Mr. Gregson's self-denying resolve. The Rev. Joseph Hawkes also sailed for Hayti, in "The Tagus," on the 17th ult.

FINANCES.

As the financial year closes March 31st, we shall be glad if our friends will remit, as early as possible, what they have in hand *this month*, and forward the particulars of contributions as soon as possible.

NOMINATION OF COMMITTEE.

As our anniversaries are approaching, we beg to call particular attention to the *nomination* of gentlemen eligible to serve on the Committee. It is very important that no one should be nominated who is not *known* to be willing to serve, if elected. A member of the Society may nominate any number of gentlemen. The balloting list is made up of the names sent in, and they must be in the hands of the Secretary on or before the 31st of March. No name can be placed on the list after that day.

Contributions

From December 19th, 1871, to January 18th, 1872.

W. & O. denotes that the contribution is for *Widows and Orphans*; *N. P.* for *Native Preachers*; *T.* for *Translations*; *S.* for *Schools*.

ANNUAL SUBSCRIPTIONS.

Barlow, Mr F.	1	1	0
Barlow, Mr G.	1	1	0
Blackmore, Rev. S. Eardisland	1	1	0
C. R.	1	1	0
Carson, Mr. W. Sharnbrook	1	0	0
Francis, Mr. J.	1	1	0
Freer, Mr F. A.	2	0	0
Jones, Mr. John Filey	0	10	6
Macdonald, Mr W.	0	10	6
Pitt, Mr. G. Winkfield, Bracknell, Berks	2	2	0
Steadman, Miss	2	0	0
Tuckett, Mrs	0	10	0
Tyson, Mrs, Barton-on-Humber	2	0	0
Winter, Mr. T. B.	2	0	0

DONATIONS.

A. W. Kington, Lisle	0	15	0
Bible Translation Society, for *T.*			
C. X. C.	25	0	0
F. M.	1	0	0
Do. for *W & O.*	0	10	6
Gatty, Mr. C. H., Fellbridge Park, East Grinstead (box)	7	2	8
Houghton, Mr., Children, by Mrs. C. Ballhache	1	5	4
Matheweon, Mr. W., Dunfermline, for *Mr. Gregson's Passage to India*	21	0	0
Nutter, Mr. James, Cambridge	25	0	0
W. R. W.	100	0	0
Walker, Mr. John, Halifax	100	0	0
Wood, Mr. F. J., LL.D.	50	0	0

LONDON AND MIDDLESEX.

Abbey Road, St. John's Wood, for *W & O.*	9	17	1
Acton, for *W & O*	2	10	0
Arthur Street, Camberwell Gate	5	4	4
Arthur Street, King's Cross, for *W & O*	1	1	0
Battersea Park, for *W & O*	1	1	0
Bloomsbury	79	11	5
Do., Sunday-school, for *Mr. Waldock, Ceylon*	5	0	0
Brentford, Park Chapel, for *W & O*	1	4	0

Do., Town Hall, for *W & O*	1	0	0
Camberwell, Denmark Place	27	8	4
Do., for *China*	1	0	6
Cromer Street, for *Mr. Smith, Delhi*	2	10	0
Drummond Road, Bermondsey, for *W & O*	1	10	0
Hackney Road, Providence Chapel, for *W. & O*	3	1	9
Hammersmith, West End Chapel, for *W & O*	5	0	0
Harlington for *W & O*	1	0	0
Kingsgate Street, for *W & O*	2	2	0
Moor Street, Bloomsbury, for *W & O*	1	7	0
New Southgate, Colney Hatch Chapel, for *W & O*	1	8	0
Old Kent Road, Sylvan Grove, for *W & O*	0	7	0
Potters' Bar	1	10	0
Regent's Park	10	0	0
Spencer Place, per Y.M.M A., for *Benares School*	10	0	0
Do., for *Jessore School*	0	7	3
Stockwell Sunday School	5	1	6
Tottenham, for *W & O*	2	0	0
Upper Holloway	9	15	6
Walthamstow, Wood St., for *W & O* (moiety)	3	10	0

Bedfordshire.

Biggleswade	23	0	4
Cotton End (moiety)	3	11	10
Sandy	3	11	2
	30	3	4
Less district expenses	1	7	6
	20	15	10

Stoffold	10	0	6
Do., for *W & O*	0	15	0

Berkshire.

Wokingham	11	13	8
Do., for *W & O*	7	0	0
Do, Blackwater, for *W & O*	1	10	0

Buckinghamshire.

Aylesbury	1	1	0
Do., for *N.P.*	1	4	0
High Wycombe, for *W & O.*	2	2	5
Ivinghoe, for *W & O.*	0	5	6
Quainton, for *W & O.*	0	5	6
Swanbourne, for *W & O.*	0	2	2

Cambridgeshire.

Cambridge, St. Andrew's street	43	1	0
Do., do., for *W & O*	7	7	0
Gamlingay	8	8	3
Do., for *W & O*	1	0	0
Great Shelford	2	14	2
Do., for *W & O*	1	10	0
Histon, for *W & O.*	0	10	6
Landbeach	1	5	0
Wisbeach, Victoria-road Chapel, for *W & O*	0	11	0

Cheshire.

Stockport, for *W & O*	1	10	0

Devon.

Appledore, for *W & O*	0	15	0
Bradninch, for *W & O*	0	10	0
Budleigh, Salterton, for *W & O*	0	12	0
Combmartin, for *W & O.*	0	13	6
Devonport, Hope Chapel, for *W & O.*	2	0	0
Exeter, Bartholomew-street, for *N. P.*	0	10	8
Kingskerswell, for *W & O*	0	4	4
Plymouth, George Street and Mutley	26	5	0
South Molton, for *W & O*	0	9	3
Do., for *N P*	0	5	9
Tiverton, for *W & O*	1	10	0

Dorset.

Poole for *W & O*	1	16	6

Durham.

Monkwearmouth, for *W & O*	0	10	0
Stockton-on-Tees	11	0	0
Sunderland, Sans Street	10	0	0

Essex.

Ashdon, for *W & O*	1	6	5
Braintree	20	0	0
Chadwell Heath	0	5	0
Earl's Colne, for *W & O*	4	0	0
Halstead, Providence Chapel, for *W & O*	0	4	0
Harlow, for *W & O*	1	10	0
Langham	7	0	0
Loughton, for *W & O*	3	6	8

Gloucestershire.

Gosington Slimbridge, for *W & O*	0	4	0
Minchinhampton, for *W & O*	1	0	0
Nailsworth, Tabernacle, for *W & O*	1	7	2
Wotton-under-Edge, for *W & O*	1	5	0

Hampshire.

Barton Cliff	0	8	5
Emsworth, for *W & O*	0	10	0
Southern District of Southern Association Juvenile Missionary Auxiliary, for "*Ram Kanto*," *Dacca*	4	10	0
Do., do, for "*Duro*," *Africa*	4	10	0
Do., for *Mr. Hansson, Norway*	5	0	0
Winchester, Silver Hill, for *W & O*	0	11	0

Isle of Wight.

Cowes	5	6	1
Newport	26	4	9
Do., for *W & O*	3	0	0
Do., for *N P*	0	19	8
Roud	2	13	0
Wellow	2	0	1

Herefordshire.

Ewias Harold, for *W & O.*	0	10	6
Garway, for *W & O*	0	5	2
Leominster, for *W & O*	0	9	11

Herts.

Breachwood Green, for *W & O*	0	10	8
St. Albans, for *W & O*	5	2	7
Tring, New Mill, for *W & O*	2	4	3

Hunts.

Huntingdonshire, on account, by Mr. Paine, Treasurer	90	0	0

Kent.

Dartford, for *W & O*	2	0	0
Deal, for *W & O*	1	10	0
Foots Cray, for *W & O*	1	0	0
Lee, for *W & O*	7	18	6
Lewisham Road	10	0	0
Ditto, for *W & O*	5	0	0
New Romney, for *N P*	0	6	5
Plumstead, Conduit Road, for *W & O*	1	10	0
Sevenoaks	18	11	6
Sutton-at-Hone, S.-schl.	1	1	6

Lancashire.

Bacup, Ebenezer, for *W & O*	3	0	0
Do., Irwell Terrace, for *W & O*	1	17	0
Do., Doals, for *W & O*	0	10	0
Barrow-in-Furness, for *W & O.*	0	12	6
Birkenhead, Grange Lane, for *W & O*	3	2	1
Bootle	27	5	6
Do., for *W & O*	3	17	0
Do., for Mr. Thomson, for *African Children*	10	0	0
Do., for *Mr. Pegg's School, Bahamas*	5	0	0
Do., for China	1	10	0
Do., for India	0	10	0
Do., for Africa	0	10	0
Burnley Haggate, for *W & O*	0	14	6
Bury, Knowsley Street, for *W & O.*	3	3	4
Liverpool, Pembroke Chapel	10	0	0
Do., for *W & O*	19	5	6
Do., Richmond Chapel, for *W & O.*	10	3	3
Oldham, Manchester St., for *W & O.*	1	6	3
Padiham, for *W & O.*	0	14	4
Preston, Pole Street, for *W & O.*	0	8	0
Do., Fishergate, for *W & O*	3	0	0
Rochdale, West Street, for *W & O*	5	10	0
Do., Holland Street Sunday School	1	0	0

Leicestershire.

Oadby	0	18	3
Do., for *W & O*	0	9	9
Syston, for *W & O.*	0	10	0

LINCOLNSHIRE.

Billingborough, for *W & O.*	0	5	6
Great Grimsby, Upper Burgess Street	23	11	5
Do., for *W & O.*	1	0	0

NORFOLK.

Necton, for *W & O.*	0	10	0
Shelfanger, for *W & O.*	0	10	0
Swaffham, for *W & O.*	5	8	4
Worstead, for *W & O.*	1	14	1
Yarmouth, St. George's Park, for *W & O.*	2	9	4

NORTHAMPTONSHIRE.

Blisworth, for *W & O.*	1	6	2
Earls Barton, for *W & O.*	0	8	0
Do., for *N P.*	0	13	4
Hackleton, for *W & O.*	1	0	0
Northampton, College St., for *W & O.*	9	1	10
Do., Grafton Street, for *W & O.*	0	12	0
Pattishall, for *W & O.*	0	10	0
Towcester, for *W & O.*	0	10	0
West Haddon, for *N P.*	0	9	7
Wollaston, Zion Chapel, for *W & O.*	1	0	0

NORTHUMBERLAND.

Newcastle, Bewicke St.	16	16	0
Do., for *W & O.*	7	0	0
Do., Mariburough Cresnt	3	17	0

NOTTINGHAMSHIRE.

Collingham, for *W & O.*	0	8	6
Nottingham, Derby Rd., for *W & O.*	6	11	8

OXFORDSHIRE.

Charlton	0	4	0
Chipping Norton, for *W & O.*	3	10	0
Coate	26	0	9
Do., Aston	0	17	4
Do., Bampton	0	8	0
Do., Brizenorton	0	2	6
Do., Buckland	0	17	7
Do., Duckilington	0	15	0
Do., Hardwick	0	3	6
Do., Lew	0	8	7
Do., Standlake	0	17	9
Thame	2	0	0
Woodstock	2	5	3
Do, for *W & O.*	1	0	0
Do., for *N P.*	1	9	3

RUTLANDSHIRE.

Oakham, for *W & O.*	1	8	9

SHROPSHIRE.

Oakengates, for *W & O.*	0	10	0
Do., for *N P*	0	6	0

SOMERSETSHIRE.

Bath	2	2	0
Bedminster, Philip St., for *W & O.*	1	0	0
Do, do., for *Child in Mr. Fuller's School, Africa*	5		0
Boroughbridge, for *W & O*	0	11	6
Bristol, on account	15	0	0
Do., for *W & O.*	9	7	10
Do., Tyndale Chapel, for *W & O*	10	9	5
Burton, for *W & O.*	0	10	0
Cheddar, on account	12	10	0
Frome, Sheppards Barton, for *W & O*	8	6	6
Yeovil, for *W & O.*	2	2	0

STAFFORDSHIRE.

Coseley, Providence Ch.	4	14	1
Tipton, Princes End, for *W & O.*	1	1	6
Willenhall, Litchfield Street, for *W & O.*	1	0	0

SUFFOLK.

Bradfield, St. George, for *W & O.*	0	6	0
Eye, for *W & O.*	0	16	3
Freston, for *W & O.*	0	12	0
Ipswich, Stoke Chapel, for *W & O.*	2	0	0

SURREY.

Richmond, Park Shot Sunday-school, per Y. M. M. A.	1	3	7
Streatham, Greyhound Lane, for *W & O.*	1	10	0
West Croydon, Sunday-school, per Y. M. M. A.	5	2	0

SUSSEX.

Forest Row, for *W & O.*	0	7	0
Newhaven, for *W & O.*	0	12	0

WARWICKSHIRE.

Coventry, Cow Lane, for *W & O.*	5	0	0
Do., St. Michael's, for *W & O.*	1	11	6
Henley-in-Arden, for *W & O.*	0	9	11
Leamington, Warwick Street, for *W & O.*	3	3	0
Stratford-on-Avon, Payton-street, for *W & O.*	1	12	1

WESTMORELAND.

Sedbergh Kendal, Vale of Lune Chapel, for *India*	5	4	6

WILTSHIRE.

Devizes, for *W & O*	5	6	7
Do. for *N P*	2	4	4
Downton, for *W & O*	1	0	0
Ridge Chilmark, for *W & O*	0	7	0
Salisbury	79	16	8
Do. for *W & O*	5	10	2
Trowbridge, Back Street, for *W & O*	4	0	0

YORKSHIRE.

Backley	3	0	0
Bradford, Sion Chapel, for *W & O*	10	5	5
Do., Hallfield Juvenile Society	5	0	0
Brearley, Luddenden Foot, for *W & O.*	0	15	0
Cullingworth	1	7	3
Earby	4	0	0
East Riding Auxiliary, on account, by Mr. J. H. Hill, Treasurer	70	0	0
Farsley, for *W & O*	3	0	0
Halifax, Pellon Lane and Trinity Road United Collection, for *W & O*	5	1	5
Horsforth, for *W & O*	1	4	10
Keighley, for *W & O*	0	14	6
Long Preston, for *W & O*	1	0	0
Masham, for *W & O.*	0	19	6
Meltham, for *W & O*	0	10	1
Middlesboro', Park Street	9	1	3
Do. for *W & O.*	2	4	0
Sutton-in-Craven	17	14	7
Do. for *W & O.*	0	12	6
	136	10	4
Less expenses	3	12	6
	132	17	10

NORTH WALES.

DENBIGHSHIRE.

Wrexham, Chester Street, for *W & O*	1	1	0

MONTGOMERYSHIRE.

Newtown	1	0	0

SOUTH WALES.

CARMARTHENSHIRE.

Carmarthen, Priory Street	19	19	0
Drefach	0	13	2

GLAMORGANSHIRE.

Cefncoedcymer	0	15	10
Swansea, Mount Pleasant, for *W & O*	3	2	0

MONMOUTHSHIRE.

Abergavenny, Lion Street, for *W & O*	1	3	11
Newport, Commercial Street	59	6	5
Do. for *W & O.*	5	0	0
Raglan, for *W & O*	0	13	4

PEMBROKESHIRE.

Bethlehem and Salem	6	18	7
Cold Inn	1	8	0
Fynnon	11	9	0
Haverfordwest, Bethesda	66	16	6
Martletwy	1	10	0
Moleston	5	17	0
Pembroke	9	4	2
Pembroke Dock, Bush Street	14	6	5
Plagah	5	14	1

SCOTLAND.

Brandenburgh, for *N P*	0	19	4
Dundee, Lochee, for *W & O*	1	0	0
Edinburgh, Charlotte Chapel, for *W & O*	4	6	9
Fraserburgh, for *W & O*	2	13	1
Kilmarnock, for *W & O*	0	13	0
Perth, for *W & O* (2 yrs.)	2	0	0

FOREIGN.

EUROPE.

Switzerland, Berne, for *Mr. Wenger's N P, Kader Buksh*, per M. B. de Watteville..... 15 15 0

JAMAICA SPECIAL FUND.

Birmingham—
Middlemore, Mr. W.... 50 0 0

London—
Stock, Mrs. E. 1 1 0
Worstead—
Payne, Rev. W. H. ... 0 10 0

SPECIAL CONTRIBUTIONS FOR ITALIAN MISSION.

Bridgwater, per Mrs. Ferape—
Ferape, Mrs. 1 15 6

Sully, Mr. J. 0 10 0
Under 10s. 0 4 6
Stroud, Yates, Miss (Missionary Basket) 3 0 0
Torquay, A Friend, per Rev. E. Edwards 10 0 0
Worstead, by Rev. W. H. Payne..... 0 5 0

FOREIGN LETTERS RECEIVED.

AMERICA—
Boston, Brayton, D. L., October 24
Wolfville, Cramp, Rev. Dr., October 23.

AFRICA—
CAMEROONS—
Pinnock, F., October 23, November 23.
Saker, A., October 23, November 27.
Smith, R., October 23, November 20, 23.
Thomson, Q. W., November 24.

ASIA—
CEYLON—
Colombo, Digby, W., November 3; Piggott, H. R., December 20.

CHINA—
Chefoo, Brown, W., November 1
Richard, T., October 26, November 11.

INDIA—
Alipore, Pearce, G., November 1, 8.
Allahabad, Evans, T., December 27.
Barisal, Sale, J., December 13.
Benares, Etherington, W., November 9.
Bombay, Bickers, H., October 20; Edwards, E., December 9,
Calcutta, Kalberer, L., November 15, December 6; Kerry, G., November 4; Lewis, C. B., October 18, November 8, 22, 30, December 27; Shah, G. October 31.
Dacca, Bion, R., October, 7.
Monghyr, Campagnac, J. A., December 5; Lawrence, J., December 25.
Myrensing, Nauth, Chunder, December 6.
Serampore, Martin, T., October 25.
Sewry, Johnson, E. C., November 1.
Patna, Broadway, D. P., November 17.

EUROPE—
FRANCE—
Morlaix, Jenkins, J., November 3, December 12, 14,
Tremel, Lecnat, G., November 17 December 30, Shaw, M., January 1.
St. Brieuc, Bouhon, V. E., December 16, 28.

ITALY—
Rome, Wall, J., November 15, December 23.

NORWAY—
Bergen, Hubert, G., December 29.

WEST INDIES—
BAHAMAS—
Inagua, Littlewood, W., October 26.

HAYTI—
Jacmel, Cajou, Madm, November 8.

JAMAICA—
Brown's Town, Clark, J., November 23, December 8.
Falmouth, Kingdon, J., November 7.
Jericho, Clarke, J., November 5.
Kettering, Fray, E., October 23, December 7.
Kingston, East, D. J., November 8, December 5, 23; Fuller, J. J., October 18, November 22; Oughton, T., December 23; Roberts, S. J., November 6, December 23.
Lucea, Lea, T., October 22, November 6, 23.
Montego Bay, Dendy, W., November Henderson, J. E., October 11.
Morant Bay, Teall, W., October 20, 23, December 7.
St. Ann's Bay, Fuller, J. J., November 3.
Salter's Hill, Dendy, W., December 7; Rees, T. L., December 5.
Spanish Town, Phillippo, J. M., October 20, December 2, 6.
Stewarts' Town, Fuller, J. J., December 5.

TRINIDAD—
Port of Spain, Gamble, W. H., October 24, December 9.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends:—

Mrs. Coombs, Frome, for a parcel of Clothing, for *Mrs. Sale's Orphan "Stella," Jessore*,
Mr. C. Gordelier, for a parcel of 15 Sermons, for *Library*.
Baptist Tract Society, per Mr. E. J. Oliver, for a grant of Tracts, for *Mr. Gamble, Trinidad*.
Mrs. Tritton, of Bloomfield, Upper Norwood, for a parcel of Clothing, for Mrs. Fuller, for *Africa*.
Mrs. Love, and Ladies' Working Party, Chatham, for box of Clothing, for *Mrs. Saker*.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D., Secretary, at the Mission House, Castle Street, Holborn, LONDON. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.

THE CHRONICLE
OF THE
British and Irish Baptist Home Mission.

FEBRUARY, 1872.

Cork.

Mr. Skuse writes hopefully of his work in this stronghold of popery, and the surrounding country. In a letter recently received, he says:—"The congregation is steadily increasing at Cork, and I am happy to inform you that the members are increasing also. I have been enabled to establish a preaching station at Blarney, the manager of the cloth mills having kindly given me a large room for that purpose. At the first service there were twenty-five persons present, chiefly men. Two of the men spoke to me after the service, stating that they were members of Baptist Churches before they came to Ireland, and one has since joined the Church at Cork, by letter. I have also succeeded in getting a preaching place at Mallow. It is an unused Wesleyan Chapel, which I am to have for £5 a year. I was obliged to take it at once, as a gentleman was after it. I shall preach in it for the first time next Tuesday. I could hold a service at Ballingcolig and at Youghal, I think, but I do not like to incur expense without your permission. The county of Cork is the stronghold of popery, and many things stand in the way, but there is room enough for half-a-dozen missionaries besides myself, if you could send them." Our brother thinks that a Scripture-reader, if a judicious and zealous man, would render efficient service in Cork and the neighbourhood.

Ballymena.

The severe domestic bereavement which Mr. Rock experienced a short time since, interfered, to some extent, with the regularity of his labours; but he has now resumed full work, and is encouraged by an improved tone of feeling among Christians, and a spirit of hearing among the unconverted. "Since the death of my dear wife I have been labouring with all my might. If I am spared to finish the meetings which I have arranged for this month I shall have held ninety-one services during the quarter, including prayer meetings and Bible classes. These have been all encouragingly attended, and in some instances, an unusual amount of earnest feeling has been manifest. During this quarter we have had no addition to our church fellowship, but I trust we soon may. Our deacons and members are taking increased interest in all my work, and are constant attenders at a weekly prayer meeting I have lately commenced, to ask the Lord for increased blessing. I think I notice greater eagerness for hearing the word, both in the church members generally, and at my out-stations. May the Lord yet give us cause to sing for joy!"

County Tyrone.

Mr. David M'Dowell, who is labouring among some of the wild and neglected regions of County Tyrone, has been favoured with some success. He reports four baptisms during the latter months of last year, including in all, eleven persons. The first was a son of parents already in Christ, and the child of many prayers. The second baptism consisted of an old man 74 years of age, and two of his sons. In some of the out-of-the-way places

which the missionary visits, many persons flock to hear the word of life, the evening attendance often numbering one hundred and sixty.

King's County.

Mr. Skelly, whose work has been interrupted for a short time by indisposition, writes:—"Through God's blessing I am well again, and have resumed my work of daily—in public, and from house to house—teaching and preaching Jesus Christ.

"The congregation at *Rahue* is steadily increasing, the chapel being nearly filled last Sunday evening. There is no other meeting within four miles on Sunday evenings, and the people often tell me how glad they are to have preaching so convenient. Several men and women who were altogether neglecters of the means of grace, are now constant hearers, and I have been told by some believers who attend the meetings, that they have received much good from my preaching. When getting the old chapel repaired, I was very much encouraged by the interest which the people of the neighbourhood took in the work—willingly contributing of their substance, and rendering every assistance in their power.

"The Bible class, which I mentioned in a former note, affords me an opportunity of teaching the first principles of the word of God to about twenty young people. This is an opportunity for which I am thankful in this part of Ireland, where so many are carefully kept in ignorance of the Scriptures. May the Word of the Lord soon have free course in Ireland, and the Holy Spirit so apply it that not only the people, but a great company of the priests shall become obedient to the faith!

"I shall send you some account of my out-stations soon."

St. Helier, Jersey.

Since Mr. Hider commenced his labours here, he has opened several country stations for preaching the Gospel. Writing towards the close of the year, the missionary says:—"We have at last succeeded in establishing what we trust will prove a permanent service at the village of St. John's, about five and a half miles from here. I preach there every Thursday to a very attentive audience, a large proportion of whom are men. There is no other English service in the neighbourhood, and it is therefore all the more welcome to the English families who reside in and near the village. One of the Jerseymen who comes to the meeting said to the owner of the house where the meeting is held: 'I don't know much English; but he speaks so plain that I can understand nearly every word. I shall attend regularly.' This is the fifth place in which I have attempted to form a country service since I came to St. Helier."

The National System of Education in Ireland. Last Report of the Commissioners.

At a time when Great Britain and Ireland are agitated by the question of denominational education in the sister island, the Report of the School Commissioners for Ireland, which has been recently issued, possesses considerable value. It shows that, notwithstanding the systematic and powerful opposition which has been raised against the Irish national system, it has been making steady progress since the date of its establishment in 1830. The issue of the conflict between the Romish hierarchy, and those who are in favour of the continuance of the present system, is one in which all who

are engaged in evangelical missionary work in that country have a deep interest. This being the case, no apology is necessary for introducing a few facts and figures from the valuable report of the Irish School Commissioners:—

"The number of national schools in that year was 789, and the pupils on the rolls numbered 107,042. In 1840 the schools had increased to 1,978, and the attendance of pupils to 232,560. In the next ten years the numbers were again doubled—in 1850 there were 4,547 schools and 511,239 pupils. In 1857 the whole number of pupils on the rolls within the entire year was given, and the mode of computation had the effect of showing a large apparent increase. The schools then numbered 5,337 and the pupils 776,473, In 1867 there were 6,520 schools, with 913,108 pupils; in 1868 there were 6,586 schools and 967,563 pupils; in 1869 they had increased to 6,707 schools and 967,563 pupils; and in 1870, to 6,806 schools and 998,999 scholars. During the year, after allowing a set-off for schools removed from the rolls, there was a net increase of 99 in the list of 'operative schools.' Grants have been given for the erection of 98 new schoolhouses, which will accommodate 13,170 children. There were 45 vested schools opened, three suspended schools again set in motion, and one which had been struck off was reinstated. The suspension of schools may arise from temporary causes. Grants were given last year to 153 new schools, and 43 applications were refused. Of the new schools, 57 were in Ulster, 41 in Munster, 20 in Leinster, and 35 in Connaught. There are 108 under the management of Roman Catholic patrons, 26 under Episcopalian, 14 under Presbyterian, 25 miscellaneous. These are practically denominational schools. The number of schools vested in trustees at the end of the year was 1,097; the number vested in the Board, in its corporate capacity, 776; and the number for which the Commissioners held bonds for the observance of their rules, 95. There were 5,019 non-vested schools. There has been but little difference in the percentage of mixed schools. In Ulster it is 82·6, in Munster 40·5, in Leinster 46·7, and in Connaught, 48·6. It is a noticeable fact that the largest increase was in Munster. In the mixed schools the pupils were thus distributed:—125,365 Protestant pupils, mixing with 29,540 Roman Catholic pupils in 1,168 schools, taught exclusively by Protestant teachers; 14,226 Protestant pupils mixing with 12,887 Roman Catholic pupils in 128 schools, taught conjointly by Protestant and Roman Catholic teachers; 25,076 Protestant pupils mixing with 364,154 Roman Catholic pupils in 2,629 schools, taught exclusively by Roman Catholic teachers. In the unmixed schools 26,926 pupils were taught under Protestant teachers, and 400,735 under Roman Catholic teachers. A return of the religious denominations of the pupils shows that 74,237, or 7·44 per cent. are Episcopalians; 807,330, or 80·82 per cent., Roman Catholics; 110,189, or 11·02 per cent., Presbyterians; and 7,243, or 0·74 per cent., belonging to other persuasions. In the model schools, notwithstanding the crusade which has been preached against them, there was last year an actual increase in the numbers on the roll from 1870 in the year 1869 to 2,155. The staff of teachers and assistants under the Board numbered 9,202, and the annuities and allowances paid to them amounted to £342,512 8s. 10d., of which sum only 17·7 per cent was contributed by local sources, and 82·3 by the State. The average amount paid by each pupil is 4s. 3½d. in Ulster, 3s. 2½d. in Munster, 3s. 5½d. in Leinster, and 2s. 10½d. in Connaught. It is worthy of notice, as illustrating the degree of interest felt in the question of united

or denominational education, that in Cavan, where the mixed schools are fewest, the local contributions were smallest, amounting to only 1s 2d. each pupil; while in Londonderry, where they are most numerous, the pupils' fees amounted to 6s. 6½d. each. There were 147 school farms, 12 more than in the previous year. The number of new teachers in 1870 was 731, most of whom were to fill vacancies caused by retirement or death: and the Commissioners remark that there is, in the number and character of the teachers who offer their services, some evidence that the occupation is becoming more attractive and permanent.

Contributions from December 21st, 1871, to January 20th, 1872.

	£	s.	d.
LONDON—Arthur Street, Camberwell Gate, collected by Miss M. Cowly	0	10	2
Dividends, by Mr. G. B. Woolley	48	15	0
Cole, Mr. F.	1	1	0
Condy, Mr. J.	1	1	0
Congreve, Mr. G.	1	1	0
Farley, Mr	0	10	0
Frances, Mr	0	10	0
Mote, Mr. J.	1	1	0
Oliver, Mr. E. J.	1	1	0
Olney, Mr. W.	1	0	0
Payne, Mr.	0	10	0
Price, Mr. C	1	1	0
Rawlings, Mr	1	1	0
Stiff, Mr. James	1	0	0
Stiff, Mr. Wm	0	10	6
Templeton, Mr. J.	0	10	6
Vernon Chapel Sunday-school, by Mr. Watkins	1	13	4
BERKSHIRE—Wokingham, Rev. P. G. Scorey	0	10	6
CUMBERLAND—Maryport, subscriptions	1	5	0
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DEVONSHIRE—By Mr. T. W. Popham, Weekly Offerings	5	0	0
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ESSEX—Loughton, collections	8	10	0
Subscriptions	6	19	6—15 9 6
HEREFORDSHIRE—Eardisland, Rev. S. Blackmore	1	1	0
HUNTINGDONSHIRE—Mr. Jno. Williamson	0	5	0
KENT—Canterbury, collection	10	0	0
Subscriptions	2	5	0
Collected by Mrs. Holness	0	2	0
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NORFOLK—Norfolk, Mr. J. N. Bacon, by Rev. G. Gould (don.)	0	10	0
NORTHUMBERLAND—Newcastle, subscriptions, Northern Association, by Mr. Geo. Angus	1	11	0
Berwick-on-Tweed	2	0	0
Consett	11	5	0
Crook	5	5	0
Darlington	20	0	0
NOTTINGHAM—By Mr. F. G. Hazledine	26	3	11
OXFORDSHIRE—Chipping Norton, by Mr. H. F. Wilkins, Sunday-school	2	15	2
Thame, Mr. Emmanuel Dodwell	2	0	0
SUFFOLK—Ipswich, Stoke Green, by Mr. John Neve, collu... 3 5 1			
Subscriptions 3 15 6			
Collected by Miss Singleton 1 2 0			
„ Miss Goodchild 0 8 0—	8	13	7
SUSSEX—Eastbourne, Contributions, by Mr. J. J. Saunders	7	10	0
Midhurst, contributions, by Mr. M. Mosse	6	5	0
Rye, Mr. F. Mitchell	0	13	0
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Sutton-in-Craven, by Rev. W. E. Archer, proceeds of Monthly Missionary Prayer Meeting	1	8	9
WALES—Cardiff, by Rev. N. Thomas, collection	2	14	6
SCOTLAND—Aberchirder, by Mr. John Alexander, subscriptions	1	0	0
IRELAND — Ballymoney, by Rev. W. Ramsey	1	10	0
Clonmel, by Dr. Cooke	2	0	0
Derryneil, by Rev. D. Macrory, contributions	5	0	0
Donaghmore, by Mr. W. Irwin, contributions	5	0	0
Dublin, Abbey Street, by Mr. R. K. McMaster, contributions	18	15	0
Knockonny, collection, by Mr. D. McDowell	5	1	4
Portadown, by Rev. John Douglas, contributions	1	17	6
Tandragee, by Mr. Amett, contributions	4	0	0
Tullylin, Mr. E. McDonnell	8	10	0
Waterford, by Mr. C. Scrodes	25	18	6

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THE

BAPTIST MAGAZINE.

MARCH, 1872.

The Public Reading of the Scriptures.

A PAPER READ BEFORE A MEETING OF MINISTERS.

THE subject which this paper is intended to discuss has reference to a prominent and indeed an essential part of our public worship, though its importance is too frequently overlooked. It belongs to what is generally termed our "introductory service," but we ought not on that account to reckon it of slight esteem, as though the word of God could, in any circumstances whatsoever, be subordinate to the word of man, even allowing that the latter has for its object to uphold the dignity and authority of the former. Public worship has been too exclusively identified with the sermon, and our practice has certainly afforded some ground for the sneer that Dissenting Churches are mere preaching societies. It would not be amiss altogether to discard the use of the phrase "introductory service" rather than favour the idea that the reading of the Scriptures, and the prayers, are not as truly parts of our worship, as is the sermon.

As the practice of reading the Scriptures is almost, if not quite universal, it will be worth while to devote a little attention to it, that we may the better understand its significance, and be led to give to it in our conduct of worship its appropriate place and weight.

1. And first as to its origin. The reading of the Scriptures appears to have become an integral part of the worship of God at the same time as the institution of the synagogues, during the captivity in Babylon. Provision was indeed made by Moses for an occasional reading of the law before all the people, *e.g.*, at the "Feast of Tabernacles" (Deut. xxxi. 10-12), and to some extent the practice was kept up and en-

larged under the monarchy. But it was established on a firmer basis by Ezra, and became thenceforward a fixed and prominent feature of the worship. At first the reading was confined to "the Law," or the five books of Moses. The Prophets were added at the time of the Maccabees, and the Hagiographa somewhat later. There is not any express command for the practice, any more than for the institution of synagogues. Both alike arose from the necessity created by circumstances; the synagogue from the dispersion and the consequent impossibility of assembling at the Temple; the reading of the Divine Word from "the close of the Prophetic era," or the cessation of inspired teaching.

The practice was evidently approved by Our Lord and His Apostles, as they adopted it in the synagogues. It was also carried into the worship of the Christian Church, which in many respects was modelled on that of the synagogue. We have not any express command authorising the practice in the New Testament any more than in the Old, except indeed we can so regard 1 Tim. iv. 13 (*πρόσεχε τῇ ἀναγνώσει*). It appears to have been so natural as not to require a preceptive rule, and to have been prompted by the sense of its inherent fitness. We know at any rate that in the earliest Christian assemblies (of post apostolic times) of which there is any record, the reading of the Scriptures was an accepted feature of worship, and with more or less interruption, it has been transmitted to our own age.

2. Let us next inquire into the utility of the practice. This is not by any means a superfluous inquiry, as the formal and perfunctory manner in which the exercise is often gone through, sufficiently attests. Moreover, grave doubts have been raised on the matter on such grounds as the following, that almost all who assemble for public worship read the Scriptures in private, and are, or at least may be, well acquainted with their contents. *Our* circumstances, it is urged, are totally different from those of the early Church, and the difference suggests the propriety of discontinuingt he practice. Then, copies of the Scriptures were scarce and expensive, and the great bulk of the people poor and illiterate. Now, printing has been invented. The Bible may be obtained at a merely nominal cost. No house is without it; and education has made gigantic strides.

Now, even if we admit these facts (and they cannot altogether be denied), we are by no means shut up to the inference drawn from them. It may, however, be questioned how far the members of our congregations, notwithstanding the advantages of printing and the spread of education, are so well versed in Scripture that they can safely dispense with the public reading of it. At any rate, the assertion can hold good only of a select few. The majority, even of professed Christians, are not such earnest and impartial students of the Divine revelation as the argument implies. Engaged, as most of them are, in business, wearied with its toils and cares, they can devote but little time to that calm and pro-

found contemplation which is indispensable to proficiency. Nor can we ignore the fact that the Church of the present day is largely infected by the spirit of worldliness. There is a restless ambition to "get on," an eager desire to reach a higher social position; and, in many cases, that desire constrains the whole of men's thought and energy into its own service. Family worship is regarded as irksome, and attended to with woful carelessness and irregularity—perhaps altogether neglected. Meditation, in the sense in which our forefathers used the term, is almost unknown; and the spirit of the age, notwithstanding our advanced, civilization, is palpably unfavourable to the calmness, the depth and intensity of the prevalent religious life. Noble exceptions there doubtless are, and we have certainly no wish to draw an exaggerated picture. But that our statement is substantially true, few will probably deny. And hence the knowledge of Scripture possessed by the members of our congregations, partly from the cause now pointed out, and partly from their want of mental discipline, is imperfect and unmethodical, whole tracts of Divine truth being left unexplored. And certainly there are not a few whose acquaintance with the Bible is, for the most part maintained—to some extent it has been formed,—by the exercise under consideration. For their sakes, then, it should have a place in our worship.

Again, we read, in public as in private, not only to know, but *to realise*, and this requires repetition. Truth can become ours, its spirit diffused through our being, only by its being dwelt upon again and again. Frequent and protracted attention is necessary. And, all sentiment apart, is there not in God's Word an inexhaustible fulness, so that every time it is read it will yield new treasures to the reverent mind, and disclose new power and beauty? Thoughtful and correct rendering of Scripture, aided by the hallowed associations of the sanctuary, has often been known to impart to the worshippers a deeper and more practical insight into its meaning.

Moreover, we read not simply for information, but also that we may receive moral and practical impulses, that we may be enabled to keep before us a worthy ideal of life, and stimulated to reach it. It is as important to regulate the heart, and to create and foster a right disposition, as it is to enlighten the mind. And what is better calculated to accomplish this end than the public reading of Scripture? Who of us has not felt it sober and elevate the thoughts, quicken the conscience, with its inherent sense of responsibility, give a higher tone to our feelings and aspirations, and thus prepare us for receiving more attentively and effectually the words of the preacher, as well as for joining more heartily in the prayers? The Christian worshipper has herein a most valuable aid to piety, and the Christian minister a weapon which he may most effectively use, and which he should not willingly lay aside or neglect. Were the exer-

cise to be discontinued, there would be in our congregations, though the training they have received in this respect may have been imperfect, a sense of irreparable loss—the elements of congenial and profitable worship would be diminished, and ere long there would be a visible declension of reverent and hallowed feeling.

It should also be remembered that our nature is largely *social*, and that public reading, in common with other parts of the service, meets propensities of this class. The same truths as heard or read in private on the one hand, and in public on the other, possess very different degrees of power. There is something in the mere presence of numbers to excite emotion. We cannot help being affected by the thought of others engaged in the same object, and sharing the same feelings as ourselves. Professor Masson has given very striking expression to this fact: "There is truth in the saying that the sense of hearing is deeper, in some respects, than the sense of sight; that a doctrine or sentiment delivered into the ear reaches the roots of the being more swiftly, and diffuses itself among them more passionately and permanently, than if it had been taken in by the eye from a book. There are effects in the way of intellectual instruction and discipline, and much more in the way of moral rousing and modification, which can be more readily and strongly produced by the living voice than by any other agency; and especially when men are congregated for the purpose in assemblies, and magnetic currents and circuits of sympathy are established among them, till they are, for the moment, as one compound organism, beating with a mighty life, which each of its atoms feels, and it is into a mass of emotions already seething that the propositions are dropped." What John Foster has said of preaching is almost equally true of the public reading of the Scriptures: "It makes all be witnesses to all that they have heard it. Each one hears all the assembly told the same truths, and put under the same obligations. The individual has a certain indistinct sense that a great number can testify what he ought to be, —how solemnly he has been warned. . . . And thus all are, in some small degree, prompters to the consciences of all."

Any how, the Scriptures read from the pulpit, and in the presence of the congregation, appear to possess greater solemnity, and to be invested with higher authority, than when read in private. We may deplore the fact, and regard it as a sign of human weakness, if we will, but as to its existence there can be little doubt.

The public reading of the Scriptures has further been objected to on the ground that their contents are not fitted for a promiscuous audience, inasmuch as a special spiritual capacity is required for their appreciation. But the same objection applies, in an equal degree, to preaching, and all other methods of enforcing God's truth. Besides, the Scriptures call into exercise the power whereby they are to be judged, arousing the slumbering conscience, and quickening its latent strength. (Heb.

iv. 12.) And the mere gathering together of people in a place of worship generally indicates a desire or willingness to hear the truth, which is sufficiently strong to warrant the practice. The Christian Church exists as a witness for Christ—to hold forth the word of life. It is her mission to declare the whole counsel of God, to deliver His message, whether men will hear or forbear.

2. The principle on which our reading should be determined. Some principle there certainly ought to be. It is neither right nor befitting that our reading should be a matter of hap-hazard, the chapter not being known until a few minutes before we enter the pulpit. No duty can be rightly discharged in so thoughtless a manner, least of all one that pertains to God's service and the welfare of immortal souls. The use of an authorised lectionary has several weighty advantages, but these are counterbalanced by serious disadvantages; and we are sure that in our Nonconformist Churches such a plan would never be acceptable even if there were authority to enforce it. We cannot be bound down to a rigid unbending rule, which ignores the spontaneity of worship, and fails to adjust itself to the peculiar circumstances in which a congregation may be placed.

The principles or methods currently adopted among us are reducible to the two following: 1. The consecutive — reading the Bible through in regular and continuous order. 2. The selective—taking a chapter, or chapters, appropriate to the subject of the sermon which is to follow.

Much may be said in favour of each of the above plans, but neither of them is free from objection. In favour of the first, it may be urged that it is the best adapted to impart a full and systematic knowledge of Scripture. It is a decided advantage to go through a book in its natural order and sequence, to know the surroundings of a chapter, whether it be historical, didactic, or hortatory. And by this method many parts of the Bible, which would otherwise be totally neglected, are pressed on our attention. On the other hand, the consecutive plan is very apt to become formal and mechanical. The interest in it may flag, because of the prolonged sameness which in some cases is inevitable, *e.g.*, in the Levitical and the historical books. It thus fails to meet our instinctive craving for variety, and the complex wants of our religious life. For the same reason, if exclusively followed, it prevents the reading of such chapters as are especially fitted for the subject of the sermon.

The selective plan has the great advantage of elasticity, being by its very nature adaptive and designed to meet every phase of Christian experience and duty. It is not so liable to monotony as the former, and *may* retain a constant freshness. If the preacher is a man of a wide range of thought, variety will necessarily be secured. But if he is not, the reading will possess a sameness. The danger to which perhaps most of us are exposed by this plan is an exclusive or one-sided selection, a repetition after short intervals of the same chapters. We may move in

a circle of narrow dimensions, having our favourite and easily remembered portions. This is restrictive of the knowledge of a congregation, and fatal to deep and lively interest. The exercise then becomes a routine more wearisome and injurious than the consecutive plan can ever be.

The selective plan has recently been carried to a great extreme. A few verses bearing on the subject of the sermon are read from various parts of Scripture, the places from which the selection is made sometimes numbering as many as a dozen. In this way, the reading can be made not only generally, but minutely appropriate to the other parts of the service, but it cannot, one would think, be long followed with success by one man in one and the same congregation. Even more than in the previous case, is there the risk of repetition; besides which it is apt to distract the attention, and to lead to confusion in the worshippers' thought; whilst by severing the portions selected from their context, it fails to convey an adequate impression of their significance. We cannot get the sense of Scripture in detached sentences, or in a few verses.

Again, ought we to make the reading so thoroughly subservient to the sermon as this system does? Is there to be no listening to Scripture as Scripture, for its own sake, and not for any ulterior end?

It will probably be our wisdom to combine the two plans. In the services of many of our churches there are now two lessons, one from the Old Testament and the other from the New. But this alone is insufficient. Might we not adopt the consecutive plan (going through the whole Bible, with one or two necessary exceptions) in the first, and the selective plan in the second. We should thus ensure fulness and variety, order and freedom. Neglected portions of Scriptures would then be brought under our notice, and an adequate groundwork for the sermon be at the same time obtained. Any little sameness that might occasionally be felt in the first lesson would be relieved by the change in the second, and to a greater extent than is at all common among us the full power of this part of our worship would be felt.

4. As to the manner of our reading very little requires to be said. We are all agreed that the duty should be performed as carefully and efficiently as possible. What is worth doing at all is worth doing well, and we certainly should not give God that which costs us nothing.

There should be nothing in our reading to indicate that we attach little importance to it. If there is, our indifference will be contagious, and the exercise be rendered of none effect. Let there be at least reverence and decorum befitting the position of those who are giving utterance not to their own words, but to the words of the Most High God.

We should also endeavour to read *as clearly and impressively* as is in our power, doing our best to convey the exact meaning of the Scriptures read, by correct pronunciation, accent and emphasis. The same chapter, as read

by two men, may appear very different, just as a tune played by the hand of a skilful musician and by a bungler is the same and yet not the same. One man, to use a common expression, "spoils" the chapter, so that it appears dull and common-place, and fails to awaken our interest. The other invests every sentence with a freshness and beauty before unseen, proving it to be a mine of unsuspected wealth, a mighty instrument of spiritual truth. With tricks of oratory we have not the remotest sympathy; but good reading every one who aspires to be a public teacher should assuredly strive after, and of bad reading he ought to be ashamed. We cannot all become splendid elocutionists, and have no need to try; but we should do our very best, and improve that best to the utmost of our capacity and opportunity.

One thing which will assist us in our efforts to improve is the careful reading and study of the chapter selected before hand. We should read it aloud if we can, but at any rate should acquire a thorough mastery of its contents. We can render it correctly only so far as we understand what we read. We must have "a just conception of the force and spirit of the sentiments we are to pronounce." Any care we may bestow in seeking for the proper emphasis, &c., will be abundantly repaid by the effects which will follow.

5. It may be worth while to say a few words on what we may term the accompaniments of reading. A practice has of late years become very prevalent of interspersing between the verses short expository remarks, intended to make clear, or to enforce the words of Inspiration—a sort of running commentary.

This is a work which requires a special, and, I think, an uncommon qualification. Very few can do it effectively, and many who attempt it would be far wiser to let it alone. In Mr. Spurgeon's service, this part of the worship, conducted in this way, is often extremely profitable. But he is not an ordinary man; and in more respects than one his power is unrivalled. And for the majority of men to attempt a thing because he does it, is utterly presumptuous and absurd. And I venture to submit whether the practice, even in the best hands, is altogether in harmony with the design of the reading of the Scriptures, which is expressly to bring before the people *God's own word*—to allow God to speak rather than His servant. Should not all that we have to say be, as a rule, confined to our sermon? With the exception, perhaps, of a short statement of the circumstances in which the book or the chapter was written, an explanation of an obsolete word or phrase, a correction of a mistranslation, a striking illustration or application of the Scripture suggested by recent events—I think it should.

God's word has an intrinsic clearness and power; and there are times when we should listen to it alone, without being disturbed by the weaker voices of men. Some "expositions" to which we have listened have irresistibly suggested the idea of bringing the light of a candle to show the glory of the mid-day

sun. And were some of those who adopt the method to canvass the opinion of their hearers, they would receive an answer not unsimilar to that which was given to the worthy Thomas Scott, after the distribution of his annotated edition of the "Pilgrim's Progress" among his parishioners. Asking one of them whether he now understood the immortal allegory, the reply was, "Yes, sir; and I hope I shall soon understand the notes too." Each man, however, must decide the matter for himself, according to his own views of what is right, and the peculiar gifts which God has bestowed upon him. The opinions, the success, and the failure of others are not a rule for any of us. Let each man be true to himself and true to God, and he will thus exercise his highest power and obtain his noblest reward.

Sabbath Keeping in the Early Church.

To the Editor of the BAPTIST MAGAZINE.

THE query was put forth (some time back) in your pages, whether in the early history of the Christian church any evidence can be adduced that Christian slaves gave offence by refusing to work on the first day of the week, or indeed on any day of the week or year? So far as I have observed, the inquiry has elicited among your readers no response. Is it possible, I would ask, that the subject has no interest for them? or, on the other hand, may it not be re-opened with advantage? With this view I would briefly recite from heathen and other records a few references to the Christian and Jewish Sabbaths, which the utterance of the above query has subsequently induced me to ticket.

Whether or not the early Christians were in the habit of giving to their private views an offensive prominence in the sight of the heathen, there can be no doubt that exiled Jews were ready enough to do it; and as the religion of these latter consisted so largely in outward observances, we are not surprised to find that the attacks made upon them by satirists and scurrilous writers usually took this direction. Among the superstitions charged upon them, the keeping of Sabbaths is always included; but then it is brought in for the purpose of showing what an indolent race they were. Thus Rutilius Numatian, the author of a Latin poem descriptive of a journey from Rome to Gaul, A.D. 400, speaks of the Jews as still,—

"....worshipping cold Sabbaths,
Whilst colder still their heart than their religion.
Each seventh day is condemned to shameful sloth,
Like the soft image of a wearied god.

I would Judæa never had been conquer'd
By wars of Pompey and command of Titus.
Deeper the cutting, deeper spreads the venom,
And so that vanquish'd nation curbs its victors."

Dr. Giles's Translation.

One of the Satires of Juvenal, who had written much earlier, namely A.D. 100, is much in the same strain—

"And holding in contempt the Roman laws,
They learn and keep and fear the Jewish code,
Whate'er says Moses in his mystic volume;
And will not point the road save to their fellows,
Or shew to water when they ask for it.
Their father is to blame, who passed in sloth
The seventh day, and therein would do no work."

Next we turn to the more elaborate and descriptive treatise of Tacitus, who wrote about the same time as Juvenal:—

"The famine with which they were for a long time distressed, is still commemorated by frequent fastings; and the Jewish bread, made without leaven, is a standing evidence of their seizure of corn. They say that they instituted a rest on the seventh day because that day brought a cessation from their toils; but afterwards, charmed with the pleasures of idleness, the seventh year also was devoted to sloth. Others say that this honour was rendered to Saturn, either because their religious institutes were handed down by the Idœans, who, we are informed, were expelled from their country with Saturn, and were the founders of the nation; or else because of the seven stars by which men are governed, the star of Saturn moves in the highest orbit and exercises the greatest influence; and most of the heavenly bodies complete their effects and courses by the number seven."—*Dr. Giles's Translation.*

Plutarch, a writer of the same era as the above, namely, the conclusion of the first century, speaking of Hebrew festivals, says:—"But I think also that the feast of the Sabbaths is not wholly unconnected with the worship of Bacchus: for even now also many persons call the Bacchanals *Sabboi*, and they shout this name when they perform the orgies to the god: and the men themselves bear witness to this account when they honour the Sabbath, mostly exhorting one another to drink and be drunken."—*Dr. Giles's Translation.*

Other hostile writers among the Romans might be cited to the same effect as touching the Jews; but the question which we have now to ask is, how far any such calumny was chargeable upon the Christians? It certainly was not on account of their sloth that the early confessors were sent to the lions in the days of Nero; nor does it seem very likely that the maxims of St. Paul would ever lead his disciples to make ritualism a plea for the neglect of civil duties. Indeed, Dr. James Bennett, in his work on Primitive Theology, distinctly asserts that the Christians had no alternative in the matter, nor does he couple with the remark any note of censure on what would now be termed by some a violation of the Sabbath. "A general law," says he, "against the Christians was always hanging over their heads; and when no universal persecution prevailed, local magistrates suffered them to be oppressed, so that during the first three centuries their assemblies were frequently dispersed. Many of the

first Christians were servants, and even slaves, who could not meet with the Church when they pleased; and of those in better circumstances a large proportion were females under the power of husbands or fathers, who hated the Christian name. The Lord's-day not being consecrated to religion, Christ's disciples were even then compelled to carry on business, instead of assembling for worship." —*Theology of the Early Christian Church.*

The well-known and oft-quoted report made by the younger Pliny to the Emperor Trajan, indicates that when they were surrounded by hostile elements the Sunday meetings of the Christians were secret conclaves, held only in the early morning before sunrise, when they came together to sing a hymn to Jesus as to a God, after which they separated till the time of their common meal; but even these meetings, Pliny adds, had been discontinued since the issuing of the Emperor's proclamation.

It would, perhaps, be incorrect to say that the Italian Christians ever came to regard festive days from a Jewish point of view, even after State patronage allowed ritualism and simony to come in with a rush. The process of change which the authorities thought fit to sanction, was rather a modified retention of heathen rites, by simply disguising them under Christian names. Anything which looked like pure Judaism was at all times to be repudiated. This is distinctly set forth in one of the Imperial Decrees, A.D. 470, which declares, that "When that most religious prince," [either Theodosius or Justinian?] "compelled the Hebrews to be transformed into a new man according to Christ, he at the same time ordered them to put off the old man, together with whatever savoured of antiquity, circumcision, the Sabbath, or whatever else there might be."—(*Giles' Heathen Records*, 153). The Christians were very soon at strife about the keeping of Easter, but they never appear to have raised the question whether "Jewish obstinacy," (as they termed that people's faith), should furnish a pattern for the keeping of a Christian *festa.*

And yet, in spite of all this systematic crushing of Hebrewism (which has triumphed in Rome down to the present hour), there are not wanting traces of an opposite feeling, which show how impossible it was totally to divorce the traditions of the New Testament from those of the Old. "The Church and House Book of the Early Christians" [date unknown], quoted by the Chevalier Bunsen, has, under the heading of the 16th canon, "How many days the servants are to work," the following directions:—"Let the servants [slaves?] work five days; but on the Sabbath and the Lord's-day let them have leisure for the church, that they may be taught piety in the service of God. On the Sabbath the Lord rested from all the work of creation which He had finished. The Lord's-day is [a day of rest] on account of the resurrection of our Lord. And also, let them not work in the week of the great Passover, and that which follows it, which is the feast; the one in which they crucified the Lord, and the other in which He rose from the dead. For it is necessary they should learn by the teaching who died and rose again."—*Hippolytus and his Age.*

It must, therefore, we presume, be attributed to an increasing veneration for the Old Testament that Lord's-day observance has assumed so much of a Hebrew character in England during and since the time of our great Reformation. This veneration for the Old Testament is a quickening and salutary element. It

has always been associated in our country with every thing that is progressive, expansive, and philanthropic; and it will continue to exercise its influence on the spiritual mind till every day becomes a Sabbath, and every meal a commemorative feast. Such Protestantism as possesses the ring of true metal is not in much danger now-a-days of drawing superstitious distinctions between days and seasons, persons or places; nor, on the other hand, have its modern representatives any cause to feel ashamed of the stand which their forefathers made when hireling priests and bishops conspired to trample on the national conscience. That conscience may not have been the most enlightened on all points, but it was incomparably better than none at all, or even than a seared one. The Puritans' ideas as to the province of the civil magistrate may not have been exactly cast in the Pauline mould, but they were more scriptural than those of Archbishop Laud; and it is no proof of their folly that they deemed Mount Sinai a safer land-mark than Monte Vaticano.

But might not the Galatian Judaizers, whom Paul condemns, be said in like manner to have entertained a veneration for the Old Testament? Are they to share in the compliments thus tendered to the Puritans? We reply, that the cases, though bearing an apparent resemblance, were fundamentally distinct. The men who, in the Apostolic Age, fell back upon the Mosaic ritual for their justification, were, *ipso facto*, abandoning the faith of the Gospel; the Puritans, while bringing that faith again into prominence, argued for a publicly acknowledged day of rest as the citizen's right under a Christian government, and the best means of giving to national Christianity its power of expression. This was the line of argument taken by the Earl of Hardwicke, in the successful opposition which he led against an anti-Sabbatic clause in the Militia Bill of 1757. It is now pretty generally forgotten by Englishmen that we owe it to the Protestant Dissenters of that period that Sunday military drill has not been the rule in this country for the last hundred years. With a brief recital of that affair, this paper may be brought to a termination.

"There was a strong disposition," says Lord Mahon, "in the [Lower] House that the new militia might be exercised on Sundays, according to the practice of several States abroad, as, for example, several Protestant cantons of Switzerland. Pitt himself gave a guarded consent to such a scheme, and the Church at this time remained apparently, if not consenting, at least passive. But petitions against it came in from several bodies of Protestant Dissenters, and the design was dropped." Lord Mahon adds in a note:—"In the Upper House none of the bishops appear to have risen any objection to the Sunday exercising; but Lord Hardwicke said in the course of his speech, If this institution should be established by a law, I will venture to foretell that, notwithstanding the injunction to go to church, it will be a constant fair and scene of jollity in the several parishes where those exercises are kept, and the face of religion will soon be abolished in this country."—*Mahon's History of England*, I. 133.

J. WAYLEN.

The History of the English Bible.

Continued from p. 94.

THE spirit in which Tyndale engaged in his enterprise, and his extreme fidelity, are thus strikingly manifested: "I call God to record against the day we shall appear before our Lord Jesus to give a reckoning of our doings, that I never altered one syllable of God's Word against my conscience, nor would this day if all that is in the earth, whether it be pleasure, honour, or riches, might be given me." He was so self-denying and solicitous for the spread of God's truth that he could say, "If only the king would grant the bare text of the Scripture to be put forth among his people, be it the translation of what person soever shall please his majesty, I shall immediately make faithful promise never to write more, but at once repair unto his realm, and there most humbly submit myself at the feet of his royal majesty, offering my body to suffer what pain or torture, yea, what *death* his grace will, *so that this be obtained.*" Truly these are the words of a Christian hero more anxious and careful about the Word of God than about his own life.

"To Tyndale belongs the honour (says a modern writer) of having given the first example of a translation based on true principles, and the excellence of later versions has been almost in exact proportion as they followed his. Believing that every part of Scripture had one sense only, the sense in the mind of the writer, he made it his work, using all critical helps that were obtainable, to attain that sense. All the exquisite grace and simplicity which have endeared the Authorized Version is due (as far as the New Testament is concerned) mainly to his clear-sighted truthfulness. He wrote not for scholars, but for the people."*

Bishop Ellicott says: "Our English Testament of the present day, after all its changes and revisions, is still truly and substantially the venerable version of Tyndale the martyr. On its pages are the enduring traces of the labours of a noble and devoted life, and the seal with which it is sealed is the seal of blood."

The eloquent words of Froude, when alluding to the publication of a subsequent version, may well be quoted here:—"The peculiar genius which breathes through it,—the mingled tenderness and majesty,—the Saxon simplicity,—the preternatural grandeur,—unequalled, unapproached in the attempted improvements of modern scholars,—all are here, and the impress of the mind of one man, William Tyndale."†

The next requiring notice is Coverdale's Bible.

Myles Coverdale was born in 1488, probably at Coverdale, in Yorkshire. He was at Hamburg engaged with Tyndale, from Easter to December, 1529. Had Tyndale's life been spared for a few years longer, he would, doubtless, have completed the translation of the whole Bible, but that was in some measure left for Coverdale to accomplish. The proposal to translate the Scriptures was made to him by those who attended the king, they at the same time

* See Smith's Dictionary of the Bible. Art. "Versions."

† Froude's History, iii., 84.

offering pecuniary assistance. Coverdale yielded, being willing to do his best towards supplying immediate need, although questioning his own fitness. The work was finished October, 1535, and the whole appears to have been accomplished, translation and printing, in little more than eleven months. Although this, the first English Bible printed entire, was not set in every church as originally intended, yet before the close of 1536 it had found its way into circulation rather as a version permitted by the king than enjoined. Two editions were afterwards published in Southwark in 1537, and for the first time "set forth with the king's most gracious license." Coverdale did not, like Tyndale, draw from the original languages of Scripture, but contented himself with translating from Luther's German version and the Latin.

The next published is that called "Matthews' Bible." In addition to the portions of the Old Testament which he had published, Tyndale had left in *manuscript* a translation of the books from Joshua to Second of Chronicles, inclusive, which came into the hands of his friend John Rogers. Rogers, by the help of Matthews,* under whose name the book was published, put together what may be called a composite Bible. Two-thirds of it was from Tyndale's version, and the incomplete portion of Tyndale's Old Testament was filled up from Coverdale's version.

In 1538 Coverdale, at the request of Thomas Cromwell, Henry VIII.'s Prime Minister, undertook the charge of a new edition on the basis of Matthews'. This, known as the Great Bible, was printed in the following April. It is sometimes named Cranmer's Bible, but all that Archbishop Cranmer did was to write an introduction to the second edition—that of 1540. The publication of the Great Bible, and the injunction for its exhibition in the parish churches, was a memorable event. In 1540 a proclamation was issued, ordering the Bible to be placed in the churches under the penalty of forty shillings a month they should be without it. Bishop Bonner set up six Bibles in St. Paul's, with an admonition to those who came to read to "bring with them discretion, honest intent, charity, reverence and quiet behaviour."

An old writer, describing this period, says it was wonderful to see with what joy the Bible was received all England over, not only among the learned, but also among the common people, and with what greediness God's Word was read. Everybody that could, bought the book, and busily read it or got others to read it to them, and even old people learned to read on purpose to peruse for themselves this priceless volume.

This history of the English version now remains stationary for a long period, and in 1543 restrictions were again placed on the dissemination of the Bible. Parliament forbade all translations bearing Tyndale's name, and the following remarkable law was passed that "no women, except noble for gentlewomen, no artificers, apprentices, journeymen, serving-men, husbandmen, or labourers, should *read to themselves or to others, publicly or privately, any part of the Bible*, under pain of imprisonment."

But in the midst of these events Henry VIII. died, and Edward VI. came to the throne, when these restrictions were at once removed. Thirty-five editions of Testaments, and thirteen of the Bible, were published in England during his short reign. At his coronation he ordered the Bible to be carried before him,

* This is the opinion of Westcott.

as he did so, using these words, "That Book is the sword of the Spirit, and to be preferred before these swords. Without that sword we are nothing, we can do nothing, we have no power; from that we are what we are this day; from that alone we obtain all power and virtue, grace and salvation, and whatsoever we have of Divine strength."*

In the reign of Mary no English Bible was printed. Rogers and Cranmer were martyred, Coverdale was forced to escape to the Continent, and the public use of Bibles in churches was forbidden. Although the English press was idle, exiles were at work, and at the close of this reign a New Testament was printed at Geneva. This was undertaken by the Nonconforming party, who had retired to Geneva (the centre of Calvin's labours) during the persecutions at home. Among these was W. Whittingham, Calvin's brother-in-law, and he it was who in all probability accomplished the Genevan Testament in 1557. The work is described as second only to that of Tyndale. Within a few months a thorough revision of the entire Bible was begun, and continued, it is said, for two years and more, day and night. This Bible was finished in 1560, and dedicated to Queen Elizabeth, the cost being defrayed by members of the congregation at Geneva. From its excellency and its size, a moderate quarto,—which was a great contrast to the ponderous folios of Coverdale, Matthew, and the Great Bible, it became the household Bible of the English-speaking nations, and so remained for about three-quarters of a century. It is noted as the first Bible in which the chapters were divided into verses, and italics introduced to denote those words which were not in the original.

* Anderson, ii., p. 235.

The "Bishops' Bible" was published in the reign of Queen Elizabeth; this revision was so named because Bishops, of whom Parker took the lead, had a principal hand in the work. One curious feature of it is that a portrait of the Queen occupies the centre of the engraved title-page, and there are said to be no less than one hundred and forty-three engravings of maps, coats of arms and portraits.

The present Authorized Version followed the Bishops' Bible in 1611. There were at this period two rival English Bibles: the authorized one —that of the bishops—and the popular Genevan translation. At a Conference held at Hampton Court soon after James I. came to the throne, the question of the then Authorized Version was brought forward by Dr. Reynolds, who quoted several mistranslations from it. Bancroft, Bishop of London, replied, that if every man's humour should be followed there would be no end of translations; whereupon the king expressed his wish that there should be one uniform version. The preliminaries were accordingly settled in 1604, although the revision does not appear to have been undertaken in earnest until 1607.

Forty-seven scholars engaged in the work, and the translators were divided into six companies, of which two met respectively at Westminster, Cambridge, and Oxford. The "Bishops' Bible" was to be used as the basis; but other versions, such as Tyndale's, Coverdale's, Genevan, &c., were to be used when better agreeing with the original text. Amongst other regulations, the seventh provided for the insertion of marginal references. The work was completed in 1611, having occupied about four years.

In answer to supposed objectors, the translators say in their preface that the substantial correctness of

any version was no reason why exactness in *every* respect should not be sought; and they were anxious to be preserved from deceiving others by false translations. They add: "In this confidence and with this devotion did they assemble together; not too many, lest one should trouble another, and yet many, lest anything haply should escape them. They did not disdain to revise that which they had done, and bring back to the anvil that which they had hammered; but having and using as great helps as were needful, and fearing no reproach for slowness, nor coveting praise for expedition, they had at length, through the good hand of the Lord," accomplished their task.

Amongst other editions of this version may be noticed that by Dr. Blayney, under the direction of the Vice-Chancellor and delegates of the Clarendon press at Oxford. This edition, printed in 1769, was in quarto and folio; the punctuation was revised, the words in italics were corrected from the Hebrew and Greek originals, the marginal references were amended, and 30,495 new references were inserted; but even this edition contained one hundred and sixteen printer's errors. An almost immaculate edition was published by Eyre and Strahan (now Eyre and Spottiswoode) in 1806, which, it is believed, contained only one erratum.

That this version, taken as a whole, is indeed an admirable one is sufficiently shown by the fact that it has kept its ground for two hundred and sixty years, and although it did not at once take the place of the Genevan in public estimation, yet it very soon supplanted it, and from about the year 1650 it has been *the* Bible of the English people. It is now circulated to an incalculable extent, especially by the various Bible Societies.

The subject of the revision of the present version has long occupied the attention of Biblical scholars. The following considerations, amongst others, may serve to show the necessity of such a revision. The translation of the New Testament is from a text confessedly imperfect.* Within the last hundred years most important and valuable materials have come to light, and the attention of scholars to Biblical criticism is now greater than it ever was. Still less had been done at the commencement of the seventeenth century for the text of the Old Testament. Again, the translators of the Authorized Version have rendered in several cases *one* word in the original languages by *many* English words; and, on the other hand, *one* English word appears for *several* Hebrew or Greek words, and thus, to some extent, the perfection of the work is marred. Words, too, which were used in a certain sense in 1611, now convey a very different meaning. (See Smith's Dictionary of the Bible —"Versions.") Whatever objections may be urged against a revision, one thing is certain, a true representation of God's Word is of vast importance; and from truth there is nothing to fear, for it cannot be injured by the severest scrutiny.

The revision of the Authorized Version was undertaken during the year 1870. The Committee, consisting of the most eminent Hebrew and Greek scholars, both of the Established Church and the Nonconformist bodies, commenced sitting on the 22nd of June, at the Jerusalem Chamber, London. The *Times* says: "The character of the meeting was such as to suggest a well-grounded belief that this great and important work will be carried on with harmony, promptitude, and success." †

* Really the text of Erasmus, though nominally that of Stephens and Beza, the former 1557, the latter 1589.

† *Times*, 23rd June, 1870.

The following is a summary of the general principles to be followed by both the Old and New Testament companies:—

(i.) To introduce as few alterations as possible into the text of the Authorized Version, consistent with faithfulness. (iii.) Each company to go *twice* over the portion to be revised. (v.) To make no change in the text unless at the final revision *two-thirds* of those present approve. (viii.) To refer, on the part of each company, when considered desirable, to divines, scholars, and literary men, whether at home or abroad, for their opinions.

Definite arrangements, it is understood, have been made for the co-operation of American scholars in this work. The invitation was sent by Bishop Ellicott, under the direction of the British Committee, to Dr. Philip Schaff. About ten have signified their acceptance of the invitation to be on the Old Testament Committee, and about the same number on the New Testament Committee.‡

Such a revision of the noblest version of God's Word that the world has ever known will, it is hoped, be a good and successful work; and, while gratifying the desire of many English Christians, will yet lay no rude hands on England's greatest treasure, but will hand down to succeeding generations not by any means a different, but a revised English Bible. A writer in the *Quarterly Review* confirms this opinion. He says, respecting the present version:—"Its blemishes, numerous as we acknowledge them to be, change no fact, alter no precept, obscure no doctrine. They slightly mar the surface, and this with delicate hand we ought to remedy; but they do not mar the exquisite symmetry, nor touch the firm foundation of revealed truth. View it as a whole, our Authorized Version is well-nigh perfect. To the eye of the critic a word may be out of place, the beauty of a sentence may be spoiled, a human corruption may be here and there rudely inserted, a fragment of a precept or a promise may be misplaced or wanting; but the Divine Word itself is there in all its substantial integrity.*

Who can estimate the advantage that England has derived from the translation and circulation of the Bible in the language of the people? Such a work may be regarded as the grandest ever accomplished by human instrumentality since Apostolic times. The Spirit is the Divine Regenerator, but He makes use of the Holy Scriptures, for they contain the record that God has given to us eternal life, and this life is in His Son.

The free circulation of God's Word has been the secret of England's greatness, and only as her people act up to the holy principles contained in the Bible will they be truly a great and a happy people.

‡ The *Freeman*, Jan. 12th, 1782.

* *Quarterly Review*, vol. 128, p. 342.

Lighthouses.

THE mariner, as he voyages onwards over the open sea, need not trouble himself but as to seeing that his course is true for the desired haven. It is different when approaching land, and that, perchance, amid storm and darkness; then there is the anxious out look through the elemental strife to discover some well-known light which will guide him safely into the calm of the sheltered haven. And nowhere are such lights more necessary than around a coast like our own, where storms often break and drive so many of our mercantile fleet, year after year, ashore, and with the loss of so many lives. In order that these lights may be really useful, they must be seen from afar, and distinguishable from each other. And this is accomplished by giving them elevation, as in the case of the tall lighthouse-tower, and that sometimes placed on some bold headland, or, where the coast is flat, by means of a lightship safely moored, and from whose mast the light is displayed. Again, the effect of the light, which must be brilliant, is intensified by reflectors, placed behind or towards the land side of it; or, as in the more improved forms, by means of prismatic lenses, so arranged that the rays proceeding from the lamp are all bent or refracted into one great beam of parallel rays, which is projected through the darkness, like the outburst of a cheering ray of sunlight through a dark and threatening cloud. Variety is given to the lights by means of differently-coloured glass, as the *red light*; by giving motion to the lights, as the *revolving* and *flashing* light; or, by the position of the lights in respect to each other, as in the *double* light, in which one light is placed above another, in the same tower, or by placing two towers close together. Argand lamps, burning colza oil, are in general use for lighthouse illumination, as it is both fairly brilliant and very reliable. Gas and electric light have both been tried. The remoteness of some of the stations is, however, objectionable to the use of the former. In the case of the electric light, the electricity is developed by means of rapidly revolving magnets, which induce currents of electricity through armatures, composed of soft iron cores, on which is wound insulated copper wire; and the light is caused by the circuit being broken by means of two pieces of pointed carbon, and kept a short distance apart. The carbon being an indifferent conductor, is heated to an intense white heat, which gives out a brilliant light. The lime-light, which is caused by a flame produced by the combustion of oxygen and hydrogen gas, impinging on a cylinder of lime, has not been successful. It has lately been ascertained that by using cylinders of burnt dolomite the light is developed more steadily. The building of some of our lighthouse-towers has called forth a vast deal of engineering skill, and shown what the energy of man can accomplish, even where the difficulties appeared insurmountable. The founding of a structure on some outlying reef, covered at high tide, the living on the rock during the progress of the building, and the supply of material for construction, and stock of provision, require a more than ordinary amount of perseverance, skill, and fore-

thought. And the history of the building of some of our more important lighthouse-towers reads like a romance.

The Eddystone light now beams forth from the third tower erected on the wild rock of that name in the English Channel, the two previous structures having been built of wood, the first by Winstanley, "a mercer of London town," who, having lost some of his ships on the rock, determined to build a lighthouse there, and who, after great discouragement, at length succeeded, and, for a time, his light shone out over the deep, but during a severe storm it was overthrown, and its builder perished with it. The second structure was erected by Rudyerd, and was destroyed by fire. The present tower is the work of the father of English engineers — Smeaton—and has stood upwards of 112 years. It is sixty-eight feet in height, and is built of granite.

The Bell-rock lighthouse, off the coast of Forfarshire, was erected by Stevenson, and was completed in 1811, and is 100 feet in height. The rock on which it is built lies about twelve miles off Arbroath. The tourist, as he wanders along the picturesque cliffs to the north of that town, can see, on a calm day, the tall form of the tower rising gracefully from the sea. In stormy weather the waves shoot up and around its curved sides, and dash themselves into foam at its base. And night after night its light beams forth over the stormy waters of the North Sea, for the guidance of the tempest-tossed mariner.

"A ruddy gem of changeful light,
Bound on the dusky brow of night."

The traveller to the interesting island of Staffa and to Iona's sacred fane, will be told that out beyond yonder low island, lying cloud-like on the western horizon, and which looks as if the angry Atlantic could easily overwhelm, there stands on a wild reef another light-tower, called the Skerryvore. This lighthouse was built by Alan Stevenson, and was finished in 1844, and carries a revolving light; its height is 130½ feet, and is built of granite. As the tourist rounds the Ross of Mull, and passes amongst the wild rocky islets around that headland, noting, perchance, the timbers of some once-proud ship, which now stand up gaunt and drear from their rocky bed, he may discern a tower fast arriving at completion, and reared on the egg-shaped back of the Dhu-heartach reef. This lighthouse-tower is about 100 feet in height, and is built of granite from the Ross of Mull. The light will be projected by means of Stevenson's arrangement of lenses, aided by internal reflection from a series of lenses placed behind the light. The workmen, in constructing this tower, lived in an iron erection fixed on the rock, as was the case at Skerryvore. This rock is not covered at high water.

The appearance of these lighthouse-towers is that of a slender column, which gradually swells outwards as it approaches the foundation. If we take vertical diametral sections of these towers we shall find that that of the Bell-rock is elliptical, the Skerryvore hyperbolic, and the Dhu-heartach parabolic in outline. They all follow, more or less, nearly the form of the Eddystone, that form having been decided upon by Smeaton, it is said, from considering the appearance of the trunk of a tree, which gained in stability by swelling outwards to its roots.

Lighthouse-towers built of iron framework and plating are now often constructed, principally for foreign coasts. A pleasant excursion may be made to a lighthouse situated on some headland, the visitor finding much to interest him in the carefully-

kept apparatus, and description of the same by the light-keeper.

The writer remembers passing through the North Channel on a wild and stormy day, the sea around the weather-beaten Mull of Kintyre tossing and throwing angry crests upwards as the tide drove against the wind, and then, as Rathlin was cleared, meeting the long rolling swell from the Northern Atlantic. The sun went down amid dark purply clouds, and showed at times a gleam of angry red over the troubled waters. The shades of night settled down, but through the gloom, and right ahead, gleamed the lights of Greencastle, burning bright and steadily, like guardian watchers looking forth to light us to our destination.

These lights, ever shining steadily as we pass around our coasts, give us a feeling of confidence and companionship with the shore, as we watch them when pacing the deck; the one seems to hand us onward to its neighbour, and thus enables us to complete our journey in safety.

W. J. M.

A Worldly Reward.

"Verily I say unto you, They have their reward."—MATTHEW vi. 2.

THESE thrice-uttered words exemplify the openness and the candour of our Lord's teaching: qualities which many who claim to be His disciples often fail to imitate. None of us, in fact, are free from bias and one-sidedness, and our feelings of partisanship often lead us into exaggerated and overstrained statements. It is important that we should watch against such tendencies in our discussion of the common interests of life; for blind zeal and intemperate language do but prejudice the cause they are employed to promote. You may injure a man's position by over-praise almost as readily as by calumny and detraction. Many, indeed, who have passed unscathed through the slanders of enemies, have been damaged in reputation and usefulness by the unwise and excessive laudation of friends. And if these remarks apply generally, it will not be denied that they have a bearing on religious matters. Most of all ought we to be careful to avoid exaggeration in our statements concerning our most sacred experiences, to withhold our lips from everything that might seem to approach untruthfulness and unreality in our advocacy of that which is noblest and greatest. Nothing needs overstrained representations less than the religion of Christ. In one sense—on one side, indeed, it may well be felt that we run no risk of making them; so transcendently important and glorious are the things which the Gospel reveals. We cannot over-estimate the worth of salvation,—we cannot speak too warmly and strongly of the preciousness of Christ. It is impossible to over-state the importance of eternal things. But a little reflection will show us that it *is* possible, in some parts of Christian teaching, to go

beyond the limits of sober statement, and it cannot be denied that an extravagant style of utterance has often prejudiced the ungodly against the truth. Those who have to speak for Christ to man may well "use great plainness of speech." The ministry of reconciliation rejects all obscurity, and asks of us no more than that "by *manifestation of the truth* we commend ourselves to every man's conscience in the sight of God."

It is probable that none of us would find much difficulty in recollecting instances in which we have heard or uttered words by no means conceived in the spirit or modelled after the pattern set before us in the text. Has it never, for example, fallen to our lot to listen to unwise representations of the present condition of the ungodly? Their state in the life that now is has, in fact, been described in language which would have been more appropriate if applied to the condition of the unsaved in the life to come. And, on the other side, we have heard Christians credited with the possession of peace and gladness—not, indeed, beyond the power of their religion to impart, but far beyond the ordinary and actual experience of godly men. It would almost seem as if they had no part in the common trials of life, and the sorrows peculiar to the Christian life have been quite ignored. Good men, hearing such teaching, feel that they cannot endorse it, and bad men naturally repudiate it, and are even strengthened by it in their neglect of religion. But the teachings of Christ, our great Pattern and Guide in these, as in all other matters, ever come home to the heart and conscience as perfectly in accordance with truth and reality. It may, indeed, be said that the simplest words about religious experience must sound strange to those who have no part in it. But that is no reason why we should tolerate overwrought statements. It is rather a reason why we should cultivate the utmost accuracy and sobriety in our estimate and representation of our own life and of the life of those who are "without God in the world," that so we may carry their judgment with us as far as may be, and impress them with a belief in our truthfulness, even when we touch on matters that lie beyond them.

The foregoing remarks have been suggested by the admission our Lord makes in the text. Speaking here of men who, from wholly unworthy motives, perform religious acts, He, nevertheless, allows that "they have their reward." And He who concedes this is the same faithful Master and Teacher who was wont to forewarn His disciples of the persecutions and afflictions which awaited them in His service. Surely there is One whom we can trust absolutely. In Jesus we find perfect openness and faithfulness.

There is, then, in the text—

I. *An admission—a concession.* "Verily I say unto you, They have their reward."

As we have seen, the immediate reference is to such as perform acts, in outward form religious, from a desire to win human applause. Numbers in our Lord's day were actuated by no worthier motive; and of such He says plainly and readily, "they have their reward." Unquestionably they have a reward, and often find a measure of enjoyment in it. It was inexpressibly soothing, no doubt, to the Formalists, whom our Lord rebuked as they prayed, and gave alms, and fasted, to be seen of men, to receive the respect and consideration of all around. And there are many now to whom the reputation of superior sanctity affords no inconsiderable pleasure. True, they miss the approval of God; but it is not *that*

they are seeking; and the applause of their fellow-men is to them as sweet and fragrant incense. "They have their reward."

But we may give to Christ's words a wider application. Men who pursue, with anything like wisdom and self-restraint, worldly honour, profit, pleasure, ordinarily meet with a fair measure of success. Of course the imprudent and reckless involve themselves in losses and troubles. The prodigals who waste their substance in riotous living must expect to know the pinchings of want. But there are many who, though utter strangers to real religion, possess and exercise a prudence and forethought which it would be well for us to bring to bear on the higher matters with which we are concerned. These are the men who win worldly prosperity, who account themselves, and are accounted by others, fortunate and happy, and to such we may apply the words of our Lord—"They have their reward."

And it is worth while, in this connection, to mark the significance of the expression "*their* reward." They have their reward—that is, the reward they seek—the reward that suits their desire and expectation. Not, indeed, the reward which fills and satisfies the immortal mind—which enriches the spirit with durable possessions. Still, it is *their* reward; pleasant to their taste, and in harmony with their feelings. The applause of the world is eminently grateful to the men of the world. Success in life, the accumulation of wealth, the pleasures of this present time, possess attractions which are confessedly great. Even those who have learned to seek higher and better things are not wholly indifferent to worldly pursuits—nay, are oftentimes far too much influenced by a desire to prosper in them. And the men of whom we now speak count such things their all, and really know nothing more worthy their care. In urging, then, the paramount claims of the world to come—in presenting the more excellent delights which Christianity proffers to the attention and acceptance of our fellow-men, it is neither wise nor necessary to ignore the other side of the case. To those whom we would win to the service of our Divine Master, there is a real and powerful attraction the other way—an attraction which once held our own spirits captive, and to which, even yet, we are not utterly insensible. Of course the things of the world are unsatisfying and transitory, but they are not without a certain value. To such as love them they *are a reward.* Even the pursuit of them has its charms; greater, sometimes, than the pleasure of realized success. Still, the disappointment is not immediate or absolute. The men of the world do get something in return for their toil. They are often permitted to attain the end they propose to themselves, and in reaching it they find "*their reward.*"

So much our Lord concedes. But let us glance now at the other side. There is in our text—

II. *An important limitation*—a limitation none the less serious and significant that it is present here by implication rather than by direct statement. In the immediate context, indeed, we have the truth put in *that* form. Christ denies to those whose conduct He is rebuking all participation in a heavenly and Divine reward. "Take heed," He says, "that ye do not your alms (or, as some MSS. have it, your righteousness) before men to be seen of them; otherwise, ye have no reward of your Father which is in heaven." And with this is contrasted the declaration concerning the faithful servant whose secret obedience attests his deep sincerity.

To him Christ says, "Thy Father, which seeth in secret, shall reward thee openly." Thus we have it clearly stated that the man of the world has a worldly reward, and nothing more, while the truly devout man receives a Divine reward.

But we need not look beyond the words of the text to learn that it is the intention of Christ, to stamp the reward of which He treats in them as mean and poor. There is, as I have said, a limitation in the words themselves, and none who listen to them attentively can fail to apprehend their meaning.

"Verily, I say unto you, They have *their* reward." Again, let the stress be on the word "*their*," but this time with another intent. It is *their* reward, and, therefore, comparatively valueless. Their life is unworthy, their aim is low, and their reward is appropriate. It is *their* reward, sought by them, and suited to them—the reward of the men of this world, whose aims, and hopes, and tastes, and desires are fashioned, bounded, and coloured by "things seen and temporal." What could be said of it more truly deprecatory. This is not a reward for which renewed and enlightened natures labour and pray—to receive which a man's heart must be enlarged; to enjoy which he must be ennobled and sanctified; to realize the fulness of which he must rise to a higher and holier state of being. It is a reward, on the other hand, round which a man's nature has to contract—down to which he must sink if it is to be in any degree a satisfaction to him. It is a reward suited only to a worldly mind, and capable of being well contained in a narrow, selfish, worldly heart. Can it be much then? We have no right to undervalue the good things of this life, and few of us are in danger of doing so. But when we compare our partial enjoyment of Divine things, our feeble realization of the favour and presence of God, with the best and noblest reward the ungodly win, we have reason, even now, to be well-satisfied with the balance on our side. Our lowest is far above their highest; our poorest better than their richest. And these are seasons when we can say to such, with nothing of scorn in our spirits, but only a deep pity, as we think of what they miss—

> "Go, ye, and boast of all your stores,
> And tell how bright they shine;
> Your heaps of glittering dust are yours,
> And my Beloved's mine!"

And yet again—the poverty of the sinner's portion is brought out, when we emphasize our Lord's words thus—"Verily I say unto you, They *have* their reward." The sense of the word rendered "*have*" is *have in full*, and *use up—have and exhaust*. That is a poor reward which can in such an understanding of the word, be *had* here. The Christian has a present reward it is true; receives in this world the "earnest of the inheritance," the foretaste of the blessedness of heaven. And these rills of celestial joy are better than all the rivers of earth. But it cannot be said of the Christian in the sense of our text that he *has* his reward. Has it? Nay, verily. He must wait for it, hope for it, seek meetness for it, and preparation for its enjoyment. It grows while he lingers here obeying and following his Saviour. And he is growing, too, in holiness, and in capacity and fitness for the blessed state, on towards which he is pressing. Has it? Nay; he could not have it here. Can the bliss of immortality be compressed into the brief span of this fleeting life? Can you put eternity into time? Can a poor, weak, dying creature take into his heart the joys and glories which are for evermore in the presence of God in heaven?

If so, then may the Christian be said to *have* his reward, but not otherwise. And we all know that this cannot be—that even the beginnings and foretastes of heavenly blessedness granted here, are only partially entered into and enjoyed. This, however, we know also, that the believer will be entering in earnest on the possession of his reward, when the pleasures and delights of the ungodly shall all have faded away. Nothing more solemnly significant of the poverty and transitoriness of the sinner's portion could have been uttered, than these words in which our Lord says the most and the best of it. The language is instinct with a force which every heart that ponders it must feel. "They *have* their reward,"—have it in full—and in a few short years exhaust its power to please, and then power to enjoy. Oh, poor reward that in this life's brief hour can be explored and expended!

And after it is exhausted, what then? Christ does not here pursue the subject farther, but elsewhere His teaching portrays a future dark and hopeless, as the portion of those who have *their* good things—the things that are good in their esteem, in this life. For such, there will at length, be the misery of vain regret—the sense of unutterable loss—an awful realization of poverty and wretchedness. God forbid that any of us should ever come to that deep destitution—that unrelieved and irremediable woe!

And if we have the taste for and the hope of better things, through the grace of the Spirit of God, and through the merit of the Saviour's death, let it be ours to show the sustaining influence of our faith in Christ, to cherish a deeper satisfaction as we contemplate the reward He promised to bestow, and out of a heart full of present joy in His love to commend Him to those who still put His mercy away.

There is no need to quote at length words which are written in a volume, which lies within the reach of all who read these pages. It may suffice to say that the lesson of the text we have been pondering, is conveyed with inimitable point and power in that portion of the Pilgrim's Progress, where the Interpreter is described as taking Christian by the hand, and leading him into a little room where he sees two children sitting, whose names are Passion and Patience. May the good and great Interpreter condescend to show us all that scene, and to inscribe its teaching on our hearts!

The Present Age, and the Christian Ministry Suitable for It.

THE present age has special claims upon us. It is the ripest age in the world's history. It is laden with all the forms of good—civilization, freedom, religion, virtue, and happiness—which have been growing and accumulating from the beginning. It is richer in knowledge, experience, and all the means of enjoyment, than all the former ages taken together. It is richer in hope and expectation: for it is nearer to

the accomplishment of those blissful changes in the condition of human society for which our race thus far has been sighing, which God has mercifully purposed, and which we are encouraged to believe are surely, and not slowly, approaching. It abounds in schemes and agencies for realizing these changes more than any past age. It is, moreover, the age in which we live, which has made us what we are, on which we reflect back the influence of our character and doings, whether for good or evil, and which we are bound to render mightily efficient in ameliorating and blessing the ages which are to follow.

How many hearts are, at this time, beating, and how many minds are eagerly contriving, to do something which shall not only benefit and adorn the present age, but create for it a claim on the warmest gratitude and admiration of coming generations? Legislators and politicians, philosophers and men of science, moralists and religionists, are all intent on a new and better order of things, and the best methods of achieving it. The elevation of our country and the world in intelligence, just liberty, moral improvement, and all the means of private and social happiness is occupying a greater number of ardent and generous spirits than at any former period. But our sympathies are chiefly with the religionists—those who profess to have no hope of the true advancement of either the present or any future generation, save on the basis of a genuine Christianity; and, most of all, we hold with the Nonconformist portion of them, whether Baptist, Wesleyan, Independent, Presbyterian, or any other evangelical denomination. We heartily join with them in insisting that the true enlightenment, renovation, and happiness of this, or any future age, is absolutely dependent on the deep and wide diffusion of the religion of Jesus Christ, and in requiring a ministry which shall faithfully preach and administer it. But it would seem, from the discussions recently held within the evangelical circles referred to, that the present ministry needs to be much reinforced in number, in mental strength and varied attainments, and in more liberal temporal provision. Give us, it has been said, a ministry better able to meet all the requirements of the present age, and so much better paid that none who, for their capacity and gifts, would be gladly admitted to it, may be deterred by the prospect of poverty.

We have a few thoughts on this momentous subject, and would freely, yet humbly and diffidently, give them utterance.

1. What *is* the present age, morally or spiritually considered, for which a suitable ministry is desiderated? Is it not essentially and radically that of all past generations? In natural alienation from the love and service of God, in consequent guilt and degeneracy, in need of forgiveness and inward purification, and in utter helplessness of such relief, save as provided by Divine grace and mercy, the men, and women, and children of to-day are just what all human beings have been since Adam fell. It follows, therefore, that they require no new Gospel, and no essential revision of the old one, as it came from the heart and mind of Christ, and from the lips and writings of His inspired Apostles. They must be faithfully confronted with the awful fact of their having irreverently and ungratefully requited the greatest, holiest, and best of Beings, of having habitually violated a law stamped with faultless wisdom, equity, and benevolence, and of having forfeited every pretension to His forbearance and favour, and be taught that the

extremity of their case can be fully met only by the atoning sacrifice of Christ, and the regenerating and sanctifying power of the Holy Spirit —the provision of wisdom and love ineffable. Nor should it be thought too harsh for the refinement and sensitiveness of the present age, to be impressively reminded of the awful consequences of trifling with and neglecting this gracious provision. The ministry, therefore, suited to this fundamental aspect of the living generation, must unfold and reiterate those grand statements of Gospel truth, which alone, in every age, have had power to arouse the conscience and the heart of humanity to real spiritual life and blessedness —"the weapons which have been mighty, through God, to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." The ministry which should shrink from the distinct, solemn, and emphatic utterance of all this—of men's inexcusable disobedience on the one hand, and the richness of God's mercy and the efficacy of His saving remedy on the other—would tend only to soothe the conscience which it should have alarmed, and would equally fail of imparting to its hearers the profound peace and joy flowing from God's forgiving love into the heart of the penitent believer.

2. As to the assumption that, generally speaking, the mental strength and furniture of the present ministry are unequal to the advanced intelligence of the age,—we ask, What is the measure of that intelligence? Let it be granted that books and readers were never so multiplied as at this day, and that, in general knowledge, our own generation has outstripped every preceding one; yet, be it remembered, that the ministry, independently of its professional training, has shared in this intellectual progress; that the books which are most popular and eagerly read are not such as impart valuable information, and exercise, and strengthen the understanding; and that the great mass of our population read chiefly for amusement and recreation, and with little thought of mental improvement. It is true that here and there among them may be an individual who reads with more worthy and earnest purpose, and that in the higher circles mental culture may be deeper and more varied, and questions of great and solemn moment discussed; and for these let there be a ministry of the loftiest standard, such as may clear away every rational doubt, or give a reasonable answer to every important and anxious inquiry. But for the vast majority of those who either do, or should, come under sacred instruction, a ministry more level to their conceptions and necessities will not only suffice, but be preferable. They do not require that their teachers should be profoundly versed in all science and literature; that they should have mastered all languages, not even those called sacred; that they should have threaded all the mazes of history, discussed all philosophy, drunk at all the fountains of poetry, thoroughly studied all religions, and equipped themselves for encountering every conceivable objection against Christianity. Let their instructors have the grand prerequisites of natural capacity, good sense, and genuine piety; let them have traversed the whole field of Scripture, and be competently acquainted with its original tongues, and with the best theological writers, and the ablest works on the Christian evidences; let them be respectably read in general literature, practised in the art of public speaking, and of the

mental activity which shall be open to every new accession of knowledge that may come in their way; in short, let them have a mind to understand, a heart to feel, a tongue to speak, and a message meet to be spoken—qualifications which the present members of the Nonconformist ministry, with few exceptions, may be presumed to possess; and the general and miscellaneous crowd of hearers will be more benefited than by more select and cultured ministrations. We are prone to overrate the capacity and intelligence of the multitude.

3. In one respect, however, and that a deeply vital one, there is a call on the present ministry of all denominations to see that its spiritual life be of the strength and energy equal to the demands of this age. There are certain characteristics of the period which can be successfully dealt with by no ministry of ordinary power. Spiritual life, in its proper and normal degree, consists of love to God for His adorable perfection and benignant acts, of grateful devotedness to Christ for His matchless condescension and self-sacrifice in the work of our salvation, of hungering and thirsting after righteousness in all its forms for His sake, of warmest benevolence in imitation of Him for all our brethren of the human race, and of readiness to do or suffer whatever may savingly befriend them. It starts at the touch and thought of sin, is smitten with the beauty of holiness, and longs to be pervaded and clothed with it. It is familiar with the glories of the invisible world, is not seduced into a false estimate of the specious shadows of this, sees with instant and piercing glance the priceless worth of souls, and that in heaven and earth there is no work so angelic or godlike as to labour for their salvation. Now it may be doubted whether the piety of the ministry, in any section of the Christian Church, is at present of this order; otherwise, how is it that their labours, so extended and multiplied, not only from week to week, but from day to day, and seconded by all the manifold auxiliary agencies which they have created, gain so little on the irreligion and worldliness of the multitudes whom they are endeavouring to quicken into the life of godliness? Is it not the universal feeling, with themselves and all who are interested in their success, that there is a mournful disproportion between the efforts made and the results obtained; that for one who is rejoicing that his labours are richly blessed, there are twenty discouraged and perplexed by the fact that, while prophesying to "the valley of dry bones," there is no Divine breath to animate and revive them? And nothing would be more hopeful, whether for present or future progress, than for the whole ministry to lay this matter to heart, and to ask of God, in deep humiliation and earnest prayer, that He would be pleased to shed light on their counsels and doings, and so to replenish themselves and their labours with the grace of His Holy Spirit, that in ardour of zeal and strength of faith, in personal sanctity and unsparing devotedness, and in quenchless sympathy with the utmost claims of their momentous vocation, they might resume their labours, and find in them an unwonted refreshment and joy. This would put them into harmony with the wants of the age, and give them power over whatever may have thus far resisted them, more than the largest endowment of learning, knowledge, and eloquence, unattended by any increase and quickening of their spiritual life. They would have an instinctive perception of the truths most proper to be taught and enjoined, would deliver them with the divine and

captivating unction which surpasses all the arts of rhetoric, and with the conscious presence of the Holy One granted only to lowly self-distrust and prayerful reliance on His aid. Nor would they have to lament that but few, of superior capacity and gifts, aspired to share in their office. Their improved ministrations would infuse fresh life into their flocks, and thus yield a far greater number of pious young men, bent upon and qualified for Christian service; while their own commanding example, now attracting so much veneration and love, and adorned with the fruits of holy usefulness, would fire those youthful aspirants with a hallowed and noble emulation to be admitted to their ranks, without any other lure than the smile of their Saviour, and the opportunity of serving His sacred cause.

4. But we have said that there are certain characteristics of the present age demanding such a ministry as we have attempted to describe.

Is it not emphatically a *money-getting* age? Was the passion to be rich, and that speedily, and with little labour and scrupulosity, ever so conspicuous and rampant as now? The opportunities of making rapid and large fortunes have latterly multiplied in our country beyond all example, and the gifts of a bounteous Providence are not to be slighted or declined. They involve responsibilty, both as to their acquisition and their use. And, happily, we have not a few instances of men largely enriched by their own honourable industry and prudent and upright management, so spending their wealth as to excite our admiration of them, and our gratitude to God. But the thirst for wealth in the vast majority of our nation, whether vainly sought, or prodigally squandered, or parsimoniously hoarded, is telling disastrously on the public virtue and happiness. What shall confront and correct it? Only such a dispensation of Christian sentiment and warning as can be supplied by an order of men who, themselves free from all suspicion of this passion, and disinterestedly discharging an office immediately bearing on the concerns of the soul and eternity, are entitled and pledged to impress on their fellow-men the woful consequences of cherishing an evil so corrupting to all their nobler susceptibilities, and so hostile to their immortal hopes. For "they that *will* be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

Is it not also a *pleasure-loving* age? We think there is a growing disposition to make life a holiday. We sympathize with the efforts to shorten the hours of hard toil now made by all classes. Health, and needful recreation, and mental improvement have had a heavy restraint put upon them, and the lightening of it is justly claimed and insisted upon. But is there not a wide-spread dislike to close application, and labour within even reasonable hours? And while a few spend the increased leisure which they are acquiring in pursuits which inform the mind and conduce to virtuous habits, do not the many consume it in frivolous amusements, and often in corrupting associations? The antidote for this evil is the faithful inculcation of our accountableness for the use made of time and capabilities, that life was not designed for ease and pleasant indulgence, but for earnest and manly action, for the acquisition of solid and enduring advantages, and for helping on the virtue and well-being of our race. And it would be salutary for the population of our land to understand and feel all this. And who could so fitly expound and enforce it, with all the authority of

Scripture precept and personal example, as the men who are habitually familiar with the solemn themes of responsibility and retribution, whose hearts and lives are responsive to them, and who would win others to acknowledge and feel them?

Moreover, we live in an age professedly *hating all shams*. All false pretensions are in their very nature odious. Especially is the affectation of religion an object of scorn. The assumption of eminent sanctity, and of a title to be the guide and corrector of others, is sure to be severely tested, and, if found specious and hollow, to provoke reprobation. And when such reprobation is the indignant outburst of honest regard for what is deeply sincere and genuine, there is reason to rejoice in the healthful moral tone of the community expressing it. It is not seldom, however, that it is on the lips of persons less tolerant of other people's shams than of their own. But though it were the mere fashion or humour of the present age to protest against whatever is unreal, the fact that it does so protest, no less imposes the obligation of profound sincerity on the ministry which would instruct and elevate it. The preachers of truth, piety, and righteousness could have no hope of prevailing with a generation which in the least suspected them of wanting such sincerity, and which, just in proportion to its reluctance to fall in with their exhortations, would be keenly intent on probing their pretensions. For this reason alone, therefore, it would behove a ministry for the present age to be stamped with the most convincing evidences of being all that they professed, and ought to be.

Further, we live in an age *aspiring to larger freedom and independence*. We have little doubt that, for practical freedom, England is foremost among the nations. Yet it must be confessed that her political institutions, under which she has risen to such distinguished greatness, and which have been improving from generation to generation, are not duly appreciated by the inferior and more numerous classes of our countrymen. These indicate a spirit of restlessness, vague conceptions that they are not fairly dealt with by the constitution under which they live, impatience of laws which they regard as holding them down with too tight and repressive a hand, and mutterings of a desire for some radical change. By all means, let them have the utmost freedom of action, and the largest exemption from the pressure of authority, consistent with the just rights of the rest of the community. Let every real grievance and disparagement be corrected as speedily as possible. But they have to be reminded that every member of the state has to yield up something of his personal liberty, and of his own opinion and will, for the sake of securing the legal protection which is to guard and shelter them all. And, moreover, they have to be taught that true liberty and independence consist, not in gratifying their own will and seeking their own ends, but in obeying those dictates of justice and benevolence which are found in the Gospel of Christ; and that he is most divinely free and happy who, for the love of God and man, reveres and obeys those dictates. And of whom shall they learn this lesson, if not of a ministry deeply imbued with the spirit of Christianity, loving universal righteousness, and kindness for their Master's sake, and longing to impart to their fellow-men that emancipation from all the influences of an exacting self-will which they themselves have obtained?

It is another character of our age

that it *calls for incorruptible virtue and disinterestness in our public men.* Both in public and in private, how vehemently has any breach of these qualities been inveighed against, whenever it has come to light. The demand for them is just; but there are two considerations which, with reflecting persons, should mollify surprise and condemnation at not finding them—First, that we cannot justly expect public men to exceed the average virtue of the community in which they were born and trained; and, secondly, it rarely happens that their censurers have clean consciences and hands in their own sphere of action. How frequently do they sell, or otherwise tamper with their votes in parliamentary and municipal elections? and, in the transactions of merchandise and trade, how often do they practise frauds and adulterations which should silence their complaints of the selfishness and venality of public men? To purge our country of these evils requires a ministry which will not wink at, but faithfully denounce, and endeavour to correct them. It is only by quickening the conscience, and purifying the practice of the whole community, that we can look for unflinching integrity in our statesmen, judges, senators, and parliamentary representatives. And this can be done only by those who are ordained to plead for universal righteousness, to lift up their voice against every infraction of it, and whose consciousness of personal rectitude, aided by a spotless reputation with others, shall warrant and impel them to enjoin the strictest conscientiousness and blamelessness.

And such would be the ministry whose spiritual life had been raised to the vigour and energy alone worthy of the service of Christ and our immense obligations to Him, or equal to the necessities of this age. Shall we not arise, and watch and pray? Mourning over our deficiencies, humbled for our past failures, surveying the urgent claims of the multitudes around us, and knowing wherein our chief strength for answering them lies, shall we not betake ourselves to the Throne of Grace, and plead mightily for such a baptism of the Holy Spirit as shall conquer self, and make us mighty for the salvation of others? So shall we best serve our age, and realize, in its sublimest form, the double benediction of being "blest and made a blessing."

FIDELIS.

A Russian Reformer.

WE all see the importance of such a fact as the discovery of America in the fifteenth century, and we are beginning to see the importance of the civilization of Russia two centuries later. In 1571, during the reign of our Queen Elizabeth, "Muscovy" meant a land of savages; in 1871, Russia means the rival of England in the East; and in the West, it means any amount of political astuteness, ambition, and power. But how few, out of Russia, have heard the

name of the Patriarch Nicon, the Muscovite Patriarch! He was a strange mixture of saint and savage:—Herod and John the Baptist, Nero and Melancthon, Peter the Apostle and Peter the Great, rolled into one. "His story, if it could be told with all the details, many of which lie buried in the Russian archives, is as full of dramatic complexity and pathetic interest as was ever conceived in Timon of Athens or King Lear." This strange man, like some of the greatest of the human race, was of humble origin, and rose by sheer force of character to the highest ranks of life. After passing through various ecclesiastical grades, he rose to the summit, as Primate of Moscow, in 1651, when our Cromwell was at the zenith of power, and he finished his eventful career in the year 1681. Like the late Russian Emperor Nicholas, Nicon was a physical giant. 'In the various monasteries over which he presided, his grim countenance looks down upon us with bloodshot eyes, red complexion, and brows deeply knit. The vast length of his pontifical robes, preserved as relics of his magnificence, reveals to us the commanding stature, no less than seven feet, which he shares with so many of his more distinguished countrymen." Our readers may form some idea of the social condition of Russia two centuries ago by reading the following anecdote concerning Ivan, or John IV., the Czar of the time, and truthfully surnamed "The Terrible." Like our Henry VIII., he thought the monasteries of his kingdom needed reformation; and after issuing a severe denunciation against them, a contemporary writer describes the delight with which the king brought out "seven rebellious, big, fat friars, one after another, with a cross and beads in one hand, and, through the Emperor's great favour, a boar-spear in the other, to be exposed to a wild boar, fierce and hungry, who caught and crushed his victims, as a cat doth a mouse, tearing their weeds in pieces till he came to the flesh, blood, and bones, and so devoured them for a prey." A rough reformation that—improving the poor monks off the face of the earth! It is a comfort to be able to say in favour of such a monster, that he seems to have established the first printing-press at Moscow; "and the first printed Russian volume, still preserved in the Imperial Library at St. Petersburg, is the version of the Acts of the Apostles, dating from his reign." Under such a ruler, we must expect even bishops to be deficient in "sweetness and light;" and doubtless they were. Nor was the Patriarch Nicon an exception to the rule. He saw that Russia needed reforming, and he determined that the work should be done; and he did not sprinkle much "rose-water" in the pathway of his duty. Like our own reformers, Nicon appreciated properly the value of *secular learning*, and did all he could to provide it. The Russian monks, like the English ones of the fifteenth century, detested the printing-press, devoutly believing that "the study of Hebrew would turn them into Jews, and the study of Greek into Pagans;" but Nicon knew better; and Greek and Latin were now first taught in Russian schools. Like our own reformers, Nicon also had an *intense love for the Bible*. "He had profoundly studied it for himself, and now sought to exhibit it in the purest form of which the Sclavonic translation admitted. Deputations of learned scholars were sent to the Grecian monasteries to collect manuscripts to carry on the collections of the sacred books." Nicon was also resolved upon the revival of *preaching* among the people; and in this

respect, as we all know, trod in the footsteps alike of Luther and John Knox, Melancthon and John Calvin. It appears that a Syrian Christian, one "Archdeacon Paul," was at Moscow for some time, who tells us, in his diary, how much shocked he was at the Patriarch's weakness for preaching himself, as well as his wish that his clergy should do the same. "Remark, brother," says the Archdeacon Paul, "what happened now—an occurrence which surprised and confused our understandings. It was, that so far were they from being content with their lengthened services, that the Deacon brought to the Patriarch the Book of Lessons, which they opened before him, and he began to read the lesson for this day on the subject of the Second Advent; and not only did he read it, but he preached and expounded the meanings of the words to the standing and silent assembly, until our spirits were broken within us during the tedious while. God preserve us and save us!"

And on another occasion;—"The Patriarch was not satisfied with the ritual, but he must needs crown all with an admonition and copious sermon. God grant him moderation! His heart did not ache for the Emperor nor for the tender infants, standing uncovered in the intense cold. What should we say to this in our country?" Then comes a more pleasant record of the style of this strange pulpit orator. "The Patriarch blessed him (the Emperor) and then stood before him, and raised his voice in prayer for him, reading a beautiful exordium, with parables and proverbs from the ancients, such as how God granted victory to Moses over Pharoah, &c.; from modern history, such as the victory of Constantine over Maximianus and Maxentius, &c.; adding many examples of this nature, and with much prolixity of discourse, moving on at his leisure, like a copious stream of flowing water. When he stammered and confused his words, or made mistakes, he set himself right again with perfect composure. No one seemed to find fault with him or to be tired of his discourse, but all were silent and attentive, as if each were a slave before his master."

The Archbishop succeeded in many of his plans of reformation; but we cannot praise the savage spirit which he displayed in fulfilling his task. His English contemporary, the Earl of Strafford, had but a poor idea of the efficacy of "thorough" compared with himself. Imprisonment, exile, and scourging were the everyday implements of his work. The following strange scene, in which the Primate was an actor, seems impossible of occurrence, but there can be no doubt that it really took place. It was at a banquet, when Nicon, partly to show to a visitor the wonders of the Czar's vast dominions, and in part to gratify his own curiosity, called before him thirty chiefs of a distant Kalmuck tribe, termed, from their strange faces, the dog-faced tribe. "As soon as they entered, the whole assembly was struck with horror. They bared their heads, and bowed to the Patriarch with great veneration, crouching to the ground all in a lump like pigs. After various questions as to their mode of life, and travelling, and warfare, he said, 'Is it really true that you eat the flesh of men?' They laughed, and answered, 'We eat our dead, and we eat dogs, how then should we not eat men?' He said 'How do you eat men?' They replied 'When we have conquered a man, we cut off his nose, and then carve him into pieces, and eat him.' He said 'I have a man here who deserves death: I will send for him and present him to you, that you may eat him.' Thereupon they began earnestly to entreat him, say-

ing, 'Good lord, whenever you have any man deserving of death, do not trouble yourself about their quiet or their punishment; but give them us to eat, and you will do us a great kindness.'" After perusing the above our readers will feel no surprise in learning that a number of priests were sent to Siberia for marrying a second time, and some even for smoking tobacco. Like many other reformers, Nicon was very intolerant to all who could not say Amen to all articles of his creed. Perceiving that some foreign merchants showed no mark of reverence to the sacred pictures, he drove them out of Moscow. He compelled all foreigners to appear as such, or to incorporate themselves with the Russian nation by baptism. An Armenian merchant offered him a large sum to retain his long white beard; but Nicon said "Be baptized, and become like one of us." The merchant refused, and the Armenians had to go from Russia. In this rough way, like Peter the Great afterwards, the Patriarch Nicon tried to force the Tartars into Russians, and the Russians into religious men.

It is not difficult to suppose that such a stern reformer had many enemies in all classes of society: and so it was. Priests, princes, nobles, and the masses of the people, for the most part hated him, and, as in the case of Cardinal Wolsey, at last secured his downfall. But there was one notable exception. "One man loved Nicon sincerely, and to him alone was the Patriarch devoted with all his soul, and zealous even to excess for his glory." That man was the Czar Alexis, the father of Peter the Great. "They appeared (says the historian) as one and the same person in all acts of government, passing all their days together, in the council chamber, in the church, and at the friendly board. To unite themselves still closer by the bonds of spiritual relationship, the Patriarch became godfather to all the children of the sovereign, and they both made a mutual vow never to desert each other on this side the grave." When the plague broke out, a few years before its appearance in London, Nicon had entrusted to him the care of the royal family, while the Czar lived in the hills and forests, "in a tent under the rain and snow, with no other companion but his fire." An eye-witness has given a sketch of the two men, first in a festive scene, and then in a sacred one, which we think our readers will like to see. The Patriarch invited the Prince to a banquet. First came an interchange of magnificent presents "from the Czar to the Patriarch, and from the Patriarch to the Czar, flowing like the Black into the White Sea, and like the White into the Black Sea. The Patriarch stood at the top of the room, and the Czar went each time to the door to bring in the presents with his own hands, with great fatigue, calling to the nobles to deliver them quickly, and he was like a waiting slave, wonderful to relate. . . . . Afterwards the Patriarch bowed to him, and expatiated on his kindness, and seated him at a royal table in a corner of the room (in Russian the place of honour). . . . The Czar, after the banquet, rose and filled cups of wine for all present, to the health of the Patriarch, which, as the company emptied them, they placed inverted on their heads, to show that they drank the health complete. In like manner the Patriarch filled cups for them all to the health of the Czar, and these, being emptied, they had placed upon their heads, kneeling before and after." The other sketch of the two friends is during their attendance upon Divine Service,

while the Patriarch preaches a sermon to the prince. "What most excited our admiration was to see the Czar standing with his head uncovered, whilst the Patriarch wore his crown before him; the one with his hands crossed in humility, the other displaying them with the action and boldness of an orator addressing his auditors; the one bowing his bare-head in silence to the ground, the other bending his toward him with his crown upon it; the one guarding his senses and breathing low, the other making his voice ring like a loud bell, the other as if he were a slave, the other as his lord." What a time was that for priests when such scenes were possible. The halcyon days of Hildebrand and Becket revived! The spiritual successors of St. Dunstan, in whose presence our Saxon kings almost trembled with sacred awe, may well long for the return of a time in which a Czar could say, in answer to a deacon who entreated his permission to officiate, against the orders of Nicon, "I fear the Patriarch, who could perhaps give me his crozier and say, 'Take it and tend the monks and priests yourself; I do not contradict you in your command of your favourites and troops; why then do you set yourself against the concerns of priests and monks?'"

Such men as Nicon always walk in "slippery places." Their exaltation naturally excites envy, rivals rise up, and multitudes are ready to hunt the lion to death—some for mere sport, and others for a slice of his carcase or his prey. Thus was it with Becket, thus with Wolsey, and thus with Nicon. The Patriarch had been too intimate with the Emperor always to treat him with due respect; high words had sometimes passed between them. Probably the Patriarch was rude to the Prince, and the nobles of the Court eagerly exaggerated every cause of offence. After a time their intercourse ceased; and when once a mutual misunderstanding is established between those who have loved each other, the very recollection of their former friendship poisons the wounds of their hearts, because the change itself in their mutual relations is felt as a sort of wrong and offence by both." Nicon sought an interview with royalty; but it was denied, and he felt that his fall was near. He had hoped that the Czar would be present at a certain high festival in the cathedral; but, to his bitter regret, the Emperor came not. "In a burst of wild indignation, he came forth after the completion of the service from the sacred gates of the cathedral sanctuary, and, with that well-known voice, which sounded like the mighty bell of the church through the whole building, announced that he was no longer Patriarch. "I leave my place," he said, "conscious of my many sins before God, which have brought this plague and woe on Moscow." He then took from the patriarchal throne the sacred staff of Peter, the first metropolitan, and laid it on the most venerable of the sacred pictures. He threw off his episcopal robes, wrote a hasty letter in the vestry to announce his intention to the Czar, and sat down on the raised platform whence he had so often preached to Czar and people, awaiting the answer. The answer never came; it was intercepted by his enemies. Amidst the terrors and lamentations of the people, who tried to detain him by closing the doors of the cathedral, by taking the horses out of his carriage, by blocking up the gate of the town through which he was to pass, he went out on foot, and returned no more for years to the patriarchal palace; wrote once again to the Czar, entreating his forgiveness for his sudden departure, and plunged into the solitude, first of one, and

then another, of his various monasteries." But solitude was not for such a man as Nicon; he must be in action, in the front rank of the world's leaders, or he would be thoroughly miserable. For eight most bitter years the quarrel continued between priest and prince; and at last a singular event brought matters to a crisis. A friendly noble had entreated him to return to Moscow, and resume his episcopal functions, as if nothing had occurred. Meditating on the message, yet not decided, he retired to rest in his hermit's tower. "At the top of the tower a stone recess in the wall is still shown, narrow and short, which Nicon used as his bed, and on which he must have found but scanty room to stretch out his gigantic limbs. It is a true Father's resting-place. On that stone bed he was sleeping, and he dreamed that he was once more in his own beloved cathedral, and one by one he saw rise from their graves the whole line of his predecessors in the Metropolitan see:—Peter, whose wonder-working staff he had laid on the sacred picture; Alexis, from the chapel hard by, the champion of the Russians against the Tartars; Job, the blind old man, who had vainly struggled against the false Demetrius; Hermogenes, starved to death by the Polish invaders; Philaret, grandfather of the Czar Alexis; one by one, they rose from the four corners, and from the array of tombs beside the painted walls, and took him by the hand and raised him once more into the patriarchal throne. He woke up and left his cramped couch. He returned by night to Moscow, on the eve of Peter's festival. At break of day he appeared publicly once more in the cathedral, grasped once more the staff of Peter, stood erect in the patriarch's place, and sent to the Czar to announce his arrival, and to invite him to come to the church to receive his blessing." But the dream did not fulfil itself. The Emperor remained inexorable, and Nicon fell to rise no more. He was tried, condemned, and deposed in the hall of his own palace. The grand old lion roared and plunged amidst his foes, but their arrows pierced his heart. He was deposed and banished. The sledge was at hand to carry him off, a winter-cloak was thrown over him by a pitying priest, he was furiously driven "out of sight of those proud towers of the Kremlin, which had witnessed the striking vicissitudes of his glory and his fall."

Thirteen more bitter years were allotted to him on earth; with here and there a gleam of light as he superintended the building of a convent called the New Jerusalem—left unfinished to this day. At last the closing scene came. The Emperor (Alexis was now dead) had consented to see him, and Nicon embarked on the river Volga for the royal interview, but the journey was too late, and the following quotations tell us how the strange man met his end.

"Death had already begun to come upon the Patriarch by the time that the barge was moving down the stream. The citizens of Zaroslavla on hearing of his arrival, crowded to the river, and, seeing the old man lying on his couch all but dead, threw themselves down before him with tears, kissing his hands and his garments, and begging his blessing; some towed the barge along the shore, others threw themselves into the water to assist them, and thus they drew it in and moored it against the monastery of the All-merciful Saviour.

"The sufferer was already so exhausted, that he could not speak, but only gave his hand to them all. The Czar's secretary ordered them to tow the barge to the other side of the river, to avoid the crowds of the people.

"Nicon was on the point of death;

suddenly he turned and looked about, as if some one had come to call him, and then arranged his hair, beard, and dress for himself, as if in preparation for his last and longest journey. His confessor, together with all the brethren standing round, read the commendatory prayers for the dying; and the Patriarch, stretching himself out to his full length on the couch, and laying his arms crosswise upon his breast, gave one sigh, and departed from this world in peace. In the meantime, the pious Czar Theodore, not knowing that he was dead, had sent his own carriage to meet him with a number of horses. When he was informed of it he shed tears, and asked what Nicon had desired respecting his last will. And when he learned that the departed prelate had chosen him as his godson, to be his executor, and had confided everything to him, the good-hearted Czar replied with emotion, 'If it be so, and the most holy Patriarch Nicon has reposed all his confidence in me, the will of the Lord be done, I will not forget him.'"

Such a man as Nicon is not easily *forgotten*. Fiction tries in vain to invest its creations with a stronger interest than we feel in the vicissitudes of such a wrestler in the battle of life. Oh that we with clearer light may prove as true to duty as he!

Ministerial Reminiscences.

(No. II.)

IT has been frequently noticed that afflictive dispensations have been the means of leading the soul to Christ. In the bustle and excitement of worldly cares and pursuits, the interests of the soul are forgotten; and in the chase after pleasure, we miss the true path to happiness. The Scripture, indeed, refers to this. God says of some who had forgotten Him, "In their affliction they will seek me early." And David says, "Before I was afflicted, I went astray, but now have I kept Thy word." Trials often force serious thought upon us; *personal affliction* especially leads us to think of our spiritual condition, and to examine the Word of God; and this is often blessed by the Holy Spirit to the conversion of the soul. In a very early part of my ministry, I met with an interesting case of this kind. There was in the congregation I then served, a poor woman, uneducated, but possessed of good common-sense, gradually and hopelessly sinking under disease, the nature of which I do not remember. I visited her several times, and found her resting on the "Rock of Ages," always calm and happy in prospect of death. I one day asked her by what means God had brought her "out of darkness into His marvellous light," and led her to hope in Jesus. Fixing her eyes on me, she replied—

"Father, I bless Thy gentle hand;
How kind was Thy chastizing rod,
That forced my conscience to a stand,
And brought my wandering soul to God!

Foolish and vain, I went astray
Ere I had felt Thy scourges, Lord;
I left my Guide, and lost my way;
But now I love and keep Thy Word."

"That's it, sir."

At one time or another I have known several Christians, and some of them for years, embondaged by the fear of death. Though some were men of eminent piety, and others of the strongest nerve, they shrunk back from the *conflict* with the last enemy, —shuddered at the thought of approaching death. Two such cases I specially remember. One was that of a very simple-minded Christian, whom everyone esteemed for his unaffected piety and benevolence. He loved the Saviour, the House, the cause, and the people of God, but he dreaded the idea of dying. Though many years in this case, some time before his death this fear was taken away, or rather supplanted, by a most earnest desire "to depart and to be with Christ." One Lord's day morning he sent for me, and told me he was going home that day. I doubted the nearness of his departure, but he repeated his confidence that it was so. He was most exultant, and, lifting up his eyes, said, "O, Lord Jesus, many years I have loved Thee, and this happy day I am coming to Thee!" Strange to say, in a few hours he died, exchanging the raptures of a Christian death-bed for the raptures of the skies. He had been a very consistent Christian, and there was "ministered to him an abundant entrance," &c.

The other case was that of a man of strong iron nerve. His views of the Gospel were very clear, and his deportment becoming the profession he had made, but he, too, dreaded the thought of death. I once asked him the ground of his fear; did it relate to any of the possible consequences of death? "No, it was not that, it was the thought of the act of dying" which made him shudder, and my question sent a kind of tremor through his whole frame. I could not then, I cannot now, account for this, but I can record the compassion of our Heavenly Father to this brother. One week evening he attended the prayer-meeting as usual, and afterwards, in conversation with another member, passed his own house as far as the residence of his friend. He then returned to his own house, sat down, and, as was his wont when engaged in thought, reclined his head on one hand. In a short time his daughter came in, and, as usual, put her arm round his neck and kissed him. Lo! she kissed a corpse!— Without a movement of the body his spirit had passed through the dreaded valley up to the Mount of God. He nor saw, nor tasted death.

During the fearful visitation of the cholera in 1849, it was often difficult, and sometimes impossible, to reach the sick and dying in order to counsel or comfort them, as the case might require. The disease wrought its work so quickly as to prevent our parting from our friends with a few words of Christian sympathy and love and prayer. On one occasion I hurried to the house of a widow who had been seized with the disorder, only to find that I was too late, for she was dead. As I had been summoned also to see an aged member in a different part of the town, I turned and hastened thither. Strange as it may seem, I even *ran*, but so pressing was the excitement, that nothing appeared strange, apathy excepted, then. On reaching this house I found my friend rapidly sinking. Coma had set in, and she was utterly unconscious, so that with no cheering word could I strengthen her, and by no prayer breathe her desires up to the Throne. Her son and two or three friends were with her. I addressed a few words to

them and left. The patient never rallied, but died in a few hours.

Some two or more years afterwards, at one of our annual tea meetings, a young and apparently working man came to speak with me. He said, "You do not remember me, sir." I replied, "I do not." He then asked if I remembered Mrs. R. and my visit to her when she was dying of cholera. I said, "Of course I do, quite well." He then said, "I am her son, and to the words you spoke to us on that occasion I, under God, owe my salvation. I live in the neighbouring town, and am a member of a a Christian church. I thought I should like to come to your meeting, and that you ought to know that though on that sad occasion you could not help my poor mother, your visit was not in vain." Let my dear young brethren in the ministry be cheered. Let them be careful to "sow beside all waters," and in the eternal world they will be greeted by many souls as the instruments of their salvation, though they may have no knowledge of it now. "God is not unfaithful to forget your work and labour of love."

Short Notes.

THE LATE LORD MAYO.—On Monday, the 12th of last month, London was appalled by the announcement that the Governor-General had been assassinated at the Andaman Islands on the previous Thursday. Coming immediately after the murder of the Chief Justice Norman by a Mahomedan fanatic, a feeling of consternation was necessarily created under the impression that both crimes might be traced to a political cause; but the public anxiety was calmed when the circumstances of the case came to be known. The assassin was a native of the highlands beyond the Indus, and had a blood-feud with another tribe. He migrated into our own provinces, and entered into the service of some of our military officers, and so completely gained their confidence as to be allowed to become the companion of their children. But coming in contact with one of the hostile tribe, he put him to death, though on British territory, which is always held to be neutral ground. For this crime, which in his own hills would have been deemed no crime at all, he was tried and sentenced to transportation to our penal settlement in the Bay of Bengal, where, after brooding for three years over his fate, he found the head of the Government which had sent him into banishment within reach of his weapon, with which he inflicted two mortal wounds.

That a statesman, occupying the highest position a subject can enjoy, should fall by the knife of an assassin in the vigour of life, and while engaged in the performance of a public duty, on a visit to Rangoon, which no Governor-General had undertaken for twenty years, has created a profound and solemn sensation in the public mind at home, through all ranks of society. This feeling is enhanced by the personal character of the deceased nobleman. He was

selected by Mr. Disraeli for the magnificent office of Governor-General, to the great surprise both of friends and opponents, by whom the appointment was considered injudicious; but Lord Mayo is considered to have fully justified the choice of his friend, which is now as much applauded as it was once condemned. By his courteous and dignified bearing in his intercourse with the native princes and gentlemen, he contributed in no ordinary degree to inspire them with good feelings towards our alien rule,—a duty of the highest importance, which the innate haughtiness of the English character too frequently overlooks. By a noble hospitality and a genial demeanour he gained the esteem of the European community. The Oriental pomp which distinguished his durbars, gratified the national taste, and gave the native chieftains the opportunity they always prize, of displaying their bravery. His repeated visits to the various provinces of the empire, that he might see with his own eyes, and hear with his own ears, served to keep alive the vigilance and energies of the public functionaries; while the labours he imposed on himself at his desk set an example of diligence and punctuality to the official classes. He succeeded in gaining the esteem of society, European and native, to a greater extent than any Governor-General for twenty years past; and the tribute of praise bestowed on him by the unanimous voice of the Press will find its echo throughout India. Of the merits of his administration, which the editors have included in their panegyric, it is premature to pronounce an opinion. It will devolve on the future historian to determine the wisdom of his measures when the opportunity is afforded of testing them by results. We cannot forget that the three administrations of Mr. Hastings, Lord Wellesley, and Lord Dalhousie, which were most acrimoniously denounced at the time, are now acknowledged to have been the most illustrious in the annals of British India.

THE BURIAL BILL.—Mr. Morgan has again introduced his Burial Bill into the House, and the second reading was carried by a majority of 179 to 70. The debate was characterised by the usual ecclesiastical bitterness on both sides. Mr. Beresford-Hope and Mr. Mowbray opposed any concession, and Mr. Miall did not fail to use vigorous language on the other side. Perhaps it is to be regretted that he should have associated the Burial Bill with the question of disestablishing the Church—whereas it ought to be considered independently of that mighty, and organic, and yet distant change—and debated on its own merits, as a question of justice, equity, and Christian charity, which admits of no delay. As we write, the Bill is passing through Committee, and Mr. Morgan has smoothed its passage by agreeing to the proposal that no other service shall be performed at the grave by a Dissenting Minister than the singing of a hymn, the reading of a portion of Scripture, and a prayer.

That the Dissenters have a practical grievance, more especially in rural districts, was fully admitted last year by the Bishop of Winchester. "He should feel it," he said, "very hard to be obliged, on bearing the body of his child to its last resting-place, to have a service read which was repugnant to his religious feelings." Lord Beauchamp has re-introduced, and passed in the House of Lords, with the full consent of the Bishops, his Bill of last year, which affords full facilities for the burial of Nonconformists without the Anglican service, but re-

them and left. The patient never rallied, but died in a few hours.

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be an explanatory rubric in connection with the creed to calm the scruples of conscientious men; but they had no right to reject a creed which was not their own, but the property of the whole Western Church. The Bishop of St. David's said, that no one wanted the creed to be removed from the monuments of the Church; all that was desired was that it should not be recited now on the various days appointed. The English Church Union had entreated their lordships not to consent to any alteration or omission in it, nor to any option for the non-user of the creed, or any portion thereof, as any such change would be dangerous to the best interests of the Church. The Bishop of Gloucester and Bristol said the proposition for a comment on the creed was passing out of favour, as a creed that wanted a comment must be very deficient in perspicuity. He then referred to the opinion of the Bishop of St. David's to leave it in the Prayer-book, but to discontinue the use of it, and in reference to the petition presented by the Archbishop of Canterbury, he confessed that he was astonished to find that persons of sobriety and practical good sense, as those gentlemen were known to be should be found to recommend such a mode of dealing; and he proposed that it is not advisable to invite legislation on that part of the fourth report of the Ritual Commissioners which relates to the creed. But it is singular that while the learned Dr. Ellicott denounced the proposal of those distinguished clergymen who simply desired that congregations should not be compelled to recite it, he had nothing to say against those who insisted on inflicting this penalty on them. The Bishop of Peterborough was not anxious to retain the creed in its present form and in its present place in the services. The damnatory clauses properly so called, were a burden on many, and, indeed, to himself, and he believed that no such step ought to be taken for dogmatizing in the way the creed did. All he was anxious for was that the creed should be considered at the right time, and in the right place, but he did not think the present time was the happiest that could be chosen. The Archbishop of Canterbury agreed with the last speaker that there should not be a random discussion without guide on the subject in either House of Parliament, and the way to avoid such a discussion was for the Bishops to do their best to take the matter into their own hands. If they could not make up their minds on the subject, public opinion would step in and help them. With regard to the damnatory clauses there was no person in that room who believed in them. The Bishop of Llandaff then moved that the creed should be retained, with the excision of the damnatory clauses. But the Bishop of Ely brought the discussion to a close by moving that their lordships should not proceed with the debate till the Lower House had an opportunity of considering the subject. The Bishops have justly been censured by the press for their pusillanimity. It was their duty to have taken the guidance of a question which has agitated the Church for two centuries, and is now pressed with increased earnestness, instead of waiting to be guided by the Lower House. In a more recent speech the Bishop of Peterborough said, the prelates were the commanding officers of the clergy; but even in the Church militant, if the officers are incapable of commanding, and are to be governed by their subalterns, where is the advantage of episcopal discipline? But is it not passing strange that the members of the Church should continue to be obliged thirteen times a year, to

stand up in the presence of the Almighty, and to recite a creed of which the Archbishop declares that none of the bishops believe some of its most momentous clauses?

MURDER OF BISHOP PATTESON.—The murder of this exemplary Bishop by the savages of Polynesia, to retaliate for the cruelties inflicted on them by the more heinous savages of our own nation, has aroused the indignation of the public, and there is every reason to conclude that the atrocious slave-trade which has grown up will be effectually suppressed. The subject is brought forward in the first paragraph of the Queen's speech, and the Colonial Secretary will bring forward a Bill to crush it. In this labour the Home Government will be cordially aided by public opinion in the Australian colonies, where, with the exception of the offending member, these practices are regarded with horror, and the most cordial co-operation may be expected. There can be little doubt that a properly regulated system of emigration would be equally beneficial to Queensland and to the islanders. It would bring the rich fields of the colony under cultivation, and develope its resources; on the other hand, the untutored barbarians would be brought under the discipline of civilized habits, and on their return diffuse the blessings of civilization in their hamlets. The emigrants from the Continent of India, who proceed periodically to the islands of the Mauritius and Ceylon, do thus return with improved habits of thought, diminished prejudices, and full purses, at the same time that, by the cultivation of coffee and sugar, they contribute to the opulence of these Crown Colonies. Such a system of emigration would be highly advantageous; but it is only a most conscientious supervision of the engagements of the men before they embark, and the most stringent regulations regarding their comforts while employed in field-labour, that such a plan can be safely adopted. At present, the services of these poor helpless creatures for the benefit of Queensland and Figi, are obtained by a most nefarious system of fraud and oppression, which is a disgrace to civilization, and the reproach of our Government; and there is every reason to expect that emigration will degenerate into slavery, and that we shall want the services of another Clarkson and Wilberforce. To prevent this calamity, let there be a Vigilance Committee in London to watch the progress of events, and to guide public opinion.

Reviews.

A Commentary on the Gospel according to John: Critical, Doctrinal, and Homiletical, with special reference to Ministers and Students. By JOHN PETER LANGE, D.D. Translated by Philip Schaff, D.D. In two volumes. Edinburgh: T. & T. Clark, 38, George Street. 1872.

ALTHOUGH the Messrs. Clark have already issued Lange's Commentary on John in the one volume, imp. 8vo. form, as edited by Dr. Schaff in America, they have also, at the request of

be an explanatory rubric in connection with the creed to calm the scruples of conscientious men; but they had no right to reject a creed which was not their own, but the property of the whole Western Church. The Bishop of St. David's said, that no one wanted the creed to be removed from the monuments of the Church; all that was desired was that it should not be recited now on the various days appointed. The English Church Union had entreated their lordships not to consent to any alteration or omission in it, nor to any option for the non-user of the creed, or any portion thereof, as any such change would be dangerous to the best interests of the Church. The Bishop of Gloucester and Bristol said the proposition for a comment on the creed was passing out of favour, as a creed that wanted a comment must be very deficient in perspicuity. He then referred to the opinion of the Bishop of St. David's to leave it in the Prayer-book, but to discontinue the use of it, and in reference to the petition presented by the Archbishop of Canterbury, he confessed that he was astonished to find that persons of sobriety and practical good sense, as those gentlemen were known to be should be found to recommend such a mode of dealing; and he proposed that it is not advisable to invite legislation on that part of the fourth report of the Ritual Commissioners which relates to the creed. But it is singular that while the learned Dr. Ellicott denounced the proposal of those distinguished clergymen who simply desired that congregations should not be compelled to recite it, he had nothing to say against those who insisted on inflicting this penalty on them. The Bishop of Peterborough was not anxious to retain the creed in its present form and in its present place in the services. The damnatory clauses properly so called, were a burden on many, and, indeed, to himself, and he believed that no such step ought to be taken for dogmatizing in the way the creed did. All he was anxious for was that the creed should be considered at the right time, and in the right place, but he did not think the present time was the happiest that could be chosen. The Archbishop of Canterbury agreed with the last speaker that there should not be a random discussion without guide on the subject in either House of Parliament, and the way to avoid such a discussion was for the Bishops to do their best to take the matter into their own hands. If they could not make up their minds on the subject, public opinion would step in and help them. With regard to the damnatory clauses there was no person in that room who believed in them. The Bishop of Llandaff then moved that the creed should be retained, with the excision of the damnatory clauses. But the Bishop of Ely brought the discussion to a close by moving that their lordships should not proceed with the debate till the Lower House had an opportunity of considering the subject. The Bishops have justly been censured by the press for their pusillanimity. It was their duty to have taken the guidance of a question which has agitated the Church for two centuries, and is now pressed with increased earnestness, instead of waiting to be guided by the Lower House. In a more recent speech the Bishop of Peterborough said, the prelates were the commanding officers of the clergy; but even in the Church militant, if the officers are incapable of commanding, and are to be governed by their subalterns, where is the advantage of episcopal discipline? But is it not passing strange that the members of the Church should continue to be obliged thirteen times a year, to

stand up in the presence of the Almighty, and to recite a creed of which the Archbishop declares that none of the bishops believe some of its most momentous clauses?

MURDER OF BISHOP PATTESON.—The murder of this exemplary Bishop by the savages of Polynesia, to retaliate for the cruelties inflicted on them by the more heinous savages of our own nation, has aroused the indignation of the public, and there is every reason to conclude that the atrocious slave-trade which has grown up will be effectually suppressed. The subject is brought forward in the first paragraph of the Queen's speech, and the Colonial Secretary will bring forward a Bill to crush it. In this labour the Home Government will be cordially aided by public opinion in the Australian colonies, where, with the exception of the offending member, these practices are regarded with horror, and the most cordial co-operation may be expected. There can be little doubt that a properly regulated system of emigration would be equally beneficial to Queensland and to the islanders. It would bring the rich fields of the colony under cultivation, and develope its resources; on the other hand, the untutored barbarians would be brought under the discipline of civilized habits, and on their return diffuse the blessings of civilization in their hamlets. The emigrants from the Continent of India, who proceed periodically to the islands of the Mauritius and Ceylon, do thus return with improved habits of thought, diminished prejudices, and full purses, at the same time that, by the cultivation of coffee and sugar, they contribute to the opulence of these Crown Colonies. Such a system of emigration would be highly advantageous; but it is only a most conscientious supervision of the engagements of the men before they embark, and the most stringent regulations regarding their comforts while employed in field-labour, that such a plan can be safely adopted. At present, the services of these poor helpless creatures for the benefit of Queensland and Figi, are obtained by a most nefarious system of fraud and oppression, which is a disgrace to civilization, and the reproach of our Government; and there is every reason to expect that emigration will degenerate into slavery, and that we shall want the services of another Clarkson and Wilberforce. To prevent this calamity, let there be a Vigilance Committee in London to watch the progress of events, and to guide public opinion.

Reviews.

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ALTHOUGH the Messrs. Clark have already issued Lange's Commentary on John in the one volume, imp. 8vo. form, as edited by Dr. Schaff in America, they have also, at the request of

a pure and fervent affection for Christ and for men as joint-heirs with Christ. Its spirit is equally remote from the rationalism which discredits the supernatural and the ritualism which degrades it. And in an epistle which enlarges more than any other on the nature, the offices and functions of the Church of Christ, we are made to feel how independent Christian men are of human priesthoods and sacramental efficacy, how in fact these matters are not Christian but anti-christian. The book abounds in suggestive power, in novel and striking representations of divine truth, and we therefore regard it as being in many ways a most valuable contribution to the elucidation of this great Epistle.

The Poetry of the Hebrew Pentateuch: Being Four Essays on Moses and the Mosaic Age. By the Rev. M. MARGOLIOUTH, M.A., LL.D., &c. London: S. Bagster & Sons, Paternoster Row. 1871.

DR. MARGOLIOUTH is an enthusiastic Hebrew scholar, and we shall be very glad if his volume calls attention to the importance of a study which is too generally neglected. Very few are accustomed to regard the Hebrew language as adapted to the requirements of the highest and sublimest poetry. It is decried as scanty and uncouth. Dr. Margoliouth insists on its superiority to all other languages, and adduces some powerful arguments in favour of his position. His Essays are devoted to a consideration of the "Vestiges of Primeval Poetry" in Genesis, to the Poetry of the Age of Moses—especially such as was inspired by the deliverance from Egypt, and its influence on the Psalmist and prophets; and lastly, he illustrates the hieroglyphic poetry of the Pentateuch. There are many valuable remarks on the structure of Miriam's Song, Psalms xlvi. and lxxvii., Habakkuk iii., &c., which abound in references to it. Altogether the work is of great interest both to the scholar and the ordinary reader, although in several places the author perhaps finds poetry, where no poetry is.

The Followers of the Nazarene; or, The Early Christians in Home. A Picture in three Panels. London Elliot Stock, 62, Paternoster Row.

A BOOK, as to its facts carefully made, obviously the result of studious research. The worst charge to be made against the author, is a slight crudity and want of finish in the arrangement and method; while the best that can be said is the warmest commendation of his painstaking accuracy, and minute reference to authorities. The little "pictures" will be pleasing to those who like to think how the Gospel was first spread, under unfavourable circumstances, and to such we recommend the "three panels."

The Ministry of Reconciliation: Conversion, its grand object. By the Rev. JOHN ROSS, of Hackney. London: Elliot Stock, 62, Paternoster Row. Price Sixpence.

THIS is a treatise which we should like to be able to place in the hands of every Christian minister in Great Britain.

The author has thoughtfully, earnestly, and with considerable learning, discussed the position that the grand end of the ministry is the conversion of sinners, and urges upon the preachers of the everlasting Gospel the continual regard to this, the greatest object of their life-work.

Mr. Ross has been greatly blessed in the work of inducing many congregations to adopt weekly offerings for the service of the House of the Lord; we hope he will be even more successful in the more spiritual work he has performed in the valuable pamphlet.

Intelligence.

The Rev. J. S. Wyard has intimated his intention to resign the pastorate of the Church at the Corn Exchange, St. Neots, Hunts, and is at liberty to supply churches needing a pastor.

The Rev. J. T. Hagen has resigned the charge of the Church at Soho Street, Liverpool, and is willing to supply vacant pulpits.

The Rev. H. J. Betts has, through enfeebled health, been compelled to resign the pastorate of the Baptist Church, Grosvenor Street East, Manchester, and for the present retires from the stated ministry of the Gospel; in his retirement he has the united sympathy, the warmest affection, and the best wishes of the Church and congregation Mr. Betts will continue his residence in Manchester, and is not precluded by medical advice from taking occasional services in the neighbourhood.

At North Frederick-street, Glasgow, on the 28th December, a costly gold watch was presented to the Rev. J. W. Ashworth, by the attendants at his Evangelistic services at Govan; and an elegant gold guard and seal from his Bible-class.

CAUTION TO PARENTS AND GUARDIANS.

The authorities at the Board of Trade have requested us to direct attention to the numerous frauds which are practised by advertising agents upon persons desirous of obtaining employment in the Merchant Marine Service. There is a duly appointed officer in every port, and he alone should be the agent employed in such negotiations:—

"To widows (who appear to be frequently deceived by persons styling themselves "Shipping Agents" or "Agents for supplying Seamen," but who in reality gain their livelihood by plundering the unwary or ill-informed) and to all other persons having the charge of boys and wishing to apprentice them to the Sea Service, the Board of Trade would point out that the authorised superintendents at the Government Mercantile Marine offices (there is one at every port), who will register the boys' names as applying for employment, have more facilities for finding employment at sea for a boy than any other person, and are besides the only persons who can legally receive any remuneration for doing so. The fee for each apprenticeship effected with the superintendent's assistance is limited to five shillings. Those of the public who continue, in the face of the caution issued by the Board of Trade, to employ and pay persons by law unauthorised to procure employment on board ship for boys, are not only wasting their money, and incurring a penalty in each case of £20, but are absolutely encouraging the breaking of the law, as well as aiding the crimp and slopseller in setting aside those officers whose duty, under the law, is to enrol apprentices.

"The Board of Trade trust, that shipowners, ship masters, and officers, parents and guardians of boys, and superintendents of Mercantile Marine offices will co-operate with them in opposing to the utmost and in bringing to justice any person who may hereafter unlawfully receive money for obtaining employment for seamen and apprentices."

Correspondence.

To the Editor of the BAPTIST MAGAZINE.

DEAR SIR,—I must ask you to allow me a little space that I may make a few observations on the papers of Mr. Pearce which appeared in the July and August numbers of the *Missionary Herald*, and in Mr. Smith's letters in the last two numbers of your Magazine.

Our brother Smith has for some time past been fully convinced of the inexpediency of our adhering to the system we have been all along pursuing in respect to the native preachers. He sees the native churches, some of them after the lapse of half a century from their formation, still in a state of dependence upon the Society. Their pastors and school-teachers have still to be paid out of our funds, and we have to help them to erect and keep in repair their places of worship. He is grieved at the long continuance of such helplessness, and ascribes it to the fact that we have done so much for them, instead of leaving them to "go alone." I sympathize with Mr. Smith in his view of the undesirableness of such a state of things being prolonged. It is time that this matter was carefully looked into, and a change, I think, effected.

I will explain, as briefly as I can, what has led to the condition of the churches being such as I have described.

Our *village* churches, which are much more numerous than those in the towns, as a rule, were formed when the number of converts in the villages to which they belong was very small. With few exceptions, the believers belonging to such churches at the time of their formation have been poor and uneducated, a few of them only being able to read and write. These village stations being for the most part at a distance from the missionary's residence—twenty, forty, or even sixty miles away—and lying in different directions, and in a country where travelling is difficult and very slow, he has only been able to stay a few days at a time at them; and so, shortly after the establishment of a church, a native brother has had to be put in charge. One of the converts from an older station has been appointed to the pastoral work at the new station, and has been placed on the staff of the Society's native preachers. The native brother thus elected to office may have had the advantage of being prepared in some measure for the work of the ministry in a theological class. Most, I think, have had some training. The church thus provided with a pastor has in many cases continued to increase, but the growth has not been at all rapid; and up to till now the great majority of the village churches have continued to be "little flocks." Their members belong to the humbler classes of society: they are mostly poor agriculturalists.

In Jessore there are 165 members, but these belong to 11 different stations; in Barisal, 854 members, belonging to some 29 churches; and in the south villages there are 250 members in connection with 15 stations.

In the *towns* and *civil stations*, where the missionaries reside, the converts are not numerous. Our last report gives 48 as the number connected with South Colingah, and 60 as belonging to Intally. These are our two native churches in Calcutta. There are three others, containing between 40 and 60. Dacca has 63 members. Delhi returns 116; but this number must embrace the members at the out-stations as well as those in the town. In the towns and civil stations two or three, or more, of the members are native preachers engaged in Evangelistic work, or school teachers, drawing their support from our Society, or from some kindred society.

The number of members whom I

should place about the rank of our artizan class in England, or of our domestic servants, is small. The occupation of the native preachers, and the salary paid to those of them who work in the towns, place them higher in the social scale. Of course the converts can do, and in many cases have done, *something* towards the maintenance of their brethren who are engaged in the work of preaching. I do not think they have done so much as they might have been led to do if there had not been preachers paid by the Society living among them; but I have pointed out the *seeming* necessity that there has been for the Society's thus providing them with pastors, in consequence of the distance of their dwellings from the missionary's head-quarters.

Now, unless the ratio of the increase of our native churches is more rapid in the future than it has of late been, a good many years more must pass before the churches can be independent.

I have before me the Society's reports for the years:—

1857, when the number of native members was	1,158
1862, when they were	1,666
1871, when they were set down at	2,000

And the increase during those 14 years of 842 members, has taken place mainly in one of our missions, where the number has risen from 320 in 1857, to 854 in 1871, making an increase of 534; which deducted from 842, leaves 308 as the increase at all our other missions in Bengal and the North-West put together during the last 14 years. And we have to bear in mind, that if the number of members in the Barisal Mission has thus increased, the number of stations belonging to it has largely increased, for whereas in 1857 there were 13, last year the number given is 29; so that, though the converts in Barisal have so much increased, the churches are mostly very small. I say again, then, that the rate of increase at our stations generally must be greatly in excess of what it has been, or the dependent condition of the churches will remain for a long time to come, unless our mode of procedure in regard to them is altered.

We may be on the eve of a great religious movement in India. The work which God has used our society and other societies to accomplish has been not merely the establishment of these native churches, but the enlightenment of many millions of the people of India; and concurrently with this result, He has by His providence effected a great revolution in the social and material condition of a large portion of our Indian empire. And thus we are able to indulge the hope and expectation that India will ere long see a brighter day than she has ever seen. But I do not think that we should base our course of action in regard to the native churches on the assumption that such a time will certainly, and will soon arrive. "It is not for us to know the times or the seasons which the Father placed in His own authority." There may yet be delay before the day of such prosperity will dawn, and we should, I think, take the lessons which experience has taught us for our guide, and not go on as we have been; because, before long *there may be* an outburst of religious life, leading to an unprecedented expansion of the church in India.

It is far easier to point out the weakness of our churches, than to show a course better than that now pursued. Still, I would venture to make a suggestion. It has for a long time past seemed to me that the course to be adopted in regard to our village churches, is for the missionary to have one or more pious *well-educated* native brethren for his assistants, and by his own efforts, and by their aid, to give to the converts at the several stations, without calling them away from their occupations, sufficient teaching to enable one or more of their number to preside over and teach the rest. The men thus appointed should take what the people can be led to give towards their support, not relinquishing their worldly calling until the income from the Church will warrant their doing so. I think such a course that which is most adapted to the present condition of our Indian churches, and that if it were to be adopted, and were to be followed up by the fostering care of missionaries and native assistant missionaries, it would, by God's blessing, lead to a

more prosperous condition of the churches than we see at present, because it would call into operation a more healthy state of feeling between the pastor and the people, and would in various ways evoke more Christian vitality and energy than now exists.

But while I concur with Mr. Smith in thinking it undesirable for us to keep on for an indefinite period with our present system of paying the pastors of our native churches, I do not at all agree with him in the estimate he has formed of the character of our native brethren, or rather, I would say, that *our preachers in Bengal* do not deserve to be spoken of in the way in which he has spoken of native preachers generally. He has had much acquaintance with those in the North-West and in the Punjab, and I do not try to controvert his statements, in so far as they relate to those stations with which he is familiar; but as Delhi is 1,000 miles from nearly all our Bengal stations, he cannot be so well informed about *them*, and I am sorry that he has spoken in a way which will embitter the minds of some of the native brethren, because they will feel that their characters have been unjustly aspersed. I heartily endorse the estimate which Mr. Pearce has given of them in his interesting paper (see page 538 of last year's *Missionary Herald*). There are among them men of whom we have no need to be ashamed—men truly pious, and labouring with zeal and efficiency in the work of the Lord. There are many with humble qualifications because they had only a smattering of education in their boyhood, but whom we know to be good men, interested in the progress of Christ's kingdom, and ready to second the efforts of the missionary with whom they may be associated according to their ability. I could mention four dear brethren now in connection with the Jessore Mission whom I regard it as a privilege to have been associated. I have perfect confidence in their piety. They are able preachers to the heathen, and I have sat and listened with pleasure and profit to sermons preached by three of them to our Christian congregations. I have heard the Gospel proclaimed with great effects by preachers belonging to other stations, and I know that some of them are not at all worthy of the indiscriminate condemnation which Mr. Smith has passed on the whole body of preachers. I quite agree with Mr. Pearce, too, in thinking, not only that we must look to native agency for the evangelization of India, with its vast population, but that for the present, as God raises up men with spiritual and intellectual endowments for evangelistic work, the missionary societies should provide the means for their instruction and support. Men cannot leave their homes and occupations to go about as evangelists unless some one supports them. The heathen cannot be expected to do this; the native churches are not at present able to do so; and, therefore, the efficient training and support of evangelists adapted to deal with Hindu society in its present advanced intellectual condition, should, it appears to me, be very warmly taken up by the society in connection with the corporate action of the missionaries in the field. Mr. Smith's strictures on Mr. Pearce's theological class are very severe. Being so far away from Calcutta, he has not been able to make himself fully acquainted with the character and circumstances of the young men about whom he writes, and to set a right estimate on the value of the work which our honoured and beloved brother has been so zealously pursuing. I expect that before your April issue of the Magazine will appear, you will have a communication on the subject from some brother now in India; and having this impression, and, moreover, having no report of the class with me, I have foreborne to say anything about it. The readers of the BAPTIST MAGAZINE may, in the meantime, be assured that the work at Alipore may be looked at in a far more cheering aspect than that in which Mr. Smith has been led to regard it.

I am, dear sir,
Yours very truly,
J. H. ANDERSON.

7, Morden Grove, Lewisham,
19th February, 1872.

while the Patriarch preaches a sermon to the prince. "What most excited our admiration was to see the Czar standing with his head uncovered, whilst the Patriarch wore his crown before him; the one with his hands crossed in humility, the other displaying them with the action and boldness of an orator addressing his auditors; the one bowing his bare-head in silence to the ground, the other bending his toward him with his crown upon it; the one guarding his senses and breathing low, the other making his voice ring like a loud bell, the other as if he were a slave, the other as his lord." What a time was that for priests when such scenes were possible. The halcyon days of Hildebrand and Becket revived! The spiritual successors of St. Dunstan, in whose presence our Saxon kings almost trembled with sacred awe, may well long for the return of a time in which a Czar could say, in answer to a deacon who entreated his permission to officiate, against the orders of Nicon, "I fear the Patriarch, who could perhaps give me his crozier and say, 'Take it and tend the monks and priests yourself; I do not contradict you in your command of your favourites and troops; why then do you set yourself against the concerns of priests and monks?'"

Such men as Nicon always walk in "slippery places." Their exaltation naturally excites envy, rivals rise up, and multitudes are ready to hunt the lion to death—some for mere sport, and others for a slice of his carcase or his prey. Thus was it with Becket, thus with Wolsey, and thus with Nicon. The Patriarch had been too intimate with the Emperor always to treat him with due respect; high words had sometimes passed between them. Probably the Patriarch was rude to the Prince, and the nobles of the Court eagerly exaggerated every cause of offence. After a time their intercourse ceased; and when once a mutual misunderstanding is established between those who have loved each other, the very recollection of their former friendship poisons the wounds of their hearts, because the change itself in their mutual relations is felt as a sort of wrong and offence by both.". Nicon sought an interview with royalty; but it was denied, and he felt that his fall was near. He had hoped that the Czar would be present at a certain high festival in the cathedral; but, to his bitter regret, the Emperor came not. "In a burst of wild indignation, he came forth after the completion of the service from the sacred gates of the cathedral sanctuary, and, with that well-known voice, which sounded like the mighty bell of the church through the whole building, announced that he was no longer Patriarch. "I leave my place," he said, "conscious of my many sins before God, which have brought this plague and woe on Moscow." He then took from the patriarchal throne the sacred staff of Peter, the first metropolitan, and laid it on the most venerable of the sacred pictures. He threw off his episcopal robes, wrote a hasty letter in the vestry to announce his intention to the Czar, and sat down on the raised platform whence he had so often preached to Czar and people, awaiting the answer. The answer never came; it was intercepted by his enemies. Amidst the terrors and lamentations of the people, who tried to detain him by closing the doors of the cathedral, by taking the horses out of his carriage, by blocking up the gate of the town through which he was to pass, he went out on foot, and returned no more for years to the patriarchal palace; wrote once again to the Czar, entreating his forgiveness for his sudden departure, and plunged into the solitude, first of one, and

then another, of his various monasteries." But solitude was not for such a man as Nicon; he must be in action, in the front rank of the world's leaders, or he would be thoroughly miserable. For eight most bitter years the quarrel continued between priest and prince; and at last a singular event brought matters to a crisis. A friendly noble had entreated him to return to Moscow, and resume his episcopal functions, as if nothing had occurred. Meditating on the message, yet not decided, he retired to rest in his hermit's tower. "At the top of the tower a stone recess in the wall is still shown, narrow and short, which Nicon used as his bed, and on which he must have found but scanty room to stretch out his gigantic limbs. It is a true Father's resting-place. On that stone bed he was sleeping, and he dreamed that he was once more in his own beloved cathedral, and one by one he saw rise from their graves the whole line of his predecessors in the Metropolitan see:—Peter, whose wonder-working staff he had laid on the sacred picture; Alexis, from the chapel hard by, the champion of the Russians against the Tartars; Job, the blind old man, who had vainly struggled against the false Demetrius; Hermogenes, starved to death by the Polish invaders; Philaret, grandfather of the Czar Alexis; one by one, they rose from the four corners, and from the array of tombs beside the painted walls, and took him by the hand and raised him once more into the patriarchal throne. He woke up and left his cramped couch. He returned by night to Moscow, on the eve of Peter's festival. At break of day he appeared publicly once more in the cathedral, grasped once more the staff of Peter, stood erect in the patriarch's place, and sent to the Czar to announce his arrival, and to invite him to come to the church to receive his blessing." But the dream did not fulfil itself. The Emperor remained inexorable, and Nicon fell to rise no more. He was tried, condemned, and deposed in the hall of his own palace. The grand old lion roared and plunged amidst his foes, but their arrows pierced his heart. He was deposed and banished. The sledge was at hand to carry him off, a winter-cloak was thrown over him by a pitying priest, he was furiously driven "out of sight of those proud towers of the Kremlin, which had witnessed the striking vicissitudes of his glory and his fall."

Thirteen more bitter years were allotted to him on earth; with here and there a gleam of light as he superintended the building of a convent called the New Jerusalem—left unfinished to this day. At last the closing scene came. The Emperor (Alexis was now dead) had consented to see him, and Nicon embarked on the river Volga for the royal interview, but the journey was too late, and the following quotations tell us how the strange man met his end.

"Death had already begun to come upon the Patriarch by the time that the barge was moving down the stream. The citizens of Zaroslavla on hearing of his arrival, crowded to the river, and, seeing the old man lying on his couch all but dead, threw themselves down before him with tears, kissing his hands and his garments, and begging his blessing; some towed the barge along the shore, others threw themselves into the water to assist them, and thus they drew it in and moored it against the monastery of the All-merciful Saviour.

"The sufferer was already so exhausted, that he could not speak, but only gave his hand to them all. The Czar's secretary ordered them to tow the barge to the other side of the river, to avoid the crowds of the people.

"Nicon was on the point of death;

suddenly he turned and looked about, as if some one had come to call him, and then arranged his hair, beard, and dress for himself, as if in preparation for his last and longest journey. His confessor, together with all the brethren standing round, read the commendatory prayers for the dying; and the Patriarch, stretching himself out to his full length on the couch, and laying his arms crosswise upon his breast, gave one sigh, and departed from this world in peace. In the meantime, the pious Czar Theodore, not knowing that he was dead, had sent his own carriage to meet him with a number of horses. When he was informed of it he shed tears, and asked what Nicon had desired respecting his last will. And when he learned that the departed prelate had chosen him as his godson, to be his executor, and had confided everything to him, the good-hearted Czar replied with emotion, 'If it be so, and the most holy Patriarch Nicon has reposed all his confidence in me, the will of the Lord be done, I will not forget him.'"

Such a man as Nicon is not easily *forgotten*. Fiction tries in vain to invest its creations with a stronger interest than we feel in the vicissitudes of such a wrestler in the battle of life. Oh that we with clearer light may prove as true to duty as he!

Ministerial Reminiscences.

(No. II.)

IT has been frequently noticed that afflictive dispensations have been the means of leading the soul to Christ. In the bustle and excitement of worldly cares and pursuits, the interests of the soul are forgotten; and in the chase after pleasure, we miss the true path to happiness. The Scripture, indeed, refers to this. God says of some who had forgotten Him, "In their affliction they will seek me early." And David says, "Before I was afflicted, I went astray, but now have I kept Thy word." Trials often force serious thought upon us; *personal affliction* especially leads us to think of our spiritual condition, and to examine the Word of God; and this is often blessed by the Holy Spirit to the conversion of the soul. In a very early part of my ministry, I met with an interesting case of this kind. There was in the congregation I then served, a poor woman, uneducated, but possessed of good common-sense, gradually and hopelessly sinking under disease, the nature of which I do not remember. I visited her several times, and found her resting on the "Rock of Ages," always calm and happy in prospect of death. I one day asked her by what means God had brought her "out of darkness into His marvellous light," and led her to hope in Jesus. Fixing her eyes on me, she replied—

"Father, I bless Thy gentle hand;
How kind was Thy chastizing rod,
That forced my conscience to a stand,
And brought my wandering soul to God!

Foolish and vain, I went astray
Ere I had felt Thy scourges, Lord;
I left my Guide, and lost my way;
But now I love and keep Thy Word."

"That's it, sir."

At one time or another I have known several Christians, and some of them for years, embondaged by the fear of death. Though some were men of eminent piety, and others of the strongest nerve, they shrunk back from the *conflict* with the last enemy, —shuddered at the thought of approaching death. Two such cases I specially remember. One was that of a very simple-minded Christian, whom everyone esteemed for his unaffected piety and benevolence. He loved the Saviour, the House, the cause, and the people of God, but he dreaded the idea of dying. Though many years in this case, some time before his death this fear was taken away, or rather supplanted, by a most earnest desire "to depart and to be with Christ." One Lord's day morning he sent for me, and told me he was going home that day. I doubted the nearness of his departure, but he repeated his confidence that it was so. He was most exultant, and, lifting up his eyes, said, "O, Lord Jesus, many years I have loved Thee, and this happy day I am coming to Thee!" Strange to say, in a few hours he died, exchanging the raptures of a Christian death-bed for the raptures of the skies. He had been a very consistent Christian, and there was "ministered to him an abundant entrance," &c.

The other case was that of a man of strong iron nerve. His views of the Gospel were very clear, and his deportment becoming the profession he had made, but he, too, dreaded the thought of death. I once asked him the ground of his fear; did it relate to any of the possible consequences of death? "No, it was not that, it was the thought of the act of dying" which made him shudder, and my question sent a kind of tremor through his whole frame. I could not then, I cannot now, account for this, but I can record the compassion of our Heavenly Father to this brother. One week evening he attended the prayer-meeting as usual, and afterwards, in conversation with another member, passed his own house as far as the residence of his friend. He then returned to his own house, sat down, and, as was his wont when engaged in thought, reclined his head on one hand. In a short time his daughter came in, and, as usual, put her arm round his neck and kissed him. Lo! she kissed a corpse!— Without a movement of the body his spirit had passed through the dreaded valley up to the Mount of God. He nor saw, nor tasted death.

During the fearful visitation of the cholera in 1849, it was often difficult, and sometimes impossible, to reach the sick and dying in order to counsel or comfort them, as the case might require. The disease wrought its work so quickly as to prevent our parting from our friends with a few words of Christian sympathy and love and prayer. On one occasion I hurried to the house of a widow who had been seized with the disorder, only to find that I was too late, for she was dead. As I had been summoned also to see an aged member in a different part of the town, I turned and hastened thither. Strange as it may seem, I even *ran*, but so pressing was the excitement, that nothing appeared strange, apathy excepted, then. On reaching this house I found my friend rapidly sinking. Coma had set in, and she was utterly unconscious, so that with no cheering word could I strengthen her, and by no prayer breathe her desires up to the Throne. Her son and two or three friends were with her. I addressed a few words to

them and left. The patient never rallied, but died in a few hours.

Some two or more years afterwards, at one of our annual tea meetings, a young and apparently working man came to speak with me. He said, "You do not remember me, sir." I replied, "I do not." He then asked if I remembered Mrs. R. and my visit to her when she was dying of cholera. I said, "Of course I do, quite well." He then said, "I am her son, and to the words you spoke to us on that occasion I, under God, owe my salvation. I live in the neighbouring town, and am a member of a a Christian church. I thought I should like to come to your meeting, and that you ought to know that though on that sad occasion you could not help my poor mother, your visit was not in vain." Let my dear young brethren in the ministry be cheered. Let them be careful to "sow beside all waters," and in the eternal world they will be greeted by many souls as the instruments of their salvation, though they may have no knowledge of it now. "God is not unfaithful to forget your work and labour of love."

Short Notes.

THE LATE LORD MAYO.—On Monday, the 12th of last month, London was appalled by the announcement that the Governor-General had been assassinated at the Andaman Islands on the previous Thursday. Coming immediately after the murder of the Chief Justice Norman by a Mahomedan fanatic, a feeling of consternation was necessarily created under the impression that both crimes might be traced to a political cause; but the public anxiety was calmed when the circumstances of the case came to be known. The assassin was a native of the highlands beyond the Indus, and had a blood-feud with another tribe. He migrated into our own provinces, and entered into the service of some of our military officers, and so completely gained their confidence as to be allowed to become the companion of their children. But coming in contact with one of the hostile tribe, he put him to death, though on British territory, which is always held to be neutral ground. For this crime, which in his own hills would have been deemed no crime at all, he was tried and sentenced to transportation to our penal settlement in the Bay of Bengal, where, after brooding for three years over his fate, he found the head of the Government which had sent him into banishment within reach of his weapon, with which he inflicted two mortal wounds.

That a statesman, occupying the highest position a subject can enjoy, should fall by the knife of an assassin in the vigour of life, and while engaged in the performance of a public duty, on a visit to Rangoon, which no Governor-General had undertaken for twenty years, has created a profound and solemn sensation in the public mind at home, through all ranks of society. This feeling is enhanced by the personal character of the deceased nobleman. He was

selected by Mr. Disraeli for the magnificent office of Governor-General, to the great surprise both of friends and opponents, by whom the appointment was considered injudicious; but Lord Mayo is considered to have fully justified the choice of his friend, which is now as much applauded as it was once condemned. By his courteous and dignified bearing in his intercourse with the native princes and gentlemen, he contributed in no ordinary degree to inspire them with good feelings towards our alien rule,—a duty of the highest importance, which the innate haughtiness of the English character too frequently overlooks. By a noble hospitality and a genial demeanour he gained the esteem of the European community. The Oriental pomp which distinguished his durbars, gratified the national taste, and gave the native chieftains the opportunity they always prize, of displaying their bravery. His repeated visits to the various provinces of the empire, that he might see with his own eyes, and hear with his own ears, served to keep alive the vigilance and energies of the public functionaries; while the labours he imposed on himself at his desk set an example of diligence and punctuality to the official classes. He succeeded in gaining the esteem of society, European and native, to a greater extent than any Governor-General for twenty years past; and the tribute of praise bestowed on him by the unanimous voice of the Press will find its echo throughout India. Of the merits of his administration, which the editors have included in their panegyric, it is premature to pronounce an opinion. It will devolve on the future historian to determine the wisdom of his measures when the opportunity is afforded of testing them by results. We cannot forget that the three administrations of Mr. Hastings, Lord Wellesley, and Lord Dalhousie, which were most acrimoniously denounced at the time, are now acknowledged to have been the most illustrious in the annals of British India.

THE BURIAL BILL.—Mr. Morgan has again introduced his Burial Bill into the House, and the second reading was carried by a majority of 179 to 70. The debate was characterised by the usual ecclesiastical bitterness on both sides. Mr. Beresford-Hope and Mr. Mowbray opposed any concession, and Mr. Miall did not fail to use vigorous language on the other side. Perhaps it is to be regretted that he should have associated the Burial Bill with the question of disestablishing the Church—whereas it ought to be considered independently of that mighty, and organic, and yet distant change—and debated on its own merits, as a question of justice, equity, and Christian charity, which admits of no delay. As we write, the Bill is passing through Committee, and Mr. Morgan has smoothed its passage by agreeing to the proposal that no other service shall be performed at the grave by a Dissenting Minister than the singing of a hymn, the reading of a portion of Scripture, and a prayer.

That the Dissenters have a practical grievance, more especially in rural districts, was fully admitted last year by the Bishop of Winchester. "He should feel it," he said, "very hard to be obliged, on bearing the body of his child to its last resting-place, to have a service read which was repugnant to his religious feelings." Lord Beauchamp has re-introduced, and passed in the House of Lords, with the full consent of the Bishops, his Bill of last year, which affords full facilities for the burial of Nonconformists without the Anglican service, but re-

quires that the interment shall be conducted without any service at all. But however consonant this silent funeral may be with the feelings of Scotland, it would be considered a galling contrast, that Churchmen should be buried with a solemn and most impressive service, and Dissenters should be interred without any religious solemnity. The *Times*, writing on the subject, before Mr. Morgan's concession was announced, said that the Bill, as originally introduced by him, would open the churchyard to the ceremonials of any sect calling itself religious, however profane and anti-Christian its doctrines and practices might be. A Mormon service might, to take a moderate instance, be conducted on ground consecrated to Christian use. But this is an extreme case, seldom, if ever, likely to occur; and it is neither fair nor equitable to inflict a grievance on the whole body of Dissenters throughout the kingdom lest an act of simple justice should be abused on some solitary occasion. That journal goes on to say that Churchmen like Mr. Mowbray and Mr. Beresford-Hope, ought to be prepared to permit some form of service other than that of the Church of England to be read over the graves of Dissenters; and, on the other hand, common sense, as well as justice to the Church, requires that the Dissenters should admit some sort of restriction upon the kind of service to be performed in churchyards. These liberal views of the leading journal have now been adopted by Mr. Morgan, and we may, therefore, calculate on its cordial and powerful support. Both the Lords and Commons have now sanctioned the broad and equitable principle that Dissenters shall no longer be debarred the use of the parish burying-ground, and the difference between them has been reduced to the simple question whether the burial shall be conducted without any service at all, or with a service to which no Churchman can feel any objection, and we feel confident that the Lords will, with a dignified and courteous cheerfulness, agree to the Bill of the Commons, and banish this opprobrium from our ecclesiastical legislation. .

THE ATHANASIAN CREED.—A great and memorable event has occurred, and the Established Church is in paradise. After having, for a period of one hundred and sixty years, been bound hand and foot by the royal prerogative, the Queen has been advised to relax the cordage, and to grant Convocation "license and letters of business," on the subject of the fourth report of the Ritual Commission, and the Church of England has some of the same liberty of action which the Wesleyan Conference enjoys, but with this important difference, that whatever resolutions may be passed will be of no force until they have received the sanction of the House of Commons. In this report there are four subjects treated of, and to which the attention of Convocation is invited. At the last meeting of this assembly the Archbishop of Canterbury introduced the subject, and said that it would be well to proceed to the more important matter first, and there could be no subject which was a more anxious one for their lordships' consideration than the Athanasian Creed. His Grace then presented a petition from the most distinguished and influential clergymen in London, who, while heartily acknowledging the value of the Creed as testifying to the cardinal doctrines of the Christian faith, considered it unsuitable for use in the services of the Church. The Bishop of Lincoln then rose, as the report states, with a deep sense of the gravity of the matter, as the most momentous issues might arise out of it. He thought there might

be an explanatory rubric in connection with the creed to calm the scruples of conscientious men; but they had no right to reject a creed which was not their own, but the property of the whole Western Church. The Bishop of St. David's said, that no one wanted the creed to be removed from the monuments of the Church; all that was desired was that it should not be recited now on the various days appointed. The English Church Union had entreated their lordships not to consent to any alteration or omission in it, nor to any option for the non-user of the creed, or any portion thereof, as any such change would be dangerous to the best interests of the Church. The Bishop of Gloucester and Bristol said the proposition for a comment on the creed was passing out of favour, as a creed that wanted a comment must be very deficient in perspicuity. He then referred to the opinion of the Bishop of St. David's to leave it in the Prayer-book, but to discontinue the use of it, and in reference to the petition presented by the Archbishop of Canterbury, he confessed that he was astonished to find that persons of sobriety and practical good sense, as those gentlemen were known to be should be found to recommend such a mode of dealing; and he proposed that it is not advisable to invite legislation on that part of the fourth report of the Ritual Commissioners which relates to the creed. But it is singular that while the learned Dr. Ellicott denounced the proposal of those distinguished clergymen who simply desired that congregations should not be compelled to recite it, he had nothing to say against those who insisted on inflicting this penalty on them. The Bishop of Peterborough was not anxious to retain the creed in its present form and in its present place in the services. The damnatory clauses properly so called, were a burden on many, and, indeed, to himself, and he believed that no such step ought to be taken for dogmatizing in the way the creed did. All he was anxious for was that the creed should be considered at the right time, and in the right place, but he did not think the present time was the happiest that could be chosen. The Archbishop of Canterbury agreed with the last speaker that there should not be a random discussion without guide on the subject in either House of Parliament, and the way to avoid such a discussion was for the Bishops to do their best to take the matter into their own hands. If they could not make up their minds on the subject, public opinion would step in and help them. With regard to the damnatory clauses there was no person in that room who believed in them. The Bishop of Llandaff then moved that the creed should be retained, with the excision of the damnatory clauses. But the Bishop of Ely brought the discussion to a close by moving that their lordships should not proceed with the debate till the Lower House had an opportunity of considering the subject. The Bishops have justly been censured by the press for their pusillanimity. It was their duty to have taken the guidance of a question which has agitated the Church for two centuries, and is now pressed with increased earnestness, instead of waiting to be guided by the Lower House. In a more recent speech the Bishop of Peterborough said, the prelates were the commanding officers of the clergy; but even in the Church militant, if the officers are incapable of commanding, and are to be governed by their subalterns, where is the advantage of episcopal discipline? But is it not passing strange that the members of the Church should continue to be obliged thirteen times a year, to

stand up in the presence of the Almighty, and to recite a creed of which the Archbishop declares that none of the bishops believe some of its most momentous clauses?

MURDER OF BISHOP PATTESON.—The murder of this exemplary Bishop by the savages of Polynesia, to retaliate for the cruelties inflicted on them by the more heinous savages of our own nation, has aroused the indignation of the public, and there is every reason to conclude that the atrocious slave-trade which has grown up will be effectually suppressed. The subject is brought forward in the first paragraph of the Queen's speech, and the Colonial Secretary will bring forward a Bill to crush it. In this labour the Home Government will be cordially aided by public opinion in the Australian colonies, where, with the exception of the offending member, these practices are regarded with horror, and the most cordial co-operation may be expected. There can be little doubt that a properly regulated system of emigration would be equally beneficial to Queensland and to the islanders. It would bring the rich fields of the colony under cultivation, and develope its resources; on the other hand, the untutored barbarians would be brought under the discipline of civilized habits, and on their return diffuse the blessings of civilization in their hamlets. The emigrants from the Continent of India, who proceed periodically to the islands of the Mauritius and Ceylon, do thus return with improved habits of thought, diminished prejudices, and full purses, at the same time that, by the cultivation of coffee and sugar, they contribute to the opulence of these Crown Colonies. Such a system of emigration would be highly advantageous; but it is only a most conscientious supervision of the engagements of the men before they embark, and the most stringent regulations regarding their comforts while employed in field-labour, that such a plan can be safely adopted. At present, the services of these poor helpless creatures for the benefit of Queensland and Figi, are obtained by a most nefarious system of fraud and oppression, which is a disgrace to civilization, and the reproach of our Government; and there is every reason to expect that emigration will degenerate into slavery, and that we shall want the services of another Clarkson and Wilberforce. To prevent this calamity, let there be a Vigilance Committee in London to watch the progress of events, and to guide public opinion.

Reviews.

A Commentary on the Gospel according to John: Critical, Doctrinal, and Homiletical, with special reference to Ministers and Students. By JOHN PETER LANGE, D.D. Translated by Philip Schaff, D.D. In two volumes. Edinburgh: T. & T. Clark, 38, George Street. 1872.

ALTHOUGH the Messrs. Clark have already issued Lange's Commentary on John in the one volume, imp. 8vo. form, as edited by Dr. Schaff in America, they have also, at the request of

many of their subscribers, published it in two volumes, demy 8vo., uniform with the Foreign Theological Library. The translation of the two editions is the same; but Dr. Schaff's notes and additions are given only in the imp. 8vo. Each form of the work has advantages of its own. The clear, bold type, and the superior paper of the demy 8vo., printed in Edinburgh, make it much more readable than the smaller type and the double columns of the American edition. The additional notes and extracts from English and American authors given in the latter are, of course, very valuable, and enhance the usefulness of the commentary; though, in some instances, we have felt them to be too extensive and diffuse.

With regard to Lange's own work, which is all that appears in this edition, it is impossible to speak too highly. His learning is varied and profound, his critical power keen and incisive, his doctrine evangelical, and his spirit devout. We have examined with care the comments on most of the important chapters in this gospel—*e.g.*, i., iii., vi., xi., and xvii., and in every case we find abundant proof of the estimate we have expressed above, and which we were led to entertain by our knowledge of his works previously translated. Dr. Lange decides the meaning of each important phrase on grammatical and exegetical grounds; and then considers the modifications that may be required by the context and the known circumstances and associations of the writer or the speaker. He is thus prepared to evolve principles of doctrine, and to throw out homiletical hints. These hints contain many beautiful germs of thought, and are often marvellously suggestive. The indolent and unthinking may find them of little service, for they are incentives to independent thought, not substitutes for it, and it is one of their great merits that they cannot be adequately understood apart from a careful mastery of the critical and doctrinal sections. We cannot, indeed, pledge ourselves to all Lange's interpretations. They are occasionally far-fetched and fanciful. Sometimes, also, they are a little obscure. But such cases are exceptional, and the work, as a whole, is remarkable for its soberness of judgment, its vigorous common-sense, and its broad comprehensive grasp of divine truth. The introductory sections on the character and writings of John, the genuineness, the sources and the design of his gospel, and other related matters are extremely useful. Though far from exhaustive, they will enable a thoughtful reader to refute the farrago of disjointed and conflicting criticism to which, in the name of "the advanced thought of the age," the Gospel of John has been so persistently subjected. If from Germany the most baneful rationalism has been imported into England, from Germany also comes an effectual antidote.

Silver Spray, and Other Sketches from Modern Church Life. London: Elliot Stock, 1872.

MODERN Church life, taken as a whole, is a somewhat strange and perplexing phenomenon. There are in it aspects of nobleness and strength to which only the most utter bigotry can blind us. There are features of "a contrary sort" which it is impossible to contemplate without shame and sadness, and on some of these latter this little book mainly dwells. The faults of ministers, deacons, and members are pointed out with judicial impartiality, and "a more excellent way" of action suggested. The duty of systematic beneficence of weekly storing for God; the need of mutual sympathy between rich and poor; of closer fellowship in our churches; and of maintaining an anxious watchfulness over those who have strayed; the danger of unequal marriages; the advantage of preaching to the young—these, and a great many other points are illustrated in a very natural and striking manner. The stories are, for the most part, well told, and will be of service to many who would care little for abstract statements. The author (who is evidently a Baptist and a Scotchman) is a shrewd observer of human nature, and gives proof of an extensive acquaintance with the inner life of our churches. Occasionally, he

is guilty of an offence against good taste, and is too severe in his censures. But he has produced a useful work, and we should be glad to hear of its finding its way into the hands of all members of our churches.

Labourers together with God; Words of Encouragement, Counsel and Help for Sunday-school Teachers. By Rev. GORDON CALTHROP, M.A. London. Elliot Stock, 62, Paternoster Row.

THIS is not a book of instruction as to the modes of imparting saving truth to the young, but one of encouragement and counsel, clothed in the fervid loving words this excellent clergyman so well knows how to use. We wish that all the Sunday-school teachers in our schools possessed it. They are a noble band of labourers, in all cases they deserve, and in very many cases greatly need, such timely and appropriate advice as that of Mr. Calthrop.

Christ and His Seed: Central to All Things; a series of Expository Discourses in St. Paul's Epistle to the Ephesians. By JOHN PULSFORD, Author of "Quiet Hours." London: Hamilton, Adams & Co., 1872.

IT has been with many a matter of surprise that Mr Pulsford, after the hearty welcome accorded to his "Quiet Hours" by almost every section of the Christian Church, should for so long a time have remained silent. And yet when we consider the peculiar texture of his mind, we are at no loss to account for the fact. One of the besetting sins of the authors of our age, is that of writing too much. There are several conspicuous examples of men whose earlier works bore the stamp of genius and learning, and opened up new tracts of thought and sentiment, who in their later books have become tame and common-place, except indeed as they "plagiarize from themselves," by repeating in a slightly altered form what they have written before. And the secret of their failure is to be found—not in any diminution of their power, but in the haste with which their works are produced, and in their endeavour to do more than they can adequately accomplish. *Non multa sed multum* is a maxim that has lost none of its force, and it was never more imperatively needed than in our own day. From this common sin Mr. Pulsford is free. The impression we derived some years ago from reading his "Quiet Hours," was that he was a man not only of independent, but of original thought, accepting help from others in a very limited degree, and bent on working his own way to the innermost recesses of truth—a man of quiet meditative power, broad and generous sympathies, but somewhat mystical. Our first impression has remained with us, and has received new strength from the study of "Christ and His Seed." Mr. Pulsford has a style of thought and writing peculiarly his own, and any one thoroughly acquainted with his former work would easily recognize his authorship of this. And yet the volumes are distinct in character and aim, "Christ and His Seed" being not a collection of detached pieces, but a continuous exposition of the Epistle to the Ephesians. Our space forbids us to criticize the work in detail, and we must therefore be content with a general statement of its characteristics. Reverently accepting Christ as "central to all things,"—the exclusive medium of God's mercy to our sinful race, the only author of spiritual life and power, Mr. Pulsford shows, under the guidance of the Apostle, the greatness and grandeur of the privileges to which we are called in Him, and the manner in which they may be realized. In Christ we are to be "raised above all principalities and powers," to be "filled unto all the fulness of God," and the prospect of this fills the author with devout enthusiasm, and gives a calm dignity and strength to his utterances. Everything in the exposition, as in the Epistle, is subordinated to this great and holy purpose, and we are thus conducted through the various stages in the developement of the divine life in the human soul. There is, indeed, no minute verbal criticism, and here and there we find an interpretation, even on matters of primary importance, which we cannot by any means accept. But the work is of great worth, lofty in its strain of thought, glowing with

a pure and fervent affection for Christ and for men as joint-heirs with Christ. Its spirit is equally remote from the rationalism which discredits the supernatural and the ritualism which degrades it. And in an epistle which enlarges more than any other on the nature, the offices and functions of the Church of Christ, we are made to feel how independent Christian men are of human priesthoods and sacramental efficacy, how in fact these matters are not Christian but anti-christian. The book abounds in suggestive power, in novel and striking representations of divine truth, and we therefore regard it as being in many ways a most valuable contribution to the elucidation of this great Epistle.

The Poetry of the Hebrew Pentateuch: Being Four Essays on Moses and the Mosaic Age. By the Rev. M. MARGOLIOUTH, M.A., LL.D., &c. London: S. Bagster & Sons, Paternoster Row. 1871.

DR. MARGOLIOUTH is an enthusiastic Hebrew scholar, and we shall be very glad if his volume calls attention to the importance of a study which is too generally neglected. Very few are accustomed to regard the Hebrew language as adapted to the requirements of the highest and sublimest poetry. It is decried as scanty and uncouth. Dr. Margoliouth insists on its superiority to all other languages, and adduces some powerful arguments in favour of his position. His Essays are devoted to a consideration of the "Vestiges of Primeval Poetry" in Genesis, to the Poetry of the Age of Moses—especially such as was inspired by the deliverance from Egypt, and its influence on the Psalmist and prophets; and lastly, he illustrates the hieroglyphic poetry of the Pentateuch. There are many valuable remarks on the structure of Miriam's Song, Psalms xlvi. and lxxvii., Habakkuk iii., &c., which abound in references to it. Altogether the work is of great interest both to the scholar and the ordinary reader, although in several places the author perhaps finds poetry, where no poetry is.

The Followers of the Nazarene; or, The Early Christians in Home. A Picture in three Panels. London Elliot Stock, 62, Paternoster Row.

A BOOK, as to its facts carefully made, obviously the result of studious research. The worst charge to be made against the author, is a slight crudity and want of finish in the arrangement and method; while the best that can be said is the warmest commendation of his painstaking accuracy, and minute reference to authorities. The little "pictures" will be pleasing to those who like to think how the Gospel was first spread, under unfavourable circumstances, and to such we recommend the "three panels."

The Ministry of Reconciliation: Conversion, its grand object. By the Rev. JOHN ROSS, of Hackney. London: Elliot Stock, 62, Paternoster Row. Price Sixpence.

THIS is a treatise which we should like to be able to place in the hands of every Christian minister in Great Britain.

The author has thoughtfully, earnestly, and with considerable learning, discussed the position that the grand end of the ministry is the conversion of sinners, and urges upon the preachers of the everlasting Gospel the continual regard to this, the greatest object of their life-work.

Mr. Ross has been greatly blessed in the work of inducing many congregations to adopt weekly offerings for the service of the House of the Lord; we hope he will be even more successful in the more spiritual work he has performed in the valuable pamphlet.

Intelligence.

The Rev. J. S. Wyard has intimated his intention to resign the pastorate of the Church at the Corn Exchange, St. Neots, Hunts, and is at liberty to supply churches needing a pastor.

The Rev. J. T. Hagen has resigned the charge of the Church at Soho Street, Liverpool, and is willing to supply vacant pulpits.

The Rev. H. J. Betts has, through enfeebled health, been compelled to resign the pastorate of the Baptist Church, Grosvenor Street East, Manchester, and for the present retires from the stated ministry of the Gospel; in his retirement he has the united sympathy, the warmest affection, and the best wishes of the Church and congregation. Mr. Betts will continue his residence in Manchester, and is not precluded by medical advice from taking occasional services in the neighbourhood.

At North Frederick-street, Glasgow, on the 28th December, a costly gold watch was presented to the Rev. J. W. Ashworth, by the attendants at his Evangelistic services at Govan; and an elegant gold guard and seal from his Bible-class.

CAUTION TO PARENTS AND GUARDIANS.

The authorities at the Board of Trade have requested us to direct attention to the numerous frauds which are practised by advertising agents upon persons desirous of obtaining employment in the Merchant Marine Service. There is a duly appointed officer in every port, and he alone should be the agent employed in such negotiations:—

"To widows (who appear to be frequently deceived by persons styling themselves "Shipping Agents" or "Agents for supplying Seamen," but who in reality gain their livelihood by plundering the unwary or ill-informed) and to all other persons having the charge of boys and wishing to apprentice them to the Sea Service, the Board of Trade would point out that the authorised superintendents at the Government Mercantile Marine offices (there is one at every port), who will register the boys' names as applying for employment, have more facilities for finding employment at sea for a boy than any other person, and are besides the only persons who can legally receive any remuneration for doing so. The fee for each apprenticeship effected with the superintendent's assistance is limited to five shillings. Those of the public who continue, in the face of the caution issued by the Board of Trade, to employ and pay persons by law unauthorised to procure employment on board ship for boys, are not only wasting their money, and incurring a penalty in each case of £20, but are absolutely encouraging the breaking of the law, as well as aiding the crimp and slopseller in setting aside those officers whose duty, under the law, is to enrol apprentices.

"The Board of Trade trust, that shipowners, ship masters, and officers, parents and guardians of boys, and superintendents of Mercantile Marine offices will co-operate with them in opposing to the utmost and in bringing to justice any person who may hereafter unlawfully receive money for obtaining employment for seamen and apprentices."

Correspondence.

To the Editor of the BAPTIST MAGAZINE.

DEAR SIR,—I must ask you to allow me a little space that I may make a few observations on the papers of Mr. Pearce which appeared in the July and August numbers of the *Missionary Herald*, and in Mr. Smith's letters in the last two numbers of your Magazine.

Our brother Smith has for some time past been fully convinced of the inexpediency of our adhering to the system we have been all along pursuing in respect to the native preachers. He sees the native churches, some of them after the lapse of half a century from their formation, still in a state of dependence upon the Society. Their pastors and school-teachers have still to be paid out of our funds, and we have to help them to erect and keep in repair their places of worship. He is grieved at the long continuance of such helplessness, and ascribes it to the fact that we have done so much for them, instead of leaving them to "go alone." I sympathize with Mr. Smith in his view of the undesirableness of such a state of things being prolonged. It is time that this matter was carefully looked into, and a change, I think, effected.

I will explain, as briefly as I can, what has led to the condition of the churches being such as I have described.

Our *village* churches, which are much more numerous than those in the towns, as a rule, were formed when the number of converts in the villages to which they belong was very small. With few exceptions, the believers belonging to such churches at the time of their formation have been poor and uneducated, a few of them only being able to read and write. These village stations being for the most part at a distance from the missionary's residence—twenty, forty, or even sixty miles away—and lying in different directions, and in a country where travelling is difficult and very slow, he has only been able to stay a few days at a time at them; and so, shortly after the establishment of a church, a native brother has had to be put in charge. One of the converts from an older station has been appointed to the pastoral work at the new station, and has been placed on the staff of the Society's native preachers. The native brother thus elected to office may have had the advantage of being prepared in some measure for the work of the ministry in a theological class. Most, I think, have had some training. The church thus provided with a pastor has in many cases continued to increase, but the growth has not been at all rapid; and up to till now the great majority of the village churches have continued to be "little flocks." Their members belong to the humbler classes of society: they are mostly poor agriculturalists.

In Jessore there are 165 members, but these belong to 11 different stations; in Barisal, 854 members, belonging to some 29 churches; and in the south villages there are 250 members in connection with 15 stations.

In the *towns* and *civil stations*, where the missionaries reside, the converts are not numerous. Our last report gives 48 as the number connected with South Colingah, and 60 as belonging to Intally. These are our two native churches in Calcutta. There are three others, containing between 40 and 60. Dacca has 63 members. Delhi returns 116; but this number must embrace the members at the out-stations as well as those in the town. In the towns and civil stations two or three, or more, of the members are native preachers engaged in Evangelistic work, or school teachers, drawing their support from our Society, or from some kindred society.

The number of members whom I

should place about the rank of our artizan class in England, or of our domestic servants, is small. The occupation of the native preachers, and the salary paid to those of them who work in the towns, place them higher in the social scale. Of course the converts can do, and in many cases have done, *something* towards the maintenance of their brethren who are engaged in the work of preaching. I do not think they have done so much as they might have been led to do if there had not been preachers paid by the Society living among them; but I have pointed out the *seeming* necessity that there has been for the Society's thus providing them with pastors, in consequence of the distance of their dwellings from the missionary's head-quarters.

Now, unless the ratio of the increase of our native churches is more rapid in the future than it has of late been, a good many years more must pass before the churches can be independent.

I have before me the Society's reports for the years:—

1857, when the number of native members was	1,158
1862, when they were	1,666
1871, when they were set down at	2,000

And the increase during those 14 years of 842 members, has taken place mainly in one of our missions, where the number has risen from 320 in 1857, to 854 in 1871, making an increase of 534; which deducted from 842, leaves 308 as the increase at all our other missions in Bengal and the North-West put together during the last 14 years. And we have to bear in mind, that if the number of members in the Barisal Mission has thus increased, the number of stations belonging to it has largely increased, for whereas in 1857 there were 13, last year the number given is 29; so that, though the converts in Barisal have so much increased, the churches are mostly very small. I say again, then, that the rate of increase at our stations generally must be greatly in excess of what it has been, or the dependent condition of the churches will remain for a long time to come, unless our mode of procedure in regard to them is altered.

We may be on the eve of a great religious movement in India. The work which God has used our society and other societies to accomplish has been not merely the establishment of these native churches, but the enlightenment of many millions of the people of India; and concurrently with this result, He has by His providence effected a great revolution in the social and material condition of a large portion of our Indian empire. And thus we are able to indulge the hope and expectation that India will ere long see a brighter day than she has ever seen. But I do not think that we should base our course of action in regard to the native churches on the assumption that such a time will certainly, and will soon arrive. "It is not for us to know the times or the seasons which the Father placed in His own authority." There may yet be delay before the day of such prosperity will dawn, and we should, I think, take the lessons which experience has taught us for our guide, and not go on as we have been; because, before long *there may be* an outburst of religious life, leading to an unprecedented expansion of the church in India.

It is far easier to point out the weakness of our churches, than to show a course better than that now pursued. Still, I would venture to make a suggestion. It has for a long time past seemed to me that the course to be adopted in regard to our village churches, is for the missionary to have one or more pious *well-educated* native brethren for his assistants, and by his own efforts, and by their aid, to give to the converts at the several stations, without calling them away from their occupations, sufficient teaching to enable one or more of their number to preside over and teach the rest. The men thus appointed should take what the people can be led to give towards their support, not relinquishing their worldly calling until the income from the Church will warrant their doing so. I think such a course that which is most adapted to the present condition of our Indian churches, and that if it were to be adopted, and were to be followed up by the fostering care of missionaries and native assistant missionaries, it would, by God's blessing, lead to a

more prosperous condition of the churches than we see at present, because it would call into operation a more healthy state of feeling between the pastor and the people, and would in various ways evoke more Christian vitality and energy than now exists.

But while I concur with Mr. Smith in thinking it undesirable for us to keep on for an indefinite period with our present system of paying the pastors of our native churches, I do not at all agree with him in the estimate he has formed of the character of our native brethren, or rather, I would say, that *our preachers in Bengal* do not deserve to be spoken of in the way in which he has spoken of native preachers generally. He has had much acquaintance with those in the North-West and in the Punjab, and I do not try to controvert his statements, in so far as they relate to those stations with which he is familiar; but as Delhi is 1,000 miles from nearly all our Bengal stations, he cannot be so well informed about *them*, and I am sorry that he has spoken in a way which will embitter the minds of some of the native brethren, because they will feel that their characters have been unjustly aspersed. I heartily endorse the estimate which Mr. Pearce has given of them in his interesting paper (see page 538 of last year's *Missionary Herald*). There are among them men of whom we have no need to be ashamed—men truly pious, and labouring with zeal and efficiency in the work of the Lord. There are many with humble qualifications because they had only a smattering of education in their boyhood, but whom we know to be good men, interested in the progress of Christ's kingdom, and ready to second the efforts of the missionary with whom they may be associated according to their ability. I could mention four dear brethren now in connection with the Jessore Mission whom I regard it as a privilege to have been associated. I have perfect confidence in their piety. They are able preachers to the heathen, and I have sat and listened with pleasure and profit to sermons preached by three of them to our Christian congregations. I have heard the Gospel proclaimed with great effects by preachers belonging to other stations, and I know that some of them are not at all worthy of the indiscriminate condemnation which Mr. Smith has passed on the whole body of preachers. I quite agree with Mr. Pearce, too, in thinking, not only that we must look to native agency for the evangelization of India, with its vast population, but that for the present, as God raises up men with spiritual and intellectual endowments for evangelistic work, the missionary societies should provide the means for their instruction and support. Men cannot leave their homes and occupations to go about as evangelists unless some one supports them. The heathen cannot be expected to do this; the native churches are not at present able to do so; and, therefore, the efficient training and support of evangelists adapted to deal with Hindu society in its present advanced intellectual condition, should, it appears to me, be very warmly taken up by the society in connection with the corporate action of the missionaries in the field. Mr. Smith's strictures on Mr. Pearce's theological class are very severe. Being so far away from Calcutta, he has not been able to make himself fully acquainted with the character and circumstances of the young men about whom he writes, and to set a right estimate on the value of the work which our honoured and beloved brother has been so zealously pursuing. I expect that before your April issue of the Magazine will appear, you will have a communication on the subject from some brother now in India; and having this impression, and, moreover, having no report of the class with me, I have forebore to say anything about it. The readers of the BAPTIST MAGAZINE may, in the meantime, be assured that the work at Alipore may be looked at in a far more cheering aspect than that in which Mr. Smith has been led to regard it.

I am, dear sir,
Yours very truly,
J. H. ANDERSON.

7, Morden Grove, Lewisham,
19th February, 1872.

The
MISSIONARY HERALD.
MARCH 1, 1872.

Remarkable Progress of Bengali Literature.

By J. C. Marshman, Esq.*

THERE is a larger number of treatises in the department of history, in which the natives appear to take more particular pleasure than in any other. There are ten different works on the history of India, some of which extend to 400 pages; one of them includes memoirs of the Governors-General, and another the details of the Mutiny. Five works are devoted to the history of Bengal, of which one is stated to have gone through seventeen editions. There is also a history of England, a history of China, of Russia, of Orissa, and of Bikrampore, in Bengal. Geography, including physical geography and the use of the globes, is the subject of ten volumes, one of which has seen nineteen editions. One treatise refers to the geography of India alone. There are nine volumes on Mechanics and the Steam Engine, the Elements of Natural Philosophy, an Essay on Mind and Matter, on Objects, on Mineralogy, and Entertaining Lessons on Science and Literature, twenty-fifth edition. On Astronomy there is but one treatise. Bengali Grammar furnishes the subject of three volumes, and English Grammar of two—one the seventeenth edition. There are, moreover, two Bengali Dictionaries, and one on Rhetorical Composition; another is an Introduction to Bengali Composition. Poetry has received its full share of attention. There are four parts of 'Poetical Selec-

* The above paper contains Mr. Marshman's report on the volumes in the Bengali language contributed last year to the Indian Department of the International Exhibition.

tions,' one the fifth edition; three parts of the 'The Poetical Reader;' and one collection of Miscellaneous Poetry. Six different works show the attraction which the drama has for the native mind; they are al original productions, and one of them, a historical play, introduces both Seevajee and Aurungzebe.' In arithmetic we have mental arithmetic for children; a treatise compiled from De Morgan, Colenso, and others, and seven other treatises. Algebra appears to be a favourite study. There are no fewer than five works on the subject, one of which extends to more than 400 pages. There is, moreover, a translation of the three first books of Euclid, and a treatise on mathematics. There are three works on the Principles of Morals; three of Moral Lessons drawn from History; two of Notes on Morals, and the seventeenth edition of 'The Moral Class-book.' Biography supplies the subject of four works—one on female biography; one on European biography, compiled from 'Chambers's Educational Course;' a collection of exemplary and instructive biographies, including memoirs of Hunter, Hutton, and Dr. John Leyden, the friend and associate of Sir Walter Scott, who died sixty years ago; and it is a singular fact that the life of this eminent Orientalist, whose name is scarcely remembered in England, should be introduced to the natives of Bengal in their own language. Tales, fables, and romances furnish seven volumes, only one of which, relating the residence of Seeta in the forest, is derived from the Ramayun. Translations, four in number, have also been made from the Sanskrit; and from English we have 'Rasselas,' 'Telemachus,' 'Watts's Improvement of the Mind,' the Bengali Family Library, and a treatise on money matters, from Archbishop Whately. Of elementary works there are, in all, nine volumes, including elementary lessons, instructions for youth, lessons on objects (the thirty-sixth edition), and others of the same character.

Natural History contributes two volumes; and among the miscellaneous works are:—'An Elementary Work on Education, its Systems and Principles;' a work 'On the Preservation of Health' (seventh edition); 'On the Marriage of Widows;' 'An Attack on Drunkenness;' 'The Evils of our Society in Bengali,' by a Midnight Traveller; 'On Kindness to Animals,' by the Society for Preventing Cruelty to Animals; 'A Glossary of the Poorans;' and 'Zemindaree Accounts.' In addition to these substantial works there are more than thirty pamphlets of a single sheet on various subjects.

This catalogue of works, published in the vernacular language of Bengal, affords a gratifying proof of the rapid development of intellectual

life and animation among the natives. They are not distributed gratis, but sold at prices varying from four pence to four shillings. With the exception of a small number published by the Calcutta School-book Society—the oldest, and one of the most enterprising of the institutions in Calcutta—they are printed at native presses and sold by native firms of booksellers, and a very considerable number of them were published in the last year. At the beginning of the century a metrical abridgment of the two great epics, the Ramayun and the Mahabharut, and one or two minor poems, were to be found in manuscript in some families, but there did not exist a single prose work in the Bengali language. The Serampore missionaries, the pioneers of Christian civilization in Hindostan, and whose establishment was formed in the last year of the last century, were the founders of the Bengali press. Dr. Carey, from his connection with the college of Fort William, induced the head pundit—Mritunjuy, an Orissa Brahmin, and the first pundit in Bengal—to compile several works in Bengali, which became models of vernacular prose. Dr. Carey's colleagues at Serampore also employed other natives to compose prose works on different subjects, which they issued from their press. In course of time, a native, who had been trained at the press, set up a printing establishment of his own at Calcutta, and continued for six years to publish works on speculation. Others followed his example, and in 1820 I made a collection and an analysis of all the works which had, down to that time, been issued from the native press and under purely native patronage, and they amounted to twenty-seven. Of these works, one was a treatise on law, one on astronomy, one on music, one on materia medica, two dictionaries, a satire on physicians or rather empirics; two treatises on women—not over chaste; one on the duties of men; one on the instruction of youth; and three describing the three kinds of men and women in the world. The rest were popular legends of the gods and goddesses of the Hindoo Pantheon. A comparison of the two lists will show how greatly the native taste has improved, and how much wider is the range of subjects which are now found to be interesting to the native mind. The character of the works is, moreover, of a higher standard. The style is less primitive and more classical; there is a much larger introduction of compound words of Sanskrit origin; and the learned language of the East—which is, perhaps, the most refined and perfect instrument for the expression of human thought—is thus brought to bear on the improvement of the language of the people.

It is particularly noteworthy that the cultivation of the vernacular language of which these various treatises afford evidence, is coeval with the introduction of English education, and corresponds with its progress. At a previous period, all the knowledge existing in the country was monopolised by an educated caste of priests, and sealed in the sacred language which the people were forbidden to approach. The learned fraternity of Brahmins kept this knowledge entirely in their own hands, and never made the slightest effort to communicate it to the people through their own language. They disdained even to use the vulgar tongue, except in the indispensable intercourse of life; an impassable gulf divided the two sections of society—the learned Brahmins from the ignorant multitude. When English was adopted, under the auspices of Lord William Bentinck, as the language of education, it was surmised that the creation of a new educated class, drawing its knowledge from the sources of a foreign language, would produce the same result—that we should have an English caste of Brahmins and pundits, who would equally despise and neglect the vernacular tongue, and that the million would equally be left without the means of access to the stores of knowledge possessed by the upper ten thousand. The works under notice show that this apprehension has not been realised. It is those who have received a complete education, literary and scientific, through the medium of English, to such an extent as to be able to maintain a fair competition with European students, who are thus communicating the knowledge they have acquired to the country through the national language, improving it by the aid of its parent the Sanskrit, and enriching it from the treasury of European knowledge. They are manifestly diffusing a taste for intellectual pursuits among the subordinate classes, and gradually creating a vernacular literature; and thus the Government is doubly rewarded for the encouragement it has given to the cultivation of English.

Encouragements.

BY THE REV. GEORGE KERRY, OF CALCUTTA.

WE have had some pleasing circumstances connected with the village churches during the year; a few months ago, six were baptized at Russool Mahomadchok, and this month one is to be baptized at Dhanghatta; and there are some who will, I hope, shortly be received by the Church at Khari. I returned from Khari a few days ago. Whilst there I re-opened the chapel, which has been almost entirely rebuilt. The

people have contributed upwards of Rs. 100 in money, material, and labour, and Rs. 100 have been paid from the grant of the Committee for that purpose. The services at the re-opening were very good—the place was crowded with people both morning and evening, a good feeling prevailed, and the elder brethren have resolved, with the pastor, to commence a series of special prayer meetings, that they may have among them a revival of religion.

I spent a few days at Lukhyantipore and Dhanghatta. The brick chapel at Lukhyantipore has long been in a very dilapidated state, and is daily becoming more of a ruin. The cost of repair, according to one estimate, seemed likely to be not less than Rs. 1,000. The people have only raised Rs. 50, but I expect in a few weeks a more determined effort will be made. A widow woman whom I baptized before my return to England has expressed her willingness to give some two or three hundred rupees: I have little doubt but that she will carry out her intention, and I hope her example of liberality may be infectious, and be followed by others. This widow is not wealthy, but her husband left about Rs. 1,000 in cash when he died some years ago. Some of it has been spent, some lost, and some given to the cause of Christ. On one occasion I know Rs. 100 were given. But the money has often been a source of great trouble and anxiety to the good woman. She told me when speaking of her desire to give a considerable part of her possession to the Lord, 'Dhon boro Shoytan'—*i.e.*, 'Money is a great Satan, or devil:' and so she thinks the best thing she can do is to give it away to the Lord.

On Saturday next, I am going to Russoul Mahomedchoke to open the chapel for public worship, which has been built by one of the brethren at his own cost. At three other places, the brethren have repaired the chapels this year at their own cost. You will see, therefore, that some way has been made in carrying out the new plan.

Bombay Baptist Chapel.

BY THE REV. E. EDWARDS.

AS many of our friends have already contributed to the erection of the new Baptist Chapel in Bombay, they will be glad to learn from Mr. Edwards the progress that has been made. Writing on the 22nd of January, he says:—

"I am glad to tell you that our much-and-long-needed chapel is begun, and is to be finished by June next; it will be capable of seating 400 persons. Will not our wealthy Baptist brethren help us to put up this house of God in this most important city, without debt? On account of the dearness of Bombay, I, in particular, have had many trials and struggles, and the brethren here may well appeal to the liberal supporters of your Society for sympathy and aid. Five years next month I shall (D.V.) have laboured here without a commodious and public building for divine service. If, during that period, the Baptists here had enjoyed

the great advantage of a suitable place of meeting our success would, no doubt, have been much more than it has been; but there is cause to praise God for the souls he has given us. Sixty-five have been buried with Christ in baptism from the beginning of our labours, and we have a dozen candidates. Several of our members are seafaring men, and others are scattered along the G. I. P. Railway. Some have been out of employ for months through the reduction and increased native-employing policy of Government. Hundreds of persons that were well off are half starving.

"I am slowly recovering from fever which brought me very near death. The Lord has been faithful to me—yea, very gracious and merciful. 'Bless the Lord, O my soul, and forget not all His benefits.'"

We shall be happy to forward any further contributions that may be placed in our hands.

A Visit to Hayti.

THE Jamaica Baptist Union, at their Session last year, resolved to send a deputation to Hayti with the view, if practicable, of by-and-bye assisting in the work of God in that island. The deputation appointed consisted of the Rev. John Henderson and the Rev. Ellis Fray Mr. Henderson has kindly favoured us with the following brief account of the visit. His letter is dated Jacmel, September, 18, 1871.

"I thought you might like to get a line from this place. Mr. Fray and myself are here on behalf of the J. B. M. S. We wished to know the condition of the mission here, and to find out if there was any way in which the Jamaica Church could aid it. We reached here at 5 P.M., Sabbath, the 10th. We attended an evening service, conducted by Voltaire; we could understand but little, but he seemed to interest the people. There were about fifty persons present. We spent last week in visiting the members, preaching in English, examining for baptism, and in baptizing three young men in a river, about four miles distance from Jacmel. Yesterday we were fully engaged. In the morning Mr. Fray preached from the words, 'Fight the good fight of faith.

THE CHURCH MEETING.

"In the afternoon we held an interesting church-meeting, and felt it our duty to talk with them about the support of the ministry, &c. We had the impression that they might do much more than they have been doing. They took all we said in good part, and promised to do what they could; one or two of the ladies spoke very well indeed on the subject. At night I preached from the words, 'Accepted in the beloved;' and we afterwards administered the ordinance of the Lord's Supper—it being three years since it was attended to. There were very many Catholics present, perhaps in the chapel and piazzas not less than two hundred. It was a deeply

solemn service, and I feel sure that good was done. The people have shown us much kindness. We found them greatly discouraged by being so long without a pastor, but our visit has cheered them greatly.

NEED OF A MISSIONARY.

"I feel thankful that God put it into our hearts to come. I do trust that Mr. Hawkes will come out as soon as possible; the Church has been left without a pastor far too long. How glad should we have been could we have shaken hands with Brother Hawkes on Haytien soil! I can scarcely conceive of a finer field for missionary labour than the one here; were I thirty years younger, I should yield to the temptations and persuasions to remain. You must do more for this land; the fields are indeed white unto harvest; but we will write fully on this matter after our return to beloved Jamaica.

REMINISCENCIES.

"You may be sure that I was glad to see my old friend, Mrs. Webley; twenty-six years had passed since we had seen each other. What changes we had to talk of, what inquiries to make, what tears to shed over mutual and much-loved friends with whom we once took counsel, and walked to the house of God in company! Knibb and Burchell, Frances and Dutton, with many others, had passed away since we had looked in each other's face. Dear Brother Webley, too, had gone; and pleasant was it to us to find our beloved sister labouring to keep the Church here together—a Church gathered by the toil and self-sacrificing labour of her dear husband. The Church and the Committee owe much to our dearly beloved sister for her self-sacrificing toil here for the last nine or ten months.

THE PEOPLE.

"Here, too, we found faithful Lolo, who has entwined himself very closely around our hearts, and Voltaire, holding on to the work in all faithfulness, in the hope that another missionary will soon come. Here, too, were faithful women not a few, who greeted us with words burning with affection, and which Creoles, in the West India Islands, know so well how to use. The beloved Church at Jacmel will henceforth be scarcely less dear to us than are those in beloved Jamaica. God has done a great work here, and, humanly speaking, the British Churches may, if they please, possess the whole land for God. We went over the buildings this morning with a respectable carpenter in town; with the exception of one or two sills, the substantial parts of the building are all good. An estimate of the expense of putting the premises in thorough repair is to be sent in this afternoon; this we will forward to you.

"We have reason to believe that God is greatly blessing Lolo's labours; Voltaire has also done well, and might be usefully employed. We leave here to-morrow for Port-au-Prince."

From the last "HERALD" our readers will learn that Mr. Hawkes has sailed for his field of labour.

A New Field of Labour.

BY THE REV. T. RICHARD, OF CHEFOO.

IN our last issue we gave the first portion of Mr. Richard's narrative of his journey into Mantchouria. Under date of Nov. 11th, he continues it. His remarks on the nature of his work are both interesting and instructive.

"In my last letter I gave you a brief sketch of the country and people of Shing-King, and touched upon the misery both there and in Corea, owing to the weakness of the government of the former, and to the suspicious shortsighted policy of the latter.

"There does not seem anything particularly strange about this shortsightedness, for it has always been the way of nations until Christianity teaches them the wisdom of love and friendship; as all kingdoms are but provinces of a vast empire, whose ruler is our Father, who is in heaven. These people are ignorant of the King of kings, hence their selfishness. The weakness of the government is also shortsighted, not to say blind, and in this case arises from a peculiar belief held by the Chinese. Blackstone used to say that it is better that a hundred guilty ones should escape, than that one innocent should suffer. The Chinese say it is better that all guilty ones should escape. Take an illustration. An officer of the Dragoons visited us at an inn, in an out-of-the-way district. We asked him what he did there. He said, 'At Tungkow, fifty miles off, is an outlaw with 500 followers. He raised a disturbance in the third moon, at which several men were killed. A thousand soldiers have been despatched to this place.' 'Is the villain caught?' 'No.' 'Where are the imperial troops?' 'They are in divisions of one and two hundreds posted at different towns about.' 'How near are they to this ruffian?' 'At distances of 15 to 50 miles off.' 'You will soon catch him now.' 'No, we have already been four months in this position.' 'What on earth are you doing here then? Why don't you march up together and take him immediately?' 'Ah!' he said, and his countenance fell, 'If we do that we shall cause great suffering, many men would be wounded, and we don't know how many killed. We don't like that.' 'What is your business here then?' 'We hope that our presence will make his band disperse, thus we shall secure peace to this neighbourhood without shedding blood and without any suffering!' This certainly is liberty.

THE BUDDHIST SUPERSTITION.

"This view of the Chinese is probably to be traced to the Buddhist religion, which is very flourishing in those parts. There is a place, near an old capital, called Chien-san (thousand hills). There are seventy-two temples built on the Chien-san. The priests are very numerous. These ascetics have a horror of blood; and life even in a murderer, is sacred. The people catch the infection of these ideas, and become sickened and helpless, the sport of circumstances. The *noblest* among them, who can see the absurdity of these superstitions, for want of better ideas which Christianity

would give them, find a fine field in which to play their game of getting rich at the expense of the superstitious. They scour the country doing what they please.

NATURE OF THE WORK.

"These are the sort of superstitions which we have to encounter. The country is very extensive, and the temptation is to hurry to every place. Little efficient planting can be made in a day in a land so rank with Buddhism, an ancestral worship. We have to root as well as plant. We move on to new places every day in Mantchuria. I think the best plan is to visit a district and remain there for a week, fortnight, or month, as circumstances may require; then take a second and a third, and so on, until it will be necessary to revisit them again. In two days I shall start to give a trial to this plan. Pray for more missionaries to join us, and that God will abundantly bless us."

Zénana Work in India.

THIS very interesting and important department of Christian labour in India, continues to enjoy many tokens of the Divine favour, and to occupy an ever-enlarging area. The following extract of a letter lately received from Calcutta by the Ladies' Association conveys information that our readers will rejoice to receive. As the year is rapidly drawing to a close, the Secretaries of the Association beg us to urge upon our friends the early remittance of their subscriptions.

"We have set two more native teachers to work, and expect to have to employ one more soon, so that the additional expense this year will be very great. We want all you can command. Miss Joseph needs help at Benares, for the work is extending beyond her power, and is deeply interesting. I think of the Bible admitted into the homes, and freely read, too, in Benares, one of the most sacred cities of the Hindoos. I am amazed and can only say, 'What hath God wrought.' In another direction, one of the agents of our Society is very successful in her work. Some of the Baboos actually visit her now for religious instruction as the result of her teaching their wives. She needs the help of native assistants. I was delighted to hear that one woman, finding the Baboos seemed unwilling to pay the palki hire as they promised, said, 'And if they won't pay, make it an excuse not to teach work, but teach more of the Bible, and more about Christ."

Missionary Notes.

CALCUTTA.—The Rev. C. B. Lewis reports that he has returned, with Mrs. Lewis, to Calcutta, from a very gratifying visit to Delhi and the North-West Provinces, and with their health greatly improved. In February Mr. and Mrs. Lewis were intending to make a visit to the island of Ceylon.

SERAMPORE.—Since his return, the Rev. J. Trafford has not been so well, having had a relapse of the distressing symptoms that led to his journey to the North-West. It is, however, hoped that a speedy improvement will take place.

SEWRY.—We are happy to report the safe arrival of the Rev. W. A. Hobbs, in Calcutta, on November 23, and, after a brief visit to Jessore, at Sewry on the 18th December. He has at once entered on the work of re-organizing the Native Church, and is making arrangements for itinerating labours in the district.

AGRA.—On leaving Agra, our valued friend, the Rev. John Gregson, received several marks of esteem and affection from the people among whom he has so long laboured. The soldiers of the cantonments presented him with a handsome silver inkstand, and the congregation with an address and gifts. Mr. Parsons will superintend the station till the arrival of the Rev. Joseph Gregson.

MONGHYR.—The mission has lost a very useful native preacher by the death of Santokhi. His end was consistent with his godly life and conscientious spirit. We are sorry also to report that the health of Mr. Campagnac is far from good.

PATNA.—The Rev. D. P. Broadway reports that he has three candidates awaiting baptism. He states that the stormy weather has been very injurious to the crops, and also to buildings on the banks of the Ganges. He laments the death of a very promising young Christian at Dinapore.

MALTA.—The Rev. J. G. Gregson informs us of his safe arrival, with his family, at Malta, on the 21st January. The weather was very stormy during the voyage to Cape St. Vincent. He found the tideless Mediterranean a great change from the tempestuous waves of the Atlantic.

CEYLON.—The Rev. H. R. Pigott informs us that his own health, as well as the health of Mrs. Pigott, has suffered much of late from the debilitating effects of the climate. He looks for a change in the coming year.

CHEFOO, CHINA.—We have much pleasure in recording the safe arrival of Miss Johnston at Shanghai, and her marriage with Dr. Brown, on the 21st December. Dr. Brown has arranged with Dr. Henderson, of the United Presbyterian Mission, to combine their efforts for the medical treatment of the people.

CAMEROONS RIVER, AFRICA.—The Rev. A. Saker reports that his congregation, inquirers' class, and sabbath school, have all increased in number of attendants. A new schoolhouse is being built to meet the necessities of the case. He is also pushing rapidly to completion the printing of the remaining portion of the Old Testament.

JERICHO, JAMAICA.—The Rev. Jno. Clarke informs us that this Church, together with Mount Hermon, consists of 1,553 members. During the year twenty-five persons have been baptized, but the loss by separation has exceeded this number, being sixty-nine. In the inquirers' classes there are 211 persons. The school is in a prosperous condition, and the roof of Mount Hermon chapel has been renewed. The contributions of the people have been as good as usual, and the debt on the chapel and a new school-house is but small.

MORANT BAY.—The Rev. D. J. East reports the ordination of Mr. Watson, one of the students of the Calabar College, as pastor of the newly-formed church in Morant Bay. The chapel was well filled, and the service excited great interest. The labours of Mr. Watson there have been much blessed, and he has won the esteem of all classes of the community.

ITALY.—We have been favoured by Dr. Manning with the following statistics of progress in Italy. There are 248 persons who have been baptized on a profession of faith, of whom 50 live in Rome, 55 in Bologna, 50 in Bari, 35 in La Tour, and the rest in six other places. In Albano, and three other towns near Rome, there exist congregations, but no persons have yet been baptized. There are in Rome four rooms for meetings, at which the attendance averages 340 persons. There are also 25 candidates for baptism. Four Churches have been formed, two only of which have pastors.

Home Proceedings.

ORDINATION OF A MISSIONARY.

A very crowded and interesting service was held in the Baptist Chapel, Pontypool, on the 31st of January, to commend to the Divine blessing, and to set apart to the work of Christ in Jamaica, Mr. Philip Williams, a student of Pontypool College. The Rev. D. Davies opened the service with an address, which was followed by some fraternal and hearty words of farewell from Mr. W. Edwards, one of the fellow-students of Mr. Williams. Questions were then put to Mr. Williams by his tutor, the Rev. Dr. Thomas, as to his religious views, and the motives by which he has been led to give himself to the work of God in Jamaica. After very satisfactory replies, he was commended to God in prayer by Dr. Thomas. Dr. Underhill then addressed counsels to the missionary on the influence of Christian character in the promotion of the kingdom of God, which was followed by an address from Dr. Price, of Aberdare, on the history of the Mission in Jamaica. The devotional parts of the service were conducted by Rev. W. M. Lewis, classical tutor of the college, Rev. S. Jones, and other Brethren. Mr. Williams sailed for the scene of his labours on the 10th February, bearing with him the affectionate interest and the fervent prayers of the many friends who are acquainted with his career at college, and his ministry among the churches of his native land.

ANNUAL SERVICES.

As the arrangements for the Annual Services are nearly complete, it may be convenient and interesting to our friends to be informed that they will commence with the usual introductory prayer-meeting at the Mission House on the 18th of April. The Hon. and Rev. B. W. Noel has kindly consented to preside at the service for prayer. The Rev. C. Stanford and the Rev. H. Simon have cordially acceded to the invitation of the Committee to preach the annual sermons. The chair at Exeter Hall will be filled by Sir Donald McLeod, late Lieutenant-Governor of the Punjaub, and the speakers at present engaged are the Revs. B. Millard, of Jamaica, and Dr. Turner, of the Samoa Mission in the

South Seas. A missionary breakfast will be held on the morning of the 24th, when the work in the Zenanas of India will occupy attention. Colonel A. Angus Croll has kindly promised to preside, and several missionaries will, it is expected, give addresses on the subject.

We venture to suggest to our friends that they make the forthcoming anniversaries a special subject of prayer, continuing the expression of devout feeling evoked by the services lately held.

The services and meetings of the month have been as follows :—

PLACES.	DEPUTATIONS.
Abbey Road Chapel (sermon for Jamaica Special Fund)	Rev. B. Millard.
Bourton and Stratton	,, J. H. Anderson.
Cheltenham and Gloucester	Revs. Hormazdji Pestonji and A. McKenna.
Edenbridge	Rev. B. Millard.
Herefordshire	,, Hormazdji Pestonji.
High Wycombe and King's Hill	,, C. Bailhache.
Hampstead	Dr. Underhill.
Houghton Regis	Rev. A. McKenna.
Holloway	Revs. C. Bailhache and B. Millard.
Leamington and Warwick	,, C. Bailhache and T. W. Handford.
Princes' Risborough and District	Rev. J. H. Anderson.

NOMINATION OF COMMITTEE.

As our anniversaries are approaching we beg to call particular attention to the nomination of gentlemen eligible to serve on the Committee. It is very important that no one should be nominated who is not known to be willing to serve, if elected. A member of the Society may nominate any number of gentlemen. The balloting list is made up of the names sent in, and they must be in the hands of the Secretary on or before the 31st of March. No name can be placed on the list after that day.

FINANCES.

The accounts close on the 31st instant, but as that day falls upon a Sunday, we intend, for the accommodation of friends at a distance, to keep them open until the 3rd April, by which time all contributions intended to appear in the Report must be in the Secretary's hands. As the annual services come very early this year, this date cannot by any means be exceeded.

REMITTANCES.

We again caution our friends against sending their collections, &c., in postage stamps. It is not safe to do so. We have found that several remittances made in stamps have not reached the Mission House. Post-office orders should be made payable to Dr. Underhill at the General Post Office, St. Martin's-le-Grand.

Contributions

From January 19th, 1871, to February 17th, 1872.

W. & O. denotes that the contribution is for *Widows and Orphans*; *N. P.* for *Native Preachers*; *T.* for *Translations*; *S.* for *Schools*.

Annual Subscriptions.

Evans, Mrs A. E., Llanrhaidr	1	1	0
Farran, Major	2	0	0
Parsons, Mr	1	0	0
Stevenson, Mrs, Blackheath	25	0	0
Walker, Mr J., Carnaveron, Alford, *N B*	2	0	0
Wilkinson, Mrs., Totteridge, Herts	5	0	0

Donations.

Bible Translation Society, for *T*	300	0	0
David, Miss Helen, collected by, for *N P*	0	8	0
Johnson, Mr W., Fulbourn	26	0	0
Sheppard, Mrs, Frome, for *Mrs Anderson's Station, Jessore*	0	10	0
Tritton, Mr Joseph	200	0	0
W. W.	2	0	0
Young Men's Missionary Association at 18, Wood Street, per Mr. T. A. Blest	5	0	0
Under 10s.	0	12	8

London and Middlesex.

Battersea	7	7	0
Berkeley Road Haverstock Hill	0	11	10
Brixton Hill, for *W & O*	7	0	0
Brompton, Onslow Chapel for *W & O*	2	10	0
Camberwell, Denmark Place for *W & O*	6	19	0
Do. Mansion House for *W & O*	1	5	0
Camden Road for *W & O*	20	4	3
Chelsea for *W & O*	1	0	0
Dalston, Albion Hall	0	11	0
Deptford, Olivet Chapel for *W & O*	0	5	0
Hammersmith, Avenue Road for *W & O* (moiety)	1	13	0
Hampstead, Heath Street Sunday-school	1	1	0
Highgate for *W & O*	3	0	0
Hornsey Street Sunday-School	2	7	3
James Street for *W & O*	1	13	6
John Street	73	17	2
Maze Pond	5	0	0
Do. for *W & O*	5	0	0
Poplar, Cotton Street	4	18	2
Regents Park for *W & O*	16	18	0
Shacklewell for *W & O*	1	5	0
Stockwell for *W & O*	6	8	0
Tottenham for *W & O* (additional)	0	10	0
Trinity Chapel, John St. Edgware Road	7	2	8
Vernon Chapel for *W & O*	3	0	0
Wandsworth, East Hill for *W & O*	4	5	3

Bedfordshire.

Keysoe for *N P*	1	10	8
Luton, Union Chapel for *W & O*	1	10	0
Potton for *N P*	0	6	0
Sandy	0	13	6
Shefford	3	2	9
Do. for *W & O*	0	10	0
Sundon for *N P*	0	13	0
Thurlegh for *W & O*	0	6	3
Do. for *N P*	1	1	4

Berkshire.

Blackwater for *N P*	1	18	3
Bourton	20	0	9
Do. for *W & O*	2	0	0
East Ilsley for *N P*	0	10	8
Headley for *N P*	1	19	0
Sindlesham for *N P*	2	2	10

Buckinghamshire.

Aylesbury for *W & O*	0	12	6
Do. for *N P*	0	8	0
Bierton	0	12	6
Deanshanger for *N P*	0	3	2
Drayton Parslow	3	6	0
Fenny Stratford for *W & O*	1	0	0
Gold Hill for *W & O*	0	12	0
Great Marlow	2	4	0
Do. for *W & O*	0	8	0
Great Missenden for *W & O*	0	15	0
Stony Stratford for *W & O*	1	2	6
Do. for *N P*	0	15	8
Waddesdon	0	15	0
Wendover	0	10	0
Wraysbury for *W & O*	0	14	9

Cambridgeshire.

Cottenham, Old Baptist Chapel for *W & O*	1	0	0
Haddenham	9	5	8
Do. for *W & O*	1	3	8
Histon for *N P*	2	0	6

North-east Cambridgeshire.

Barton Mills and Mildenhall	6	1	6
Burwell for *W & O*	0	15	6
Do. for *N P*	2	0	5
Isleham	8	8	6
Soham	11	7	0
West Row	5	1	8
	33	14	1
Less Expenses	0	16	6
	32	17	7

Cheshire.

Birkenhead, Welsh Church for *N P*	3	13	3
Chester, Hamilton Place	2	2	3
Do. for *N P*	2	17	9
Onston for *W & O*	1	0	0

Cornwall.

Hayle for *N P*	1	7	0

Derbyshire.

Chesterfield for *W & O*	2	0	0
Do. for *N P*	1	5	0

Devon.

Ashwater for *W & O*	0	10	0
Barnstaple, Boutport St. for *W & O*	1	10	0
Do. for *N P*	0	12	6
Bovey Tracey for *N P*	0	7	7
Christow for *W & O*	0	9	7
Do. for *N P*	0	8	0
Chudleigh	35	5	1
Do. for *W & O*	1	1	6
Cullompton for *N P*	0	15	0
Ilfracombe	0	10	0
Do. for *W & O*	0	8	3
Kingskerswell for *W & O*	3	19	8
Swimbridge for *W & O*	0	7	6
Tavistock for *W & O*	0	5	0
Torquay for *W & O*	4	0	0
Do. for *N P*	6	12	11

Dorset.

Bourton for *W & O*	0	10	0
Do. for *N P*	1	16	10
Iwerne Minster for *N P*	1	8	8
Weymouth	8	11	0
Do. for *W & O*	1	0	0

Durham.

Consett for *W & O*	0	7	2
Hamsterley for *N P*	0	10	6
Stockton-on-Tees for *N P*	2	0	0
Wolsingham for *W & O*	0	10	0

Essex.

Burnham for *W & O*	0	16	0
Do. for *N P*	0	15	11
East Mersea for *N P*	1	1	0
Halstead	12	0	0
Do. Providence Chapel for *N P*	0	8	4
Plaistow and West Ham for *W & O*	0	15	0
Plaistow, Union Chapel for *N P*	0	6	0
Romford for *W & O*	1	0	0

Gloucestershire.

Cheltenham, Cambray Chapel	5	0	0
Chipping Sodbury	4	18	4
Do. for *W & O*	0	10	0
Parkend and Yorkley for *N P*	2	0	5
Slimbridge Gosington for *N P*	0	15	1
Tetbury	1	5	5
Do. for *W & O*	0	3	0
Do. for *N P*	1	3	1
Uley for *W & O*	0	5	0
Wickwar for *W & O*	0	9	9
Woodchester for *W & O*	0	14	6

EAST GLOUCESTERSHIRE.

Bourton-on-the-Water for *N P*	1	2	10
Maiseyhampton	3	9	0

HAMPSHIRE.

Brockenhurst for *W & O*	0	8	0
Broughton	8	14	3
Do. for *W & O*	2	8	4
Crookham and Fleet for *W & O*	0	12	0
Do. for *N P*	1	0	0
Landport, Lake Road for *W & O*	2	0	0
Lockerley	0	11	8
Lymington	1	19	8
Do. for *W & O*	1	1	0
Poulner Ringwood for *W & O*	0	6	0
Romsey	11	15	9
Do. for *W & O*	1	0	0
Do. for *N P*	2	9	7
Southampton, Carlton Chapel for *W & O*	1	0	0

ISLE OF WIGHT.

Freshwater for *W & O*	0	4	0
Do. for *N P*	0	17	7
Yarmouth for *N P*	0	6	6

HEREFORDSHIRE.

Ledbury for *W & O*	0	7	6
Do. for *N P*	0	12	5
Ryeford for *W & O*	0	12	0

HERTFORDSHIRE.

Buntingford for *N P*	0	7	4
Bushey New Town for *W & O*	0	6	0
Do. for *N P*	1	0	0
Chipperfield for *W & O.*	1	6	5
Markyate-street	12	1	11
Do. for *W & O*	1	0	0
Do. for *N P*	2	15	9
Mill End for *W & O*	0	3	0
Do. for *N P*	1	2	0
Rickmansworth	13	0	1
Do. for *W & O*	0	10	8
Do. for *N P*	0	10	7
Do. for *"Fanny" an orphan under Mr Smith, Camerons*	1	10	2
Do. for *African lad under do*	0	16	0

HUNTINGDONSHIRE.

Huntingdonshire, on account, by Mr Paine, Treasurer	50	0	0
Ramsey, Salem Chapel, for *W & O*	1	10	0

KENT.

Ashford Assembly Rooms Sunday-school for *N P*	0	13	2
Belvedere	1	19	6
Bessels Green for *W & O*	0	17	1
Do. for *N P*	1	5	11
Broadstairs	0	2	8
Do. for *N P*	0	11	5
Eynsford for *W & O*	0	10	0
Kingsdown for *Africa*	2	16	6
Lewisham Road	8	0	0
Maidstone, Bethel S-sch.	1	10	4
Margate for *W & O*	4	0	0
New Bexley, Trinity Ch. for *W & O*	0	10	0
New Cross, Brockley Rd., for *W & O*	3	0	0
Do. Sunday-school	4	4	0
Smarden for *W & O*	0	16	0
Do. for *N P*	1	5	10
Sheerness for *W & O*	0	6	7
Do. for *N P*	0	7	9
Shooter's Hill Sun.-sch.	3	2	6
Woolwich, Parson's Hill Sunday-school	3	5	0

LANCASHIRE.

Astley Bridge for *W & O*	0	14	0
Blackpool Union Chapel.	6	3	6
Do. for *W & O*	0	16	8
Do. for *N P*	0	10	8
Burnley for *W & O*	0	11	0
Lancaster for *N P*	1	1	7
Liverpool, Pembroke Ch.	51	13	6
Do. Fabius Ch., Everton	4	13	0
Manchester, on account, by Mr W. Bickham, Treasurer	100	0	0
Oswaldtwistle for *W & O*	2	11	3
Tottlebank for *W & O*	1	13	3
Do. for *N P*	0	9	4

East Lancashire Auxiliary.

Church for *W & O*	1	0	0
Cloughfold for *N P*	2	2	1
Sunnyside for *N P*	1	3	9
Waterfoot, Bethel for *N P*	0	12	0

LEICESTERSHIRE.

Arnsby for *W & O*	1	5	0
Foxton for *W & O*	0	10	6
Leicester, Belvoir Street	22	2	0
Do. Victoria Road	49	13	6
Do. Belgrave Road for *W & O*	0	10	0
Melton Mowbray for *W & O*	1	0	0
Monks Kirby & Pailton for *W & O*	0	18	0
Oadby for *N P*	0	9	4

LINCOLNSHIRE.

Horncastle for *W & O*	0	10	0

NORFOLK.

Aylsham for *W & O*	0	10	0
Buxton for *N P*	0	16	9
Ingham for *W & O*	2	2	0
Kenninghall	1	9	1
Do. for *N P*	1	15	11
Lynn Union Ch. for *N P*	1	7	8
Mundesley for *N P*	0	10	0
Neatishead for *W & O*	0	5	0
Norwich, Surrey Road, for *W & O*	3	0	0
Stow Vandolph for *N P*	0	17	6
Thetford for *W & O*	0	7	6
Worstead for *W. J. Worstead, Cameroons*	0	12	8

NORTHAMPTONSHIRE.

Aldwinkle for *W & O*	0	12	0
Braunston for *N P*	0	8	3
Bugbrook for *W & O*	0	10	0
Bythorne for *N P*	1	4	6
Do. for *W & O*	0	8	0
Clipstone for *W & O*	1	0	0
Culworth for *W & O*	0	7	0
Ecton for *N P*	0	6	0
Gretton for *N P*	0	10	0
Guilsborough for *W & O*	0	17	0
Do. for *N P*	1	2	9
Kingsthorpe for *W & O.*	0	10	0
Long Buckby for *W & O*	1	0	0
Northampton, Princes Street, for *W & O*	1	2	6
Roade for *W & O*	0	17	0
Stanwick for *N P*	0	19	10
Weston-by-Weedon for *W & O*	1	0	0
Woodford for *W & O*	0	10	0

NORTHUMBERLAND.

Newcastle, Bewick Street, for *N P*	13	8	0
Do. Marlborough Crescent for *W & O*	1	2	0

NOTTINGHAMSHIRE.

Southwell	1	16	9
Do. for *W & O*	0	11	2
Do. for *N P*	0	19	9

OXFORDSHIRE.

Banbury	2	6	6
Do. for *W & O*	1	0	0
Do. for *N P*	0	7	1
Bloxham for *N P*	1	7	3
Little Tew	2	3	1
Do. for *W & O*	0	10	0
Oxford for *W & O*	1	11	0

RUTLAND.

Langham for *N P*	0	5	5
Oakham for *N P*	1	13	6

SHROPSHIRE.

Dawley Bank	4	11	8
Shrewsbury, St. John's Hill, for *W & O*	1	1	6
Wellington	13	3	0

SOMERSETSHIRE.

Bath, Hay Hill	0	5	0
Beckington for *N P*	1	5	8
Bedminster, West Street, for *W & O*	0	10	6
Burnham for *N P*	1	5	9
Chard	10	2	6
Frome, Badcox Lane, for *W & O*	2	0	0
Do. Lock's Lane	1	0	0
Do. for *W & O*	0	15	9
Do. for *N P*	0	16	6
Isle Abbotts for *N P*	0	8	0
Keynsham for *W & O*	1	0	0
Shepton Mallet for *N P.*	1	5	2
Wells	1	0	0

STAFFORDSHIRE.

Brettell Lane	8	0	0
Do. for *W & O*	0	15	0
Hanley, Welsh Chapel	0	15	0
Do. for *W & O*	0	5	0
Do. for *N P*	0	12	6
Stafford for *W & O*	0	10	4
Do. for *N P*	2	12	2

SUFFOLK.

Charsfield for *W & O*	0	5	0
Hadleigh for *W & O*	0	10	0
Rattlesden for *W & O*	1	1	0

SURREY.

Cranleigh for *W & O* ...	0	10	0
Dorman's Land	0	15	0
Esher	5	4	6
Do. for *W & O*	0	10	0
Kingston Bridge Hall for *W & O*	0	10	6

SUSSEX.

Chichester for *N P*	0	7	0
Forest Row for *N P*	0	19	5
Lewes	14	3	8
Do. for *W & O*	1	8	10

WARWICKSHIRE.

Alcester	13	15	6
Appleby, Brook End Ch. for *N P*	0	4	6
Birmingham, by Mr. T. Adams, Treasurer	291	6	1
Do. Harborne for *W&O*	1	5	0
Dunchurch for *W & O*	0	12	6
Leamington on account	50	0	0
Studley	0	12	0

WILTSHIRE.

Bradford-on-Avon, Zion Chapel for *W & O*	1	10	9
Calne	10	0	0
Do. for *W & O*	1	5	0
Do. for *N P*	2	19	5
Chippenham for *N P*	4	0	0
Do. for *W & O*	1	6	0
Corton for *N P*	0	14	0
Devizes for *N P*	2	4	4
Imber, Tilshead, Rushall, Down Farm, and Netheravon	5	19	10
Porton for *N P*	0	3	11
Swindon for *N P*	2	10	4
Upper Stratton	4	9	3

WORCESTER.

Pershore for *W & O*	1	0	0
Shipston-on-Stour	3	10	0
Do. for *W & O*	1	0	0
Do. for *N P*	1	13	9
Upton-on-Severn	1	1	0
Worcester for *W & O* ...	2	10	0
Do. for *N P*	2	6	4

YORKSHIRE.

Boroughbridge for *N P*	0	8	0
Cowling Hill for *N P*	3	4	9

Bradford District.

Bradford, Westgate for *W & O*	7	10	0
Do. Trinity Chapel for *W & O*	2	0	0
Do. Hallfield or *W&O*	6	0	0
Horkinstone	2	2	6
Howarth	31	4	5
Keighley	15	0	4
Slack Lane	24	18	5
	88	15	8
Less Expenses	1	7	10
	87	7	10

East Riding Auxiliary.

Beverley	42	10	5
Do. for *W & O*	4	1	0
Do. for *N P*	5	0	0
Bridlington	9	17	7
Do. for *China*	0	14	0
Driffield	8	19	3
Hull	7	1	1
Do. George Street	29	10	7
Do. for *W & O*	3	2	4
Do. for *N P*	2	12	4
Do. South Street	11	19	2
	125	7	9
Less amount acknowledged before	70	0	0
	55	7	9
Gildersome	15	7	10
Hebden Bridge for *W&O*	1	10	0
Lindley, Oaks Chapel, for *W & O*	1	1	8
Rishworth for *N P*	1	4	1

NORTH WALES.

ANGLESEA.

Holyhead, Bethel Welsh Church, for *W & O* ...	0	10	0

CARNARVONSHIRE.

Conway, for *N P*	0	8	6
Pwllheli	1	16	11

DENBIGHSHIRE.

Wrexham	3	2	3

MONTGOMERYSHIRE.

Newtown, for *W & O* ...	1	10	7

SOUTH WALES.

BRECKNOCKSHIRE.

Beaufort, for *N P*	1	6	2
Brynmawr, Calvary, for *W & O*	0	5	0

CARMARTHENSHIRE.

Carmarthen, Tabernacle	31	0	6
Do., English Church, for *N P*	0	11	0
Carmel, Golden Grove, for *N P*	0	11	8
Logyn	10	3	11

GLAMORGANSHIRE.

Aberavon, Trinity Chapel Sunday-school	0	9	0
Canton, Hope Chapel ...	12	17	2
Do., for *W & O*	3	17	8
Do., for *N P*	5	14	7
Do., Llandaff Road ...	0	9	4
Do, for *N P*	0	7	5
Maesteg, for *N P*	0	15	0
Merthyr Tydvil, High Street, for *W & O* ...	1	0	0

MONMOUTHSHIRE.

Abergavenny, Frogmore St. (2 yrs) for *W & O*	2	0	0
Bargoed	2	4	0
Berthlwyd, for *India* ...	2	0	0
Libanus	1	17	0
Pontrhydyryn	6	0	0
Rhymney, Beulah	1	0	6
Do, for *N P*	0	4	10
St. Brides, for *W & O* ...	1	0	0
Upper Trosmant	1	7	0

PEMBROKESHIRE.

Carmel, for *N P*	3	10	5
St. David's	0	5	6
Do., for *N P*	2	15	10

RADNORSHIRE.

Dolau	2	3	10

SCOTLAND.

Aberdeen, 208, George Street, for *N P*	6	5	7
Elgy, for *N P*	2	0	0
Elgin, for *W O*	0	12	0
Do., for *N P*	1	0	0
Fortrose, for *N P*	2	11	9
Galashiels, for *N P*	1	0	0
Glasgow, Hope Street, for *W & O*	10	0	0
Hawick, for *N P*	1	6	7
Irvine, for *N P*	1	1	0
Kilmarnock, *N P*	1	11	1
Kirkcaldy, Whytes Causeway, for *N P* ...	3	14	3
Millport, for *N P*	1	7	0
Paisley, Victoria Place, for *N P*	2	11	4
Do., Storie-street, for *W & O*	7	3	0
Wick, for *N P*	1	8	2

IRELAND.

Ballymoney, for *N P* ...	1	10	0
Cairndaisy, for *N P*	2	0	0
Carrickfergus, for *N P* ...	4	12	6
Portglenone, for *China*	1	10	0

FOREIGN.

AMERICA.

Canada, Wolfville, Rev. J. M. Cramp, D.D.	1	1	0

EUROPE.

Channel Islands, Jersey, St. Heliers, Grove-st. Sunday-school	2	7	0
Do., for *N P*	0	13	3

FRANCE.

Croix pres Roubaix, Sunday-school, by Rev. C. Faulkner	3	4	0

WEST INDIES.

Trinidad, by Rev. W. H. Gamble	40	0	0

JAMAICA SPECIAL FUND.

Haddon, Mrs.	1	0	0
Rouse, Mr. W., Chudleigh	50	0	0
Spurgeon, Rev. C. H. ...	5	0	0

SPECIAL CONTRIBUTIONS FOR ITALIAN MISSION.

Baptist Tract Society, per Mr. E. J. Oliver, for *Tract Distribution*	10	0	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D., Secretary, at the Mission House, Castle Street, Holborn, LONDON. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends:—

The Ladies of the Pastors' Bible Class Missionary Working Meeting, Arthur Street Chapel, Camberwell Gate, for a box of articles for *Mrs. Sale, Barisal.*

Mrs. Tritton, Norwood, for a parcel of Clothing, for *Mrs. Fuller, Africa.*

Sunday-school, Weston-super-Mare, per Miss B. Gould, for a parcel of Clothing, for *Mr. Pinnock's School, Africa.*

Mrs. Taunton, Downton, for a parcel of Clothing for *Mr. Saker, Africa.*

Friends at Salisbury, per Mrs. Short, of ditto for *ditto.*

Ladies' Missionary Working Society, Upton Chapel, per Mrs. Owens, for a case of Clothing, &c., for *Mr. Thomson, Africa.*

Friends at George Street and Mutley Chapels, Plymouth, per Miss Alger, for Case of Clothing, &c., for *Mr. Saker, Africa.*

BIBLE TRANSLATION SOCIETY.

We are requested to insert the following list of Contributions to the Bible Translation Society.

From 1st November, 1871, to 31st January, 1872.

LONDON.			
Baylis, Mrs.	0	5	0
Bayne, Rev. R.	0	5	0
Benetfink, Mrs.	0	10	6
Bugby, Mr. W.	0	5	0
Buffham, Mr. T. H.	0	5	0
Cowdy, Mrs.	0	10	6
Cox, Mr. T.	1	1	0
Hitchcock, Williams, & Co.	1	1	0
Martin, Mr. Marcus	1	1	0
Pattison, Mr. S. R., F.G.S.	1	1	0
Smith, Mr. C. W.	0	10	6
St. Clair, Rev. G., F.G.S.	0	5	0
Wilkes, Mr. Charles	0	5	0
BEDFORDSHIRE.			
Bedford	0	17	6
Dunstable	0	2	6
Leighton Buzzard	1	0	6
Sharnbrook	1	0	0
BERKS.			
Ashampstead	0	10	0
Newbury	2	18	7
Windsor and Slough	1	8	0
Wokingham	3	0	0
DERBYSHIRE.			
Wirksworth	2	0	0
DEVONSHIRE.			
Ashwater	0	15	0
Beer	0	10	0
Bridgetown, Chamings, Mr.	0	5	0
Brixham	1	0	6
Compton	2	0	0
Devonport	0	17	6
Exeter	3	12	6
Frithelstock Norman, Mr. J.	0	10	0
Hatherleigh	0	4	6
Highampton	2	0	0
Inwardleigh, Sparks, Mr.	0	5	0
Newton	0	7	0
Plymouth	22	6	6
Torquay	6	1	0
Totnes	1	17	6
HANTS.			
Southampton	0	10	0
HEREFORDSHIRE.			
Eardisland	1	1	0
HERTS.			
Berkhamstead	1	4	6
Hitchin	4	14	0
St Albans.			
Tring	7	18	10
Watford	3	1	0
KENT.			
Ashford	0	10	0
Folkestone, Wheatley, Mr. T. R. (3 years)	6	6	0
Woolwich	2	6	0
LANCASHIRE.			
Bootle	1	0	0
LINCOLNSHIRE.			
Bourn	3	15	0
Maltby	1	10	0
MIDDLESEX.			
Twickenham	0	2	6
OXFORDSHIRE.			
Banbury	2	8	6
Chipping Camden	0	17	9
Chipping Norton	1	4	6
Great Tew	1	0	0
Milton and Shipton	1	14	0
Oxford	2	6	0
Thame	2	0	0
SHROPSHIRE.			
Shrewsbury	1	0	0
SOMERSETSHIRE.			
Bridgwater	3	1	0
Taunton	3	5	6
Watchet	1	1	0
Wellington	3	10	0
Williton, Williams, Mr. nd Mrs.	0	5	0
SUFFOLK.			
Bures, St. Mary's	4	0	0
Wiston	0	10	0
SURREY.			
Penge, Collins, Rev. J.	0	2	6
WARWICKSHIRE.			
Birmingham, Nind, Mr. Benj. (of the Cannon Street Baptist Chapel)	2	0	0
WORCESTERSHIRE.			
Upton-on-Severn	1	0	0
WALES.			
Abersychan	0	12	6
Beulah	0	15	0
Blaenafon	1	17	6
Bwlchysarnau	1	0	0
Caerleon	0	15	0
Carmarthen (English)	0	7	6
Corall	0	6	0
Evenjob	1	5	0
Gladestry	0	12	9
Knighton	0	11	0
Llangenneck	0	18	0
Llangorse	0	8	9
Llanwrtyd	1	0	0
Maesyberllan	1	0	0
New Chapel	0	8	0
Nantgwyn	1	12	8
Presteign	1	5	0
Ponthir	2	7	6
Pontypool	2	4	6
Pontrhydyryn	3	3	3
Painscastle	0	9	3
Risca Moriah	0	18	8
Swansea, Bethesda	4	4	4
Talgarth	0	19	2
Tirza	1	3	10
Ynysyfelin	0	8	6
SCOTLAND.			
Aberdeen	8	0	0
Aberchirder, Alexander, Mr. J.	1	1	0
Alford	1	5	0
Anstruther	7	16	6
Arbroath, Baptist Church	1	0	0
Berwick-on-Tweed	4	8	0
Bridge of Allan, Pullar, Mr. J., jun.	1	0	0
Bunessan, M'Quarrie, Messrs. C. and Son	3	3	0
Broughty Ferry	1	10	0
Cupar	3	7	6
Dundee, Subscriptions	7	0	0
,, MeadowsideCh.	13	16	3
Dunfermline	2	0	0
Duncon, Hyde, Mrs.	2	0	0
Edinburgh	22	9	0
Fortrose, Collection	0	11	6
Galashiels, Collection	7	3	7
Glasgow, additional	3	15	0
Greenock	3	2	6
Irvine	2	7	0
Kirkcaldy, Subscriptions	2	7	0
,, Whyte's Causeway Church	5	0	0
Leith, Pirie, Mrs. D.	0	10	0
Newburgh, Subscriptions	0	17	6
,, BaptistChurch	1	0	0
Newmilns, Howat, Mr.	0	5	0
Perth, Subscriptions	12	0	0
,, Collection	2	10	0
Rothesay	1	7	0
St. Andrews	1	18	0
FOREIGN.			
Australia, Sydney, Palmer, Mr. J.	1	0	0
India, Bombay, Pendlebury, Mr.	1	0	0

THE CHRONICLE
OF THE
British and Irish Baptist Home Mission.

MARCH, 1872.

American Sympathy with the Irish Mission.

Some time since it was stated in the CHRONICLE that as one result of the visit of Dr. PRICE, of Aberdare, and Mr. HENRY, of Belfast, to the transatlantic churches, committees had been formed to raise funds for the support of additional missionaries in Ireland. Sums varying in amount have been sent to London, and in the assurance that these remittances will be followed by others, the Committee has engaged additional missionaries for the south and west. The following letter from a respected Baptist Minister in Boston, to Dr. Price, will show that the claims of Ireland are not only recognised by our American brethren, but that their sympathy is shaping itself in a form that will be likely—with the Divine blessing—to secure some practical results. We commend the perusal of the letter to the readers of the CHRONICLE:—

"My dear Brother,—Some of us have felt for a long while past that our American churches have not done the right thing by the 'Irish Missions,' *especially* after the warm pledges which they gave at their representative gatherings, when you visited our country.

"Feeling somewhat aroused on this and other kindred questions, and desiring to bring our churches into closer sympathy with the missionary work (more particularly in Europe), several of the Boston pastors have formed themselves into a 'Baptist Missionary Club' for the purpose of keeping ourselves and churches well informed relative to the necessities of European mission fields.

"We have appointed a delegation to visit our large centres, such as New York, Brooklyn, Philadelphia, and cities of the west and south, and get the Baptist pastors in each place to organise themselves into societies like our own, and co-operate with us in efforts to evangelise Europe.

"*Europe* is the watchword that will electrify America to-day, and we mean to ring it out until Old Ireland shall hear the sound, and be blessed by our deeds.

"The Boston brethren have appointed me to open correspondence with you and Mr. Henry, in order that we may obtain some details relative to

the present condition and wants of the 'Irish Mission.' Will you be kind enough to furnish me with facts which may prove interesting both to ourselves and our people at your earliest convenience.

"As soon as the clubs are organised in other cities, we shall transmit such facts to them, and by this means awaken (under God) a *simultaneous* interest in your good work.

"We meet semi-monthly, and would be glad to hear from you as frequently as possible."

Affectionately yours,

W. V. GARNER.

Whitstable.

About twelve months' since, Mr. Stanley commenced his labours in this large fishing village, and the following extract from a letter recently received, shows that some progress has been made by our friend:—"When I commenced my labours here, February 19th, 1871, the Baptists were not recognised by the other denominations of the town; and for six months, neither of the neighbouring ministers condescended to speak to me. But I am happy to say that a very different state of things now exists. Ministers and people are now our well-wishers, and are ready to assist us whenever we apply to them for help. Our congregations have greatly improved, and on Sunday evenings they have more than doubled. A Sunday afternoon service which was commenced in the open air last summer has been very successful. During the winter, the service has been transferred to a room (gratuitously lent by the Shipping Insurance Company), which has now become too small to accommodate the congregation. Many have become regular hearers at the chapel services through first coming to the afternoon service. Ten have been added to the church, nine by baptism and one by transfer. One member has died, and one transferred to a sister church, leaving a net increase of *eight*, making a total of twenty-five. We have many in our congregation in whom we believe the work of grace is begun, and others who are to be publicly immersed next Lord's day.

"Our prayer meetings are well attended, and all our members seem heart and soul in the work.

"We have not been able to commence a Sunday-school for want of accommodation, but intend doing so as soon as possible."

Bredon.

Mr. Edginton, one of the Worcestershire evangelists, has favoured us with the following communication, which will be read with interest:—Though sometimes very much discouraged, there are a few things which encourage me. First, I carry the Gospel into many homes where it would but seldom, if ever, be taken if I did not present it. Second, the great majority of the people I visit, gladly welcome me to their homes, not only in seasons of sickness and trouble, but also at other times. Third, the good attendance

at my Sunday evening service. As near as I can tell, I should think the average attendance to be about 100, but I cannot succeed in getting many to the morning service.

"Though since last spring none have come out and professed Christ, yet I believe there are a few in whom the good work is going on, and who are not far from the kingdom of heaven.

"I have reason to think this from the interest they take in the services, and the kind way in which they receive me. I may also add that our Sunday-school still continues to increase, and it is admitted that a great change has taken place in the conduct of some few of the children since they came to school. I have reason therefore to labour in hope, and especially in remembrance of the Divine declaration, 'My word shall not return unto me void.'

"I do hope when I send you another report I shall be able to tell you that many have found Him, whom to know is life eternal."

Ballycare.

Ballycare is a remote outlying district in a hill country in the County of Antrim. Mr. M'Murray has been working steadily and perseveringly during the last eighteen months, and is now encouraged by signs of usefulness:—"For some time I thought the heavens were as brass, and the earth as iron, so few were the apparent results of the proclamation of the 'Gospel of the grace of God.' But now, though I have sown in tears, thanks be to God I am beginning to reap in joy—to see the pleasure of the Lord prosper in my hands. Recently I have received evidences of the smile and favour of Christ upon my humble endeavours to promote his kingdom and glory. A few persons here have lately been brought to a knowledge of the truth as it is in Jesus, and despite of much opposition from various causes they have in the Spirit and after the example of their Lord and Master, taken up the cross, and followed him in baptism."

Contributions from January 23rd, 1872, to February 22nd 1872.

	£	s.	d.
LONDON—Brompton, Onslow Chapel, Proceeds of Lectures	2	2	0
Dividends, by Rev. W. Miall	13	12	4
Greenwich	7	0	0
Gover, Mr. H.	1	1	0
John Street Chapel, Bedford Row, by Mr. M. Martin, subscriptions	15	0	0
Lambeth, Upton Chapel, Mr. Thos. Cox	2	0	0
Stockwell, Rev. A. Mursell	0	10	6
McLaren, Mr. J. Wm.	1	1	0
Old Ford, Park Road Chapel, by Rev. R. R. Finch, collection	2	5	1
Regent's Park College, Rev. Josh. Angus, D.D.	1	1	0
Tottenham, West Green, by Rev. T. T. Gough, collection	2	0	0
BEDFORDSHIRE—Ampthill, subscriptions	0	17	0
Luton	1	2	6
Shefford	0	7	6
CAMBRIDGESHIRE—Fulbourn, Mr. W. Johnson	5	0	0
GLOUCESTERSHIRE—By Rev. S. M. Ridley, Chalford, collection	1	12	4
Uley, by Rev. W. C. Taylor, collection	1	5	0
HANTS—Andover, by Rev. Jos. Hasler, collection	1	16	0
Basingstoke, West Heath, Mr. J. A. Bell	1	0	0
Romsey, by Miss George, subscriptions	3	7	0
Southsea, Mr. R. R. May	1	0	0
HERTFORDSHIRE—Markyate Street, by Mr. T. Birdsay—			
Collections	2	9	5
Subscription, Mr. D. Cook	0	10	0
Collected by Mrs. Walker	0	6	0
	3	5	5
KENT—Folkestone, by Mr. Geo. Pope—			
Collections	3	17	3
Subscriptions	3	16	0
	7	13	3
LANCASHIRE—Liverpool, Pembroke Chapel by Mr. S. B. Jackson	10	0	0
Oswaldtwistle, Sunday-school, by Mr. Edward Lonsdale	1	6	1

LINCOLNSHIRE—Boston, subscriptions..... 0 8 0
Bourne, subscriptions 0 15 0

LEICESTERSHIRE—Victoria Road Chapel,
Vote of Church 10 0 0
Weekly Offerings 2 0 0
Rev. T. Wilshere..... 1 1 0
—13 1 0

MONMOUTHSHIRE—Abersychan,
Subscriptions 0 18 0
Small sums ..... 0 12 4—1 10 4
Caerleon, Vote of Church 0 10 0
Monmouth, small sums 0 11 0
Newport, Commercial Street,
Collections, by Mr. W. Evans 8 0 4
Subscriptions 7 8 6
—15 8 10
Ditto, Stow Hill, subscriptions..... 1 2 6
Ponthir, vote of Church 2 0 0
Subscriptions ..... 2 10 6—4 10 6
Pontypool, subscriptions..... 3 0 6

NORTHAMPTONSHIRE—Kettering, by Mrs.
Goosey, subscriptions 2 15 0
Peterborough, subscriptions..... 2 12 6

SURREY—Caterham, Mr. T. B. Winter ... 1 0 0
Godalming, Mr. J. Farmer..... 0 5 0

SUSSEX—Eastbourne, by Mr. J. J. Saunders,
collection..... 1 7 0

SOMERSETSHIRE—
Chard, by Rev. W. Page, B.A.,
collections..... 2 5 4
Subscription ..... 0 10 0—2 15 4
Crewkerne, after lecture 1 1 0
Frome, Badcox Lane, by Mr.
H. P. Coombs, Collections... 2 15 6
Subscriptions ..... 1 9 6—4 5 0
Ditto, Sheppard's Barton, by
Rev. T. G. Rooke, B.A., col-
lection 5 6 0
Subscriptions ..... 3 17 6—9 3 6

Ditto, Lock's Lane, Mr. G. Bragg 0 7 6
Taunton, Collection 3 13 9
Subscriptions ..... 2 9 6—6 3 3
Wellington, Subscriptions ... 4 18 0
Small sums 0 17 10
—5 15 10
Yeovil, collection 4 5 0
Subscriptions ..... 1 10 0—5 15 0

WILTSHIRE—Bratton, collections 3 8 8
Subscriptions 3 17 6
Box, by Miss Sophia Whit-
taker ..... 1 8 0—8 14 2
Calne—Collections 5 10 2
Devizes, by Mr. Paul Anstie,
Collections 10 10 6
Subscriptions 8 3 10
—18 14 4
Warminster, collection 0 15 0
Subscriptions ..... 1 5 0—2 0 0

YORKSHIRE—Lockwood, Sunday School,
by Mr. Joshua Shaw 1 6 9
York, subscriptions 1 14 6

SOUTH WALES — Carmarthenshire,
Llanelly, Bethel Chapel, subscriptions 0 10 0
Greenfield Chapel, collections 8 1 6
1 10 0—9 11 6
Vote of Church 1 17 9
Zion Chapel, collection..... 0 12 6—2 10 3
Subscriptions 3 10 0
Glamorganshire, Aberdare, subscriptions
Canton, Hope Chapel, subscriptions ... 4 5 6
Cardiff, subscriptions 10 17 6
Collection (Tredegarille Ch.) 3 13 11
—14 11 5
Merthyr, subscriptions 2 4 6
Neath, subscriptions 2 15 0
Small sums ..... 0 15 7—3 10 7
Swansea, subscriptions 3 11 0

AMERICA—By Rev. Dr. Yerkes, Plainfield,
New Jersey State..... 13 15 2

ACKNOWLEDGMENTS.

To Rev. John Edwards, of Camden Road, London, for a copy of Dr. Ingham's large work on "Baptism," to each of the Missionaries in Ireland. To Mrs. Beetham, for a parcel of Clothes and Blankets, and 10s. to Mr. Berry of Athlone, for distribution among the poor. To the Pastor's Bible Class, at Arthur Street, Camberwell Gate (Rev. S. Cowdy's) for a box of Clothing to Mr. Douglas, of Portadown, for the poor; and to Mr. E. J. Oliver, for 20s. worth of Tracts from the Baptist Tract Society, for Mr. Douglas.

Correction.—In the February *Chronicle*, the subscription of Mr. James Stiff should have been £1 1s., instead of £1.

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by G. B. WOOLLEY, Esq., Treasurer, and by Mr. KIRTLAND, Secretary, at the Mission House, Castle Street, Holborn, London, E.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard Street, London.

THE

BAPTIST MAGAZINE.

APRIL, 1872.

A Learned Baptist.

DISSENTERS are sometimes mourned over by their "candid friends" for a lack of "sweetness and light." The charge, however, is not a modern one. A century ago Bishop Horsley solemnly assured the Nonconformists of his day that they were "in the gall of bitterness and the bonds of iniquity;" to which good words Robert Hall had the impertinence to reply, "We are certainly in the gall of bitterness, for the bishop has poured upon us his own; and if we are not yet in the bonds of iniquity, it is because the power of his lordship is not equal to his will." If, however, we felt compelled to plead guilty, in part, to Dr. Matthew Arnold's charge, we might urge, in extenuation, that *outlaws* are not very likely to be exuberant in "sweetness and light;" for those who bring the accusation against us have, as a rule, done all they could to exclude us from the benefits of grammar schools and universities, where the aforesaid sweetness and *light* were supposed chiefly to be obtained. But we had an impression that Dissenters have contributed, at least, their fair quota to the mental and spiritual treasures of the world. Milton, John Bunyan, and Daniel Defoe were certainly Nonconformists. Had they no sweetness? Were not they light-bearers? Till the time come when their names are blotted from the scroll of fame, we need not fear to meet our enemies "in the gall." Of course no names of modern Nonconformists can be compared with "the first three;" but we have no reason to be ashamed of our compeers. Dissenters hold their own among the learned translators of the Bible, in Westminster Abbey; and even the Baptists can boast of three honoured men there—Drs. Angus, Davies, and Gotch. We wish now, however, to speak of "a learned Baptist," who was a

link between the former and latter days—the times of the Commonwealth and the days of Queen Victoria—we mean Dr. Gill, the erudite commentator, and one of the honoured predecessors of Mr. Spurgeon in the pastorate of the now largest Christian Church in the whole world.

Dr. Gill was born towards the end of the year 1697, nine years from the accession of William III. to the English throne, and the same number of years from the time when John Bunyan breathed his last. Gill was born in Northamptonshire—not, however, at Northampton, which Dr. James Hamilton happily termed "the Mecca of Dissent," but at Kettering, the Baptist Mecca. We all know that at Kettering Andrew Fuller preached; that there William Knibb was born; and that from the missionary society founded there, Dr. Carey went forth "to give to the millions of the East the elements of their mental, moral, and spiritual elevations." The parents of Gill "were amiable and serious persons, Edward Gill, and Elizabeth, his wife, whose maiden name was Walker. By the indulgent providence of God, they were equally removed from the snares of poverty and of affluence. 'Beneath the dome, above the hut,' by peaceful industry and genuine religion, they spent their days—a blessing to the pious circle which heaven had assigned them." Mr. Edward Gill belonged to the Nonconformist Church at Kettering, when it consisted of Presbyterians, Independents, and Baptists, having among them "a teaching elder of the Baptist Denomination, Mr. William Wallis"—an honoured name at Kettering—"who was the administrator of baptism by immersion, to such adult persons among them as desired it." After a time, the threefold cord was broken, and the Baptist Church was formed, which, in our fathers' time, was blessed, as we have said, with the labours of Andrew Fuller. The parents of Dr. Gill became members of the new Church; his father became a deacon, and obtained as such a good report for "his grace, his piety, and holy conversation."

Young Gill gave very early proof of that love of knowledge and intellectual strength which marked him through life; for at the age of eleven years he was famous for his attainments in the grammar school of his native town, and left it soon after, on account of the bigoted master of it insisting that the children of Dissenters should attend daily prayers in the parish church. Notwithstanding the tedious manner in which knowledge was then conveyed, beside going through the common school-books, he mastered the principal Latin classics, and made such a proficiency in the Greek, as obtained for him marks of distinction from several of the neighbouring clergy, who condescended occasionally to examine and encourage his progress, when they met him at a bookseller's shop in the town, which he constantly attended on market-days when only it was opened. Here he so regularly attended, for the sake of consulting different authors, that it became a usual asseveration

What a pity if you should have to say, "When I was a child, I used to be disobedient to my parents, disrespectful to my teachers, and unkind to my companions!" Some people are ashamed when they remember how they used to behave when children. We should not like you to feel so. Read the Bible. It will teach you how to think and speak. Pray to God. He will help you to do what is becoming in a child. Try to understand the Saviour's love. He died for little children. And if, as a child, you trust in His name, and obey His word, and speak His praise, the days of your childhood will be happy, and you will delight to remember them when you are older.

And now, may your tongue be filled with singing; and, understanding what you sing, may you have bright and blessed thoughts of Him who, though Lord of all, is ever ready to listen to the children's song.

The late National Thanksgiving.

A SERMON.

BY ONE WHO WAS PRESENT AT THE SERVICE.

1 Tim. ii. 1, 2: "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceful life, in all godliness and honesty."

IT is to be feared that there are many duties—even strictly religious duties—which we discharge in so mechanical and perfunctory a manner, that we do not realise their full import and significance save when, in the Providence of God, we are called to repeat the oft-repeated form, under the pressure of some special need, or in the presence of some exceptional danger. Take, for instance, the duty which is here enjoined. No Christian questions the obligation which binds the Church to make supplications, prayers, intercessions, and giving of thanks for all men, and especially for kings, and all who are in authority. As long as we can remember anything we can remember every Sunday, at least, hearing this prayer offered, with special reference to the Queen, the Prince, and all the members of the Royal Family of this land. But, save when, by some peculiar circumstances, we have been wakened from our lethargy, there is reason to fear that the most devout and loyal of Her Majesty's subjects have discharged the duty, which they have never neglected to perform, in too cold and languid a way.

Every now and then, during the present reign, we have been reminded that the form is, after all, much more than a form, and that, under the cold crust of apparent apathy, there flows a strong current of warm and genuine affection. This has happened notably on two occasions.

Mr. John Skepp, author of that valuable book, entitled *Divine Energy*, proposed several questions to the Church, which were answered by Mr. Thomas Crosby, a deacon, afterwards author of *The History of the Baptists*. . . . The Rev. Messrs. Matthews and Ridgeway now prayed, when the Rev. Mr. Noble desired the members of the Church to recognise their choice of Mr. Gill to the pastoral office. This done, he requested Mr. Gill to confirm his acceptance of the call, which he did, with a full and solemn declaration. The Rev. Mr. Curtis, and the aged and Rev. Mr. Mark Key, then pastor of the church near Devonshire Square, were appointed to take the lead in the distinctive part of ordination, and the excellent man '*was ordained by laying on of hands.*' Three brethren were immediately 'ordained and set apart' to the office of deacons, 'Mr. Gill joining with the other elders in the imposition of hands.' Mr. Noble then went into the pulpit, and delivered an exhortation to the pastor and deacons, from Acts xx. 28: '*Take heed, therefore, unto yourselves,*' etc. Mr. Skepp now addressed the Church, from Hebrews xiii. 17: '*Obey them that have the rule over you,*' etc. The Church-records say that the sermons were suitable to the work of the day, and excellent. Mr. Gill then went up, and called upon the Lord; and after the assembly had sung the 133rd Psalm (Patrick's version), he dismissed the assembly with one of the apostolical benedictions."

With this favoured Church Dr. Gill lived, laboured, and died; having sustained the pastoral office among them with great consistency, usefulness, and honour, for more than fifty-one years. As the object of this paper is to describe Gill as a scholar, rather than as a preacher, we can only just give a passing glance at him in his ministerial relations. In early life, it appears, he was very animated in the delivery of his discourses. "He came into the pulpit, at times, with an heavenly lustre upon his countenance, *in the fulness of the blessings of the Gospel of Christ*, enriched, and generally enriching. In preaching funeral sermons, and on other extraordinary occasions, when he was a young man, and surrounded by large congregations, his exertions have been such that the people have conveyed to him, as well as they were able, three or four handkerchiefs, to wipe his face, in one discourse." As a pastor, he, doubtless, had his cares, like others of his sacred calling, arising both from the infirmities and the impudence of some of the members of his Church. "A godly woman visited him one day, in great trouble about the singing; for the clerk, in about three years, had introduced about two new tunes. The young people were pleased; but the good woman could hardly bear it. The Doctor, after patiently listening, asked her whether she understood singing. 'No,' she said. 'What! can't you sing?' No; she was no singer, nor her aged father before her. And, though they had had about 100 years between them to learn the Old Hundred tune, they could not sing it, nor *any other tune.*'

The Doctor did not hurt her feelings, by telling her that people who did not understand singing were the last who should complain; but he meekly said, 'Sister, what tunes should you like us to sing?' 'Why, sir, she replied, 'I should very much like David's tunes.' 'Well,' said he, 'if you will get David's tunes for us, we can try then to sing them.'" So much for *infirmity*, now for *impudence*. "A cynical old man, who had taken an antipathy against some of his minister's tenets oftener than once, had grinned contempt at him from the gallery, and then would meet him at the foot of the pulpit-stairs, and ask, 'Is this preaching?' Repeating his question, the insolence, at first, met no answer from the preacher. But, it seems, he determined not to be often treated in this manner. Not long after, the said churl, planting himself again in the same position, expressed his contempt somewhat louder. 'Is this the great Dr. Gill?' The Doctor immediately, with the full strength of his voice, looking him in the face, and pointing him to the pulpit, said, '*Go up and do better; go up and do better.*'" Leaving the pulpit to the "churl," let us now look at Dr. Gill among his books.

There seems abundant evidence to show that Gill was one of the hardest students, and one of the most learned men of his time. At the age of forty-two he was able to say, in self-defence, "I could read Virgil at nine years of age; I have read logic, rhetoric, ethics, physics, and metaphysics; the ethnic philosophers, Platonists, and Stoics; the Greek and Roman historians—Herodotus, Pausanias, Livy, Sallust, etc. The Greek and Latin Fathers, and Church History; also the Jewish Targums, the Misnah, the two Talmuds—Babylonian and Jerusalem; the Rabboth, Midrashim, Zohar, with other writings of the Jews, both ancient and modern." We have the testimony of very learned men of his time to the fact of his great erudition. Dr. Robertson, for example, the then eminent Professor of Oriental Languages in the University of Edinburgh, thus speaks concerning him:—"Vir doctissimus Johannes Gill, et qui Rabbinicis scriptis versatissimus esse videtur." "That most learned man, John Gill, and who seems very skilled in Rabbinical writings." Dr. Kennicott, also, writes concerning him:—"I have been highly obliged by the Rev. and learned Dr. Gill, who has extracted and sent me the variations from the modern Bibles in the passages quoted in the Talmuds, both of Jerusalem and Babylon, and also in the Rabboth; which variations, in these ancient books of the Jews, affect the Hebrew text of the Old Testament, as the variations in the ancient Christian Fathers affect the Greek text of the New." The chief fruits of Gill's abundant learning are garnered in his Commentary upon the Scriptures which is, undoubtedly, a storehouse, especially of Hebrew and Rabbinical learning; and though, perhaps, not pleasant reading for mere literary idlers, will long be read and reverenced by all who wish to "*search* the Scriptures," and dig therein for "hid trea-

sures." Besides this great work, the Doctor published "A Body of Doctrinal Divinity," in two volumes, quarto, containing nearly one hundred pages; the substance of the book having first been preached to his own people. Appended to this work is an Essay concerning the "Baptism of Jewish Proselytes." This was a subject which especially concerned him as a Baptist, and as the then champion of the Baptist Denomination. Some learned men, as Dr. Wall and Dr. Hammond, held the opinion that, before the coming of Christ, the Jews received proselytes both by baptism and circumcision; that infants were baptized with their parents; that Christ adopted Jewish baptism, and therefore baptized infants as well as adults. The following is the opinion of Dr. Gill upon the matter:—"Now, upon search, it will be found that nothing of this kind appears in the writings of the *Old Testament*, which chiefly concern the Jewish nation; that in the books of the *Apocrypha*, generally thought to be written by Jews, though there is sometimes mention made in them of proselytes to the Jewish religion, yet not a syllable of any such rite or custom as of baptism, or dipping at the admission of them; that in the New Testament, where mention is, indeed, made of proselytes, nothing is said concerning their admission and the manner of it; that, as there were no traces of this custom before or about the time of John, Christ, and His apostles, so neither are there any in those which were written in a short time after; not in Philo, the Jew; nor is there the least trace or hint of this custom in any Rabbinical books ..... that Josephus says not a word of their baptism; that in the most ancient Targums, or Chaldee Paraphrases at the beginning and toward the end of the first century; nor even the Jews' Misnah, or Book of Traditions, written in the middle of the second century, or beginning of the third, where, if anywhere, one might expect to meet with this rite or custom, no mention is made of it; though Dr. Gale seemed to allow it, upon what Dr. Wall had translated from Selden, without examination, and that it is not spoken of by any of the Christian Fathers of the first three or four centuries."

Some idea may be formed of the amazing industry of Dr. Gill, as well as of his great learning, from the fact that he published above *ten thousand* folio pages, written without an amanuensis, and no one reading the proof-sheets but himself. He thus worthily earned his title of D.D., which he received from the University of Aberdeen in 1748, concerning which he said pleasantly, "I neither thought it, nor bought it, nor sought it;" and no one can study his career, either as a Christian, a minister, or scholar, without saying "Yes" to the words on his tomb in Bunhill Fields:—

"Ingenio, Eruditione, Pietate, Ornatus, Laboribusque Permagnis, semper Invictus."

"He was adorned with intellect, learning, piety; and unconquered amidst the greatest labours."

This "good soldier" of Jesus

Christ "gloriously terminated his mortal career, without a sigh or groan, on the 14th day of October, 1771, at about eleven o'clock in the forenoon, at his house in Camberwell, Surrey, aged seventy-three years, ten months, and ten days."

He was succeeded in his pastorate by Dr. Rippon, who filled the sacred office, like himself, for about fifty years. Several ministers followed him in the pastorate of Park Street Church; and then, about eighteen years ago, came Mr. Spurgeon, whom may God long preserve!

The Childhood of St. Paul.

A SERMON FOR YOUNG FOLKS.

"When I was a child, I spake as a child, I understood as a child, I thought as a child."—1 Corinthians xiii. 11.

"WERE you ever *a child?*" said a very little girl to her grandmother the other day. "Oh, yes," replied the good old lady; "but when I was a child, I didn't talk and behave as some little children do now-a-days."

Poor dear granny! she had quite forgotten how she used to think and speak when she was a little girl five or six years old.

It wasn't thus, however, as you girls and boys may see, with the man whose name you have often heard, and whose words you have now read. Paul, although a very great man, remembered being a child; and he didn't forget that, when so young, he was just like other children—"When I was a child, I spake as a child, I understood as a child, I thought as a child."

A little boy says: "That's the sort of man I like; he doesn't frown when we laugh, and make a bit of fun; nor does he make us children feel that he is so great and grand that we dare not look at him."

Well, I want to talk to you about this man who speaks of his childhood in such a manner as is likely to please and instruct all young people.

You know, I daresay, that he was a great *writer*. Perhaps you have read some of his letters; but if not, I am sure you will like to do so when you are a little older, and you must not forget to ask God to teach you to understand them; for there are some things in them which, to young people and grown-up people, too, are "hard to be understood."

Then, Paul was a great *preacher*. Do you know what he used to preach about? A little girl says, "I do; for I have read in my Testament that 'he preached unto them Jesus.'" Yes; he had a great deal to tell the people about the Saviour. You may easily remember his favourite text. It was, "Jesus Christ, and Him crucified." And why did he say so much about that? Because Jesus

loved sinners, and died upon the Cross to save them. You would have liked to hear this man preach, wouldn't you? But do you know what happened one night while he was preaching?

Let me tell you. The place was crowded. I don't know whether you would have found any room. But there was one young listener there, and he had, I daresay, a good seat for seeing and hearing. As some of you boys like to do, he got up as high as possible, and was sitting where he could look down upon the people; and for some time he listened to the preacher; but as the sermon was a long one, he began to feel sleepy. I have no doubt he tried to keep awake; but, then, whoever did keep awake by trying? Besides, it was a late hour of the night, and young Eutychus, quite overcome with weariness, sank into a deep slumber; and, falling down, was dashed upon the floor below, and was taken up dead. Wasn't that very sad? Everybody was sorry; and there was such loud and bitter crying from some of the folks as you never heard. People now may say, "He shouldn't have gone up so high;" or, "It was very wrong of him to go to sleep during Divine worship." But Paul didn't say so; no, he comforted those who were in trouble, and, as an Apostle of Jesus Christ, he used the power his Master gave him to restore this youth to life.

You are beginning to feel what a great man Paul was; but that is not what I want to talk to you about to-day. I should like you to think of him before he became a man; for he speaks in the text of what he was when he was as young as you: "When I was a child, I spake as a child, I understood as a child, I thought as a child."

You would like to ask me a few questions about him, wouldn't you? "Yes," you say. "Where did he live?" "What school did he go to?" "What books did he read?" "Did he ever go out to play?" "Who did he play with?" "And—" But stay, or I shall forget how many questions you have asked. First of all, you want to know *where he lived*. Well, when a child, Paul lived with his parents in Asia Minor, in that part of it called Cilicia, and at Tarsus, its chief city. Can you fancy the place? A river* flowed through it; and the two parts into which it was thus divided are said to have been in form like the wings of a bird. Just outside there were pleasant gardens, such as grown-up people, and children too, like to call their own. A little further off there were fruitful fields. The rich harvests of corn which grew in them every year delighted the eyes, gladdened the hearts, and supplied the wants of young and old. More distant still, but plainly to be seen, there were great mountains.† Parents and children would often feel a pleasure in looking upon these; especially in the summer evenings, when, as you may suppose, the highest peaks had a charming appearance, as seen in the golden light of the setting sun.

Well, you are thinking of where Paul lived when he was a child. And let me say that not only was the country fruitful and beautiful, but *Tarsus* was "no mean city." It was visited by many people from afar: soldiers, sailors, merchants, and not a few young people, who had been sent thither to school, might any day be seen in the streets.

You wish me to tell you *what school Paul went to;*—whether he had hard lessons to learn; whether his schoolmaster was kind or severe; whether, when a child at school, he was ever in trouble through being late, careless, or forgetful. And you

* Cydnus.
† Taurus.

would like to know a great deal more than I can tell you.

Perhaps you have heard that Tarsus was noted for its schools; but it had not many to which Hebrew parents would like to send their little boys. No; they would rather teach their children at home than have them taught by the heathen. If Paul's father and mother sent him to school, it would be to one, perhaps, adjoining their synagogue, where he would not be in danger of seeing and hearing those things which they felt to be displeasing to God. But I am not sure that you would have liked the school, had you been sent to it. Nor do I know whether you can fancy what it was. A little boy says, "I can; for I have seen a picture of such a school in a big book;‡ and it is so funny, for the teacher and all the children are seated on the ground! And it says that, 'When learning to read, the boys recite their lessons aloud at the same time.' And I'm sure I shouldn't like to go to such a noisy school; nor to sit on the floor, with my legs doubled up, as they do." No; you wouldn't. But it was very likely to such a school that, when a child, Paul was sent. His schoolfellows were, I suppose, like himself, little Israelitish boys; and he would be known amongst them by his Hebrew name, "Saul." Perhaps other folks called him "Paul." His parents may have given him both names; and some people would like one better than the other. Or, it may have been, at first, that a few big boys in the streets playfully turned the name "Saul" into "Paul," which they would have told you meant the *little* one. You can fancy them "looking down" upon the lad who was so much less than themselves; but, then, some little boys can read better, and they know a great deal more, than others who are bigger. I shouldn't wonder if it was so with this boy.

And you would like me to tell you *what he read.* Some of his first lessons were the wonderful stories of the Bible. He read all about Cain and Abel, Jacob and Esau, Joseph and his brethren, Ephraim and Manasseh. He read, too, of Moses among the bullrushes; of Samuel who lived with the old priest at Shiloh; of David who took care of the sheep, and slew a lion and a bear; and of Abijah's sickness and early death, and how sorry the people were when the young prince was buried. He soon knew, from beginning to end, the history of Josiah, the boy-king, who began to reign when he was only eight years old, and every chapter in the charming story of Daniel and his companions, the youthful captives of Babylon. Every day, indeed, he would learn something of what the Holy Scriptures say about his own country, and the chosen people to whom he belonged, and he would be delighted to find that, after all their sufferings in a strange land, they went back again, as it had been foretold, to Jerusalem, the beloved city, whither, when a few years older, he hoped to be sent.

A little boy says, "I think you have forgotten one thing. I want to know *whether he ever 'went out' to play;* and I should like to hear something about his playfellows." Well, it is quite possible that, when a child, Paul was like you, fond of play; but he would not be permitted to join in the games of rude and ignorant boys in the streets. He had pious parents, who wouldn't like him to learn the evil habits of wicked children.

One day a mother was crying. Why? "Her little boy," she said, "had just used such 'a bad word,' and she couldn't think where, nor when, he had heard it." But I will

‡ Turkish school—See Kitto's "Cyclopædia."

tell you. In the streets, when playing with unruly boys.

The child at Tarsus had not such young people for his companions; but he had a sister—we don't know her name, nor whether she was younger or older than her brother, but we are quite sure that she would be the best playmate such a little boy could have. And you can fancy the fun and frolic they would have together. They were just like other children. Nor would they ever forget the happy time. Paul did not. The days of his childhood were fresh in his memory, even when writing about Divine things. Hence he speaks as he does in the text: "When I was a child, I spake as a child, I understood as a child, I thought as a child."

A little girl says, "Why, it's all about 'when he was a child.'" Yes; and it makes me think of something that I can say to you:—

I. A child is sometimes talkative.

And it is said, "What a tongue that child has!" We know that, when a man, Paul was often "the chief speaker;" and perhaps he talked a good deal when a boy at home. He says, "When I was a child, I spake as a child."

Some children talk too fast. Such talkers, whether young or old, should take care what they say. Paul was taught to do so. One of the hymns of his childhood says, "Keep thy tongue from evil, and thy lips from speaking guile." And as soon as he could talk, God's word would teach him to pray—"Set a watch, O Lord, before my mouth; keep the door of my lips."

Some little children talk naughtily. Sometimes they do so in fun. One day, as I was walking in the fields, I saw three little girls upon a very high bank, where they were in great danger. Before I could get to them, and as I was wondering how such little ones could have got to so dangerous a place, I heard somebody, who was anxious about their safety, saying, "Oh, you naughty children, who put you up there?" And the reply was, "Shan't tell you; what do you want to know for? we got up ourselves!" I am sure they said this in play, for they were laughing all the time; but it was very rude. If you read the Scriptures, as the child did of whom the text speaks, they will teach you to beware of "a naughty tongue."

Some grown-up people have a disagreeable habit of saying, "Children should be seen and not heard." But you don't think so; nor do I. Children were made to talk. We should as soon think of telling the little birds not to sing, as to silence all the girls and boys. What a dreary world this would be if we might have none of the children's talk! But then we shouldn't forget that God does speak in His Word of "A time to keep silence" (Ecclesiastes iii. 7). And every child should listen to what God says. If you do so, He will teach you, as I have no doubt He taught the little Hebrew boy at Tarsus, and He will make you wise; and a wise child will not talk when he should be silent.

Some children, however, are silent when they should talk. We read in the Bible of "A time to speak" (Ecclesiastes iii. 7). A silent, sullen boy is never liked. We are always sorry for a poor little dumb child; but one who can speak should do so. Once I asked a little girl if she could sing

"Jesus, tender Shepherd, hear me."

But she shook her head. Was she dumb? No: she could talk fast enough. Why didn't she? Poor child, she was afraid. Why? because she didn't know me. And I daresay Paul, when so young, talked more to his father and mother and sister at home than he would to

strangers; for he says here, "When I was a child, I spake as a child."

II. A child should be sensible:—

He should show that he has a mind as well as a tongue. We read in the text, "When I was a child . . . . . I understood as a child." Some people talk as though children had not much sense. Suppose we ask, What is a sensible child? "A boy who would be always at his book," says one; "A girl who doesn't care about her doll," says another; "A little one who is quiet, and doesn't want any playmates," says a third. But we don't say so. We would rather you had a mind for some of the playful pursuits of childhood. Toys are for you, and you should show your good sense by the use you make of them. "When I was a child," says Paul, "I understood as a child." The things that pleased children pleased him. His desires were like those of other young people. When a man, he "put away childish things;" but he didn't try to do so when he was a child. No: he was as fond of them as you are. Had you seen him at play you might have fancied that he never did anything else. But he wouldn't be allowed to neglect his lessons. Perhaps he wanted to do so sometimes. He may have felt that some of them were very hard. He would, I daresay, have been better pleased if they had been a little easier. They were, no doubt, easy enough to the schoolmaster. He understood all about them; but Paul did'nt. He was only a child. And a little child, even if he stands on tiptoe, cannot reach as high as a tall man; but then, he can reach as far as God intended him to reach. And that is just what Paul did. He "understood as a child." We want you to do the same. We should like you to be sensible. But no child, who has good sense, will suppose that he can understand things as grown-up people do. Hence he will be humble, teachable, and obedient.

III. A child can think:—

"When I was a child. . . . . I thought as a child." God has not only given you eyes to see, and ears to hear, and legs to walk, and a tongue to talk, but a mind to think. If a boy doesn't use his mind it is as though he didn't see, or hear, or walk, or talk, although he has the power to do so; and he will soon be known as a thoughtless, stupid child.

A man once pointed to a little boy, and said, "What a child that is! He has no thought." But that was a mistake. The little one had plenty of thought; but then he only thought as a child. And that is what the wisest of men used to do. Listen to what he says, "When I was a child . . . . . I thought as a child."

What merry thoughts a child has sometimes! and foolish thoughts, and vain thoughts, and wicked thoughts, too! But a child may have good thoughts—thoughts of God, and of His Word; thoughts of prayer, and of praise; thoughts of good people, and of holy angels, and of heaven. What a deal a child can think of!

Think of what you see. God meant the mind to receive much knowledge through the eyes. The great things, and the beautiful things which He has made are all very wonderful; and they are not only to be looked at, but to be thought of. One child makes a good use of his eyes, and can tell you all he has seen; another makes but a poor use of his, and can tell you very little. How is this? One *thinks* of what he sees; the other *doesn't*.

Think of what you hear. Young people need the thoughts of those who are older and wiser than themselves; and many of these thoughts can only be received into the mind

through the ears. Hence you should listen to what your parents and teachers say; and we want you to be very attentive to what is said at church about the Saviour. Some children are no wiser for what they hear. How is this? They do not think of it; or, if they do, it is but for a little while.

Think of what you read. You may be a good reader. Perhaps you can tell us how many books you have read through. But if you do not think of what you read, your reading will not make you much wiser. I can fancy I see two little boys looking at their lessons before going to bed; but in the morning, when at school, one has learnt his task, the other has not. Why? They spent the same time over their books; both of them said their lessons over and over again to themselves; but, one thought of what he was reading and saying, the other did not.

Once more: *Think of what you do.* Children would never do some things at all if they had a little more thought. A boy often behaves improperly because he doesn't think of what he is doing. Then some things would be done much better than they are if you would think of what you do. One little girl does her needle-work more perfectly than another; one little boy wins a game oftener than another; why? because they think of what they do.

Well, if you thus think of what you see, and hear, and read, and do, how thoughtful you will be. We can almost hear somebody saying, "Ah! you want me to be 'a wonderful child;' and I should like to be one, but I can't." No: nor do we wish you to try, as you shall hear.

IV. A child must be natural.

Paul does not say, When I was a child, I was "a wonderful child;" I talked better than other children, I understood more than other children, I thought more than other children. No. Let me ask you to read the text once more. "When I was a child, I spake *as* a child, I understood *as* a child, I thought *as* a child." When he was a child, he was child-like. He was natural. That is, simple, real, and true. And this is just what we should like you to be. The word "natural" is sometimes used for "sinful." Hence we read in the Bible of "the natural man;" by which we are to understand the sinful heart of people, whether young or old. But you have too much good sense to suppose that you are to yield to those bad tempers and wicked passions, which are so displeasing to God, and which you must ask Him to help you to overcome.

A great preacher having talked to children about "the natural man," a little girl was asked by her father what she understood by it; and she replied, "'A *real* gentleman;' one who knows how to behave himself at table." That, of course, was not what the preacher meant. But it is not far from what we mean when we say that a child must be natural; for we wish him to be "a real child;" one who has the tongue, and the understanding, and the thought of a child, and knows how to behave himself. We don't want to see a boy behaving like a little old man. We would rather not see a little girl trying to be like her grandmother. We have no desire to hear children talk like grown-up people. No. The child at Tarsus didn't do so. Nor did one greater than he. Jesus, when a child, was humble, simple, loving. He was obedient to His parents, and He increased in wisdom. Try to be like Him.

When a man, Paul remembered being a child, and how he used to think and speak. And so will you, I dare say, when you are grown up.

What a pity if you should have to say, "When I was a child, I used to be disobedient to my parents, disrespectful to my teachers, and unkind to my companions!" Some people are ashamed when they remember how they used to behave when children. We should not like you to feel so. Read the Bible. It will teach you how to think and speak. Pray to God. He will help you to do what is becoming in a child. Try to understand the Saviour's love. He died for little children. And if, as a child, you trust in His name, and obey His word, and speak His praise, the days of your childhood will be happy, and you will delight to remember them when you are older.

And now, may your tongue be filled with singing; and, understanding what you sing, may you have bright and blessed thoughts of Him who, though Lord of all, is ever ready to listen to the children's song.

The late National Thanksgiving.

A SERMON.

BY ONE WHO WAS PRESENT AT THE SERVICE.

1 Tim. ii. 1, 2: "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceful life, in all godliness and honesty."

IT is to be feared that there are many duties—even strictly religious duties—which we discharge in so mechanical and perfunctory a manner, that we do not realise their full import and significance save when, in the Providence of God, we are called to repeat the oft-repeated form, under the pressure of some special need, or in the presence of some exceptional danger. Take, for instance, the duty which is here enjoined. No Christian questions the obligation which binds the Church to make supplications, prayers, intercessions, and giving of thanks for all men, and especially for kings, and all who are in authority. As long as we can remember anything we can remember every Sunday, at least, hearing this prayer offered, with special reference to the Queen, the Prince, and all the members of the Royal Family of this land. But, save when, by some peculiar circumstances, we have been wakened from our lethargy, there is reason to fear that the most devout and loyal of Her Majesty's subjects have discharged the duty, which they have never neglected to perform, in too cold and languid a way.

Every now and then, during the present reign, we have been reminded that the form is, after all, much more than a form, and that, under the cold crust of apparent apathy, there flows a strong current of warm and genuine affection. This has happened notably on two occasions.

Most of us can distinctly remember how fervently, and with what a depth of personal interest we made supplications, prayers, and intercessions during the brief illness of the late Prince Consort; and how, after his much-lamented death, with a rare consent, and an unexampled earnestness and intensity of feeling, people of all classes and conditions joined in beseeching God to fulfil in some special manner His own promise, in in the experience of the widowed Queen and the fatherless children.

Ten years later another mighty tide of feeling swept through the land, occasioned by the illness of the Prince of Wales—a tide of feeling so deep, so strong, that, for the time, it seemed to overbear and subdue unto itself all other and lesser interests. We cannot reasonably doubt that the hand of God is to be recognised in the course of recent events —events which have stirred the heart of this country to its lowest depth—events which have awakened feelings of kindly and sympathetic interest in reference to the reigning house, which found their latest and grandest expression in the act of National Thanksgiving, which, with its attendant circumstances, will render Tuesday, the 27th of February, 1872, a day ever memorable in the annals of Great Britain.

There can be no doubt that if God had seen fit to remove the Prince from our midst—as for some days we feared He would—the mournful event would have been appropriately recognised throughout the land. Now that the heir-apparent to the British throne has been snatched almost from the very grasp of death, what could be more appropriate than an act of public thanksgiving on account of that restoration to health, which every devout mind attributes to the merciful and gracious interposition of God?

The events of the last few months have, one after another, taken us by surprise. We had scarcely ceased hearing of the festivities at Scarborough, when we were surprised to hear of the illness—the serious, and what, for a time, threatened to be the fatal—illness of the Prince of Wales; and, after a weary interval of suspense, we were still more surprised, though most pleasantly, to hear of his recovery. We were surprised by the interest and feeling manifested throughout the country while he was lying in the very shadow of the gates of death; we were not less surprised by the overflowing joy which everywhere found expression as the tidings of his restoration circulated through the land.

If, a few months ago, we had been told that a peril, threatening the life of the Prince, would have awakened such a feeling of interest and sympathy, and that, for days together, the whole nation should be held in a state of suspense, such as had never been previously known, the most credulous would have been slow to receive the statement. A few weeks ago, when it was first intimated that —on the 27th of February—the Queen would go in state to the Cathedral of St. Paul, and there publicly return thanks to God for her son's recovery to health, the most sanguine and imaginative did not think whereunto this thing would grow.

This recent National Thanksgiving—for it was nothing else, it was nothing less—was not a state creation—was not a royal creation—no word of mere authority, however potent, could have evoked such a display of affectionate and loyal feeling as that which we have recently looked upon with wondering and grateful eyes.

Even now, no one can say precisely how it all happened. We only know that what could not have been created by any state power, by

any exercise of mere authority, gradually and spontaneously developed itself around Her Majesty's personal act, until at last it attained proportion and assumed a character which rendered it unique, separating it from, and lifting it above, all previous celebrations of a like kind.

There, probably, never was such a concourse of people as that which thronged the streets of London on that day. Never has there been a more truly hearty and unanimous manifestation of feeling than that which on this occasion was displayed by the immense multitude. Never in this, or any other nation, have a reigning monarch and a royal household received a more affectionate and enthusiastic welcome.

The central point of interest was, of course, the Thanksgiving Service itself in St. Paul's, where was gathered such an assembly as was never convened on any like occasion. Those who had the privilege of being present, saw a sight, the like of which they had never seen before, and, in all probability, will never see again. No one who did not witness it can form any idea of the magnificence of the spectacle; and the service was as impressive as the scene itself was splendid.

Arrangements were wisely and considerately made to secure a more complete representation of the nation than was ever aimed at in any previous ceremonial, and the result was that Her Majesty looked upon a more truly representative assembly than she ever met face to face before.

For several hours the immense congregation was assembling, during which time there was a certain subdued hum heard throughout the vast building. It was known that the Queen would not arrive till 1 o'clock; some time before then, the hum of subdued conversation subsided, and the most profound silence reigned, which, a few minutes later, contrasted strangely with the mighty shout of the multitude in the streets, which greeted the arrival of Her Majesty, and announced it to those who were waiting to receive her within the Cathedral. With the circumstances of her entrance, and the form and order of the service, which was immediately thereafter celebrated, all are familiar. It is enough to say that the effect of the service, considered as a whole, was remarkable and impressive.

The eyes of all who were within sight of it were fixed upon the Royal pew, and there, to the joy of all beholders, was our beloved Queen, with the Prince on her right hand, and the Princess on her left, while the two young Princes stood, the one at his father's, and the other at his mother's knees, now looking up to those faces known and loved so well; and now looking forth with open eyes, full of childlike wonderment, upon the strange and imposing spectacle which stretched away from them in every direction. Many who looked upon that Royal group, breathed the prayer that those members of the Royal house, who were so beautifully united in one act of Public Thanksgiving, might with others, not then present, be truly united as partakers of the grace of the same Divine life. And as that great assembly looked upon the Prince of Wales, who stood before them as one who had been almost raised from the dead, and with evident traces of his recent illness still upon him, it was a prayer that spontaneously arose from a great multitude, that the affliction from which he had been so remarkably raised up might be so blessed to him, that he should have life-long reason to say, on looking back upon it, "It has been good for me to have been afflicted." The lesson of that day can scarcely be forgotten by him. Never have more numerous or more

fervent prayers been offered for any one than were offered for him while he was lying in the very shadow of death; and never has this nation been more truly knit together in any public act than in that act of Public Thanksgiving in which the Queen and her people consented together in gratefully ascribing the restoration of the Prince to the merciful interposition of heaven. Who, indeed, could be otherwise than powerfully affected by the sight of a great, but proverbially quiet and undemonstrative people, moved, as it has rarely been, to avow its loyalty to the reigning house, in the most enthusiastic manner; and to assure its widowed and beloved Queen, the Princess of Wales, and the other members of the Royal Family, that the same nation which had so thoroughly sympathised with them, as in sorrow and anxiety they watched and waited during the Prince's illness, did not less truly sympathise with them in the joy and gratitude they then sought to express before God on account of his recovery? The day has passed, but it will be long remembered. It has taught us lessons which we shall not forget. It has left us bequests which we shall not cease to prize. It has awakened within many hearts the hope—that as all classes and conditions of the people united in joyful thanksgiving on that day, the memory of that fact will help us to realise more fully the idea of national unity, and make us feel, our differences notwithstanding, that we are all members one of another.

Having thus briefly glanced at the special circumstances which distinguished and rendered memorable the day of Public Thanksgiving, let us endeavour to realise the extent and obligation of the duty which is here enjoined: "That, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings and all that are in authority; that we may lead a quiet and peaceable life, in all godliness and honesty."

This is a duty which bears upon us with as much stringency of obligation as upon those who more than eighteen hundred years enjoyed the instructions of Timothy, and those who were associated with him in the ministry of the Word; and if we would conform ourselves to the will of God, it is a duty which we must be careful not to overlook or neglect.

It is worthy of note that the Apostle Paul, in giving Timothy instruction as to the way in which he should discharge the duties of his important office, urges him to abstain from what is recondite and questionable, and deal with what is plain and practical—with what bears profitably upon life and godliness. In furnishing Timothy with a number of practical instructions, the Apostle evidently attaches great importance to the matter now under consideration; for he says, "I exhort, first of all" (in giving directions as to public intercessory prayer, this is his first exhortation in order and importance), "that prayer and thanksgiving be made for all men, and especially for kings, and such as are in authority."

It is with the particular reference of this general instruction that we are now concerned—the duty of making intercessory prayer for kings, and all who are in authority.

I.—We have here *a duty enjoined.* The Apostle puts it very forcibly, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority." We cannot ignore the fact that when the Apostle addressed this charge to Timothy, the kings and rulers of the world were heathens; and so far as they recognised Christianity at all, they were, almost without exception, the declared enemies of the Cross of Christ.

Even at that early time, Christians, and especially Christian teachers, so far as they had been brought into contact with civil rulers, had received little but ill-treatment at their hands. The Apostle Paul himself, though occasionally enjoying protection in virtue of his Roman citizenship, had experienced much ill-usage. How beautifully then does the loving, forgiving, long-suffering Spirit of the Divine Redeemer shine forth in this instruction which the aged Apostle addressed to the young minister of Christ! He was bidding him carry out the precept of the Master, "Bless your enemies, do good to them that hate you, and pray for them that despitefully use you, and persecute you."

It is our privilege to live in happier times. The lines have fallen to us in pleasant places; we are free from the oppression and persecution of princes and rulers. We have great reason to rejoice in the form of government under which we live, which, while maintaining good order, secures a larger amount of personal liberty than has been enjoyed in any other state. Every one has liberty to worship God according to the dictates of his own conscience. In these happier circumstances, we should remember that it is still our duty to offer prayer and thanksgiving for kings, rulers, and all in authority; for though we now need not pray that they be turned aside from purposes of cruelty and persecution, we must not forget that they always stand in need of those blessings which the prayers of a believing Church may be the means of calling down upon them. While, then, praying for all men, we are to make special mention of those who are filling places of authority and influence.

In offering prayer for such, we are to think of them in their personal, individual characters, as men and women, who, as such, need salvation, and those great spiritual blessings which Christ has secured for fallen humanity, as much as the poorest and humblest of their subjects. We should pray for them, because we know that Christ would have not only some sorts, but all sorts, of men to be saved: not only the poor, but the rich; not only those who live in subjection, but those also who exercise rule.

In offering this prayer, we are not merely to think of them as men, but as exercising rule among men; we are to pray for them, having regard to their official position and need. Taking into account the circumstances in which they are placed, the glare and glitter, in the midst of which they live, the difficult and delicate duties they have to discharge—the temptations to which they are exposed, we may say that there is no class of men standing more in need of our prayers than rulers and governors; and while this is true of those who hold high office in the State, it is especially true of royal personages.

It is worthy of remark, that the instruction which the Apostle here addresses to Timothy has reference not so much to the action of individuals as to the conduct of the Church in its corporate capacity. This duty is here brought under the notice of Timothy as one which he is to take care is not neglected by those who constitute his pastoral charge. We should not neglect to offer this petition when we bow before the family altar, when we enter our closet and shut the door, and pray to our Father who seeth in secret, but the Apostle here insists on the duty as one which we are not to neglect when we assemble ourselves together as Christian communities.

We are here instructed not only to offer prayer, but to offer prayer of all kinds regarding kings and rulers. As men, we are to suppli-

fervent prayers been offered for any one than were offered for him while he was lying in the very shadow of death; and never has this nation been more truly knit together in any public act than in that act of Public Thanksgiving in which the Queen and her people consented together in gratefully ascribing the restoration of the Prince to the merciful interposition of heaven. Who, indeed, could be otherwise than powerfully affected by the sight of a great, but proverbially quiet and undemonstrative people, moved, as it has rarely been, to avow its loyalty to the reigning house, in the most enthusiastic manner; and to assure its widowed and beloved Queen, the Princess of Wales, and the other members of the Royal Family, that the same nation which had so thoroughly sympathised with them, as in sorrow and anxiety they watched and waited during the Prince's illness, did not less truly sympathise with them in the joy and gratitude they then sought to express before God on account of his recovery? The day has passed, but it will be long remembered. It has taught us lessons which we shall not forget. It has left us bequests which we shall not cease to prize. It has awakened within many hearts the hope—that as all classes and conditions of the people united in joyful thanksgiving on that day, the memory of that fact will help us to realise more fully the idea of national unity, and make us feel, our differences notwithstanding, that we are all members one of another.

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thing to maintain a religious life anywhere; in some places it must be especially difficult. We, as a nation, have great reason to be thankful that our beloved Queen has been enabled, by the grace of God, to live such a life as she has lived, to shed abroad the light of so good and noble an example, and to exert an influence which has been in every respect beneficial; and we may well join in the prayer that her children, and especially he who is the heir-apparent to the throne, may be enabled by the same grace to live lives as consistent and noble, and to exert an influence which shall be as powerful for good.

We should offer this prayer, because in praying for kings and those in authority, we are seeking the good of all those who are subject to their rule. Their influence must be felt, for good or harm, throughout the community; their character and conduct must impart a tone to the characters and conduct of others. The general well-being of society will ever be, in some large degree, affected by the character of those who are in authority; and so we are taught to offer this prayer, "that we may lead a quiet and peaceable life, in all godliness and honesty." In offering this prayer we evince our loyalty, our patriotism, our Christianity. Let us remember, however small our social and political influence may be, we have a power in prayer, which we may exercise in behalf of all men, and by means of which we may call down blessings upon those who are lifted so far above us as kings, princes, and governors. We know that the earnest, inwrought prayer of a righteous man availeth much with God; we have special promises associated with the offering of united prayer; believing this, and believing, moreover, that there is One overruling and controlling all events—One that can move the hearts of kings and princes—let us not think that we do a vain thing when we make "supplications, prayers, intercessions, and giving of thanks for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."

When we pray for those who are in authority, we pray for the prevalence of quiet, peace, godliness, and honesty; and where, in any country, these are enjoyed, little will be lacking. In becoming Christians, we do not cease to be patriots; citizens of another country, we are not therefore, less truly citizens of this; we have an interest in all that affects its well-being, and a supreme desire for its true and lasting prosperity. As Nonconformists we are not deficient in loyalty. The reigning house has never had any more faithful and strongly-attached supporters than the Protestant Nonconformists of this land. Nor do we love our Queen the less, or serve her less devotedly, or pray for her less fervently because we maintain that Christ's kingdom is not of this world, and exhibit as our motto the sentiment—the grand significance of which shall be more and more generally recognised, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." We would withhold from "the powers that be" nothing that is really their due; but at the same time we would maintain our loyalty to the King of kings and the Lord of lords; and we believe that we can render no greater service to the Sovereign and to the State than by continuing with faith and fervency, to do what we are here bidden to do —make "supplications, prayers, intercessions, and giving of thanks for all men; for kings, and for all in authority; that we may lead a quiet and peaceable life in all godliness and honesty."

Mr. John Skepp, author of that valuable book, entitled *Divine Energy*, proposed several questions to the Church, which were answered by Mr. Thomas Crosby, a deacon, afterwards author of *The History of the Baptists*. . . . The Rev. Messrs. Matthews and Ridgeway now prayed, when the Rev. Mr. Noble desired the members of the Church to recognise their choice of Mr. Gill to the pastoral office. This done, he requested Mr. Gill to confirm his acceptance of the call, which he did, with a full and solemn declaration. The Rev. Mr. Curtis, and the aged and Rev. Mr. Mark Key, then pastor of the church near Devonshire Square, were appointed to take the lead in the distinctive part of ordination, and the excellent man '*was ordained by laying on of hands.*' Three brethren were immediately 'ordained and set apart' to the office of deacons, 'Mr. Gill joining with the other elders in the imposition of hands.' Mr. Noble then went into the pulpit, and delivered an exhortation to the pastor and deacons, from Acts xx. 28: '*Take heed, therefore, unto yourselves,*' etc. Mr. Skepp now addressed the Church, from Hebrews xiii. 17: '*Obey them that have the rule over you,*' etc. The Church-records say that the sermons were suitable to the work of the day, and excellent. Mr. Gill then went up, and called upon the Lord; and after the assembly had sung the 133rd Psalm (Patrick's version), he dismissed the assembly with one of the apostolical benedictions."

With this favoured Church Dr. Gill lived, laboured, and died; having sustained the pastoral office among them with great consistency, usefulness, and honour, for more than fifty-one years. As the object of this paper is to describe Gill as a scholar, rather than as a preacher, we can only just give a passing glance at him in his ministerial relations. In early life, it appears, he was very animated in the delivery of his discourses. "He came into the pulpit, at times, with an heavenly lustre upon his countenance, *in the fulness of the blessings of the Gospel of Christ*, enriched, and generally enriching. In preaching funeral sermons, and on other extraordinary occasions, when he was a young man, and surrounded by large congregations, his exertions have been such that the people have conveyed to him, as well as they were able, three or four handkerchiefs, to wipe his face, in one discourse." As a pastor, he, doubtless, had his cares, like others of his sacred calling, arising both from the infirmities and the impudence of some of the members of his Church. "A godly woman visited him one day, in great trouble about the singing; for the clerk, in about three years, had introduced about two new tunes. The young people were pleased; but the good woman could hardly bear it. The Doctor, after patiently listening, asked her whether she understood singing. 'No,' she said. 'What! can't you sing?' No; she was no singer, nor her aged father before her. And, though they had had about 100 years between them to learn the Old Hundred tune, they could not sing it, nor *any other tune.*"

They are living embodiments of the goodness by which the world's ways are reproved, and testimony is borne to the Divine character and claims. By entering into society they may, if faithful as well as conciliatory, modify the principles on which its intercourse is based, and make it conducive to the improvement, instead of the deterioration, of its various members. By conducting their business transactions in a Christian spirit, and in accordance with Christ's laws, they may raise the standard of morality among business men, make their country of good repute among the nations of the earth, and so dispose men to the favourable consideration of the message which God has entrusted to them. Ends these which are not to be despised nor lightly foregone. And as there are no other means of procuring them, but the presence of Christians in the world, there was reason why He who sought the conversion of the world should say, "I pray not that Thou shouldest take them out of the world."

Even for the sake of Christians themselves, their immediate removal from the world is not desirable. Pleasant it might be, as we have hinted, to be freed at once from the ills of life, but not necessarily profitable. Our instinctive shrinking from suffering, though arising from the nature of the thing, is no proof of its being injurious to our spiritual interests. If it were so, we may be sure that God would not send it; for He takes no delight in suffering for its own sake, and would not ordain it for His children, were it not for the higher good in which it is fitted to issue. It is obvious to every one how, as the chastisement of a child may correct its faults, and elicit some of the better qualities of its nature, so the suffering with which God visits His people may promote in them some of the noblest traits of character, and thus, instead of harming them, prove a source of positive good. Such qualities as patience, meekness, humility, courageous endurance, thrive best in the school of suffering, and some of them can only be exercised and produced there. Patience has no scope for exercise where there is nothing to bear with. Meekness cannot be displayed where there is no provocation. And for courageous endurance there is neither room nor call where there is nothing to endure. And as these are some of the loveliest qualities by which Christian character is adorned, and the most precious fruits which human nature, influenced by Divine grace, can bear, it is from the school of affliction that we see come forth some of the fairest types of Christian men and women—those whose quiet self-control, and sweet attractive grace of manner, and gentle disposition, and kind considerateness of others' feelings, commend their religion to others, and make them persuasive and convincing, though it may be silent, witnesses to the power of Divine grace. God seeks to foster in His children such qualities, and the world is the school in which this is done. There is no pain after we have entered the better land. And hence the need that we should be kept here for a time, in order that pain may fulfil its mission in our experience. And whatever may be the nature of our suffering, and from whatever cause it may spring—whether from our circumstances, or our relations, or the persecution of others, or the state of our own health—there is no reason why it should prove injurious to any of us, but every reason why it should be conducive to our highest good.

The temptations of the world, as well as its sufferings, serve an important end in the development of Christian character, and are necessary for the training of those who are to take

sures." Besides this great work, the Doctor published "A Body of Doctrinal Divinity," in two volumes, quarto, containing nearly one hundred pages; the substance of the book having first been preached to his own people. Appended to this work is an Essay concerning the "Baptism of Jewish Proselytes." This was a subject which especially concerned him as a Baptist, and as the then champion of the Baptist Denomination. Some learned men, as Dr. Wall and Dr. Hammond, held the opinion that, before the coming of Christ, the Jews received proselytes both by baptism and circumcision; that infants were baptized with their parents; that Christ adopted Jewish baptism, and therefore baptized infants as well as adults. The following is the opinion of Dr. Gill upon the matter:—"Now, upon search, it will be found that nothing of this kind appears in the writings of the *Old Testament*, which chiefly concern the Jewish nation; that in the books of the *Apocrypha*, generally thought to be written by Jews, though there is sometimes mention made in them of proselytes to the Jewish religion, yet not a syllable of any such rite or custom as of baptism, or dipping at the admission of them; that in the New Testament, where mention is, indeed, made of proselytes, nothing is said concerning their admission and the manner of it; that, as there were no traces of this custom before or about the time of John, Christ, and His apostles, so neither are there any in those which were written in a short time after; not in Philo, the Jew; nor is there the least trace or hint of this custom in any Rabbinical books ..... that Josephus says not a word of their baptism; that in the most ancient Targums, or Chaldee Paraphrases at the beginning and toward the end of the first century; nor even the Jews' Misnah, or Book of Traditions, written in the middle of the second century, or beginning of the third, where, if anywhere, one might expect to meet with this rite or custom, no mention is made of it; though Dr. Gale seemed to allow it, upon what Dr. Wall had translated from Selden, without examination, and that it is not spoken of by any of the Christian Fathers of the first three or four centuries."

Some idea may be formed of the amazing industry of Dr. Gill, as well as of his great learning, from the fact that he published above *ten thousand* folio pages, written without an amanuensis, and no one reading the proof-sheets but himself. He thus worthily earned his title of D.D., which he received from the University of Aberdeen in 1748, concerning which he said pleasantly, "I neither thought it, nor bought it, nor sought it;" and no one can study his career, either as a Christian, a minister, or scholar, without saying "Yes" to the words on his tomb in Bunhill Fields:—

"Ingenio, Eruditione, Pietate, Ornatus, Laboribusque Permagnis, semper Invictus."

"He was adorned with intellect, learning, piety; and unconquered amidst the greatest labours."

This "good soldier" of Jesus

Christ "gloriously terminated his mortal career, without a sigh or groan, on the 14th day of October, 1771, at about eleven o'clock in the forenoon, at his house in Camberwell, Surrey, aged seventy-three years, ten months, and ten days."

He was succeeded in his pastorate by Dr. Rippon, who filled the sacred office, like himself, for about fifty years. Several ministers followed him in the pastorate of Park Street Church; and then, about eighteen years ago, came Mr. Spurgeon, whom may God long preserve!

The Childhood of St. Paul.

A SERMON FOR YOUNG FOLKS.

"When I was a child, I spake as a child, I understood as a child, I thought as a child."—1 Corinthians xiii. 11.

"WERE you ever *a child?*" said a very little girl to her grandmother the other day. "Oh, yes," replied the good old lady; "but when I was a child, I didn't talk and behave as some little children do now-a-days."

Poor dear granny! she had quite forgotten how she used to think and speak when she was a little girl five or six years old.

It wasn't thus, however, as you girls and boys may see, with the man whose name you have often heard, and whose words you have now read. Paul, although a very great man, remembered being a child; and he didn't forget that, when so young, he was just like other children—"When I was a child, I spake as a child, I understood as a child, I thought as a child."

A little boy says: "That's the sort of man I like; he doesn't frown when we laugh, and make a bit of fun; nor does he make us children feel that he is so great and grand that we dare not look at him."

Well, I want to talk to you about this man who speaks of his childhood in such a manner as is likely to please and instruct all young people.

You know, I daresay, that he was a great *writer*. Perhaps you have read some of his letters; but if not, I am sure you will like to do so when you are a little older, and you must not forget to ask God to teach you to understand them; for there are some things in them which, to young people and grown-up people, too, are "hard to be understood."

Then, Paul was a great *preacher*. Do you know what he used to preach about? A little girl says, "I do; for I have read in my Testament that 'he preached unto them Jesus.'" Yes; he had a great deal to tell the people about the Saviour. You may easily remember his favourite text. It was, "Jesus Christ, and Him crucified." And why did he say so much about that? Because Jesus

loved sinners, and died upon the Cross to save them. You would have liked to hear this man preach, wouldn't you? But do you know what happened one night while he was preaching?

Let me tell you. The place was crowded. I don't know whether you would have found any room. But there was one young listener there, and he had, I daresay, a good seat for seeing and hearing. As some of you boys like to do, he got up as high as possible, and was sitting where he could look down upon the people; and for some time he listened to the preacher; but as the sermon was a long one, he began to feel sleepy. I have no doubt he tried to keep awake; but, then, whoever did keep awake by trying? Besides, it was a late hour of the night, and young Eutychus, quite overcome with weariness, sank into a deep slumber; and, falling down, was dashed upon the floor below, and was taken up dead. Wasn't that very sad? Everybody was sorry; and there was such loud and bitter crying from some of the folks as you never heard. People now may say, "He shouldn't have gone up so high;" or, "It was very wrong of him to go to sleep during Divine worship." But Paul didn't say so; no, he comforted those who were in trouble, and, as an Apostle of Jesus Christ, he used the power his Master gave him to restore this youth to life.

You are beginning to feel what a great man Paul was; but that is not what I want to talk to you about to-day. I should like you to think of him before he became a man; for he speaks in the text of what he was when he was as young as you: "When I was a child, I spake as a child, I understood as a child, I thought as a child."

You would like to ask me a few questions about him, wouldn't you? "Yes," you say. "Where did he live?" "What school did he go to?" "What books did he read?" "Did he ever go out to play?" "Who did he play with?" "And—" But stay, or I shall forget how many questions you have asked. First of all, you want to know *where he lived*. Well, when a child, Paul lived with his parents in Asia Minor, in that part of it called Cilicia, and at Tarsus, its chief city. Can you fancy the place? A river* flowed through it; and the two parts into which it was thus divided are said to have been in form like the wings of a bird. Just outside there were pleasant gardens, such as grown-up people, and children too, like to call their own. A little further off there were fruitful fields. The rich harvests of corn which grew in them every year delighted the eyes, gladdened the hearts, and supplied the wants of young and old. More distant still, but plainly to be seen, there were great mountains.† Parents and children would often feel a pleasure in looking upon these; especially in the summer evenings, when, as you may suppose, the highest peaks had a charming appearance, as seen in the golden light of the setting sun.

Well, you are thinking of where Paul lived when he was a child. And let me say that not only was the country fruitful and beautiful, but *Tarsus* was "no mean city." It was visited by many people from afar: soldiers, sailors, merchants, and not a few young people, who had been sent thither to school, might any day be seen in the streets.

You wish me to tell you *what school Paul went to;*—whether he had hard lessons to learn; whether his schoolmaster was kind or severe; whether, when a child at school, he was ever in trouble through being late, careless, or forgetful. And you

* Cydnus.

† Taurus.

diminish the value of their future reward. And their best Friend, in praying for them, will not, even with a view to their present ease and comfort, ask for anything which must issue in such a result. As a wise parent will not, for the sake of giving a child present pleasure, remove him hastily from school, and so lessen his future capability and usefulness; but will keep him there, though in opposition to both the child's inclination and his own: so does our Lord, who is at once more wise and more kind than any earthly parent, decline, even for the sake of their present comfort, to take His people from a world in which they are sorely tried, but keeps them in it in order that they may thereby be developed into nobler types of men, rendered capable of higher services, and entitled to a greater reward. It were a great loss to themselves, as well as a drawback to the honour of their Lord, that they should not be made, even by painful trial, all that they are capable of becoming. And herein is good reason for His prayer that they should not by immediate removal be exempt from all the trials which assail them here.

Pontius Pilate.

WE know nothing, with certainty, concerning the early years of this infamous man. There was a celebrated Roman family, or *gens*, called the Pontii; and, perhaps, Pilate belonged to them by birth, or adoption. The name Pilate has received two explanations. It may be the same as the word *Pileatus*; and in that case would mean the javelin-bearer; or it may be connected with the word *pileus*, which means a cap. "The fact that the *pileus*, or cap, was the badge of manumitted slaves (Suetonius, *Nero*, c. 57; *Tiberius*, c. 4), makes it probable that the epithet marked him out as a *libertus* (a freed man), or as descended from one." History says nothing concerning his parentage; but a strange German legend has tried to fill up the gap. According to this, "Pilate is the illegitimate son of Tyrus, King of Mayence. His father sends him to Rome as a hostage. There he is guilty of a murder; but being sent to Pontus, rises into notice by subduing the barbarous tribes there, receives, in consequence, the new name of Pontius, and is sent to Judæa. It has been suggested that the 22nd legion (of the Roman army), which was in Palestine at the time of the destruction of Jerusalem, and was afterwards stationed at Mayence, may have been, in this case, either the bearers of the tradition, or the inventors of it."

But whatever were the circumstances of Pilate's early years, we find him, at the time of the Saviour's crucifixion, a man of rank, and filling an important political station. Our readers are aware that, in the time of Christ, Palestine was a portion of the Roman Empire, and also, as such, a part of the Province of Syria, occupying the same position in reference to Rome, which one of the conquered provinces of India occupies in reference to Great Britain now. Just as

we send viceroys, judges, soldiers, and other representatives of our power from England to rule India, so Rome did to its conquered provinces. As Palestine was only a portion of the province of Syria, its governor, as a rule, would be subject to the pro-consul of that province; but the governor of Palestine was invested with full powers, owing to the bad character of the Jews with the Romans as a restless and a rebellious people. About the year 6, A.D., Archelaus, the son of Herod, was deposed, and a Roman ruler took his place; Pontius Pilate being the sixth governor from that time. Of course, the chief interest we feel in the history of Pilate arises from his official connection with the last days of the Lord Jesus Christ; and as the momentous facts which then transpired are familiar to all readers of the New Testament, we will glance at a few minor facts, which are confirmation of the truthfulness of the Gospel narrative. First, we have abundant evidence from profane history that Pontius Pilate was the Roman ruler of Palestine in the time of Christ. Tacitus, the great Roman historian, who lived in the first century, wrote the well-known words (*Annals*, xv. 44): "Christus, Tiberio imperante, per procuratorem Pontium Pilatum supplicio adfectus est."—"Christ suffered capital punishment in the reign of Tiberius, when Pontius Pilate was procurator." Josephus, also, who lived in the first century, several times mentions Pilate as the ruler of Palestine. Thus, in his *Antiquities* (Book xviii. chap. 3), he says:—"Pilate, the Procurator of Judæa, removed the army from Cæsarea to Jerusalem . . . in order to abolish the Jewish laws." Then, again, we see from the Gospel history that Pilate was an unprincipled man, ready to do any vile deed which seemed likely to serve his own selfish ends. *He* must have been a bad man who could say concerning Jesus Christ, "I find no fault in Him," and yet condemned him to death. We do not say that he was worse than many Roman governors, or that there were not good points in his character; "but all his better feelings were overpowered by a selfish regard for his own security. He would not encounter the least hazard of personal annoyance on behalf of innocence and justice; the unrighteous condemnation of a good man was a trifle in comparison with the fear of the Emperor's frown, and the loss of place and power." His flippant, mocking question to Christ, "What is truth?" contains the key-note of his character. As if he had said, "You talk to me of *truth*, but what care I for truth? I do not trouble myself with discussions concerning truth. Are you the rival of Cæsar? Say 'No'; and you may be the rival of Socrates if you please."

The following quotations from Josephus contain illustrations of the general character of the man. They are from "*The Antiquities*," Book xviii. chap. 3. "Pilate removed the Army from Cæsarea to Jerusalem, to take their winter-quarters there, in order to abolish the Jewish laws. So he introduced Cæsar's effigies, which were upon the ensigns, and brought them into the city; whereas our law forbids us the very making of images; on which account the former procurators were wont to make their entry into the city with such ensigns as had not these ornaments. Pilate was the first who brought those images to Jerusalem, and set them up there; which was done without the knowledge of the people, because it was done in the night time; but as soon as they knew it, they came in multitudes to Cæsarea, and interceded with Pilate, many days, that he would remove the images; and when he would not

strangers; for he says here, "When I was a child, I spake as a child."

II. A child should be sensible:—

He should show that he has a mind as well as a tongue. We read in the text, "When I was a child . . . . . I understood as a child." Some people talk as though children had not much sense. Suppose we ask, What is a sensible child? "A boy who would be always at his book," says one; "A girl who doesn't care about her doll," says another; "A little one who is quiet, and doesn't want any playmates," says a third. But we don't say so. We would rather you had a mind for some of the playful pursuits of childhood. Toys are for you, and you should show your good sense by the use you make of them. "When I was a child," says Paul, "I understood as a child." The things that pleased children pleased him. His desires were like those of other young people. When a man, he "put away childish things;" but he didn't try to do so when he was a child. No: he was as fond of them as you are. Had you seen him at play you might have fancied that he never did anything else. But he wouldn't be allowed to neglect his lessons. Perhaps he wanted to do so sometimes. He may have felt that some of them were very hard. He would, I daresay, have been better pleased if they had been a little easier. They were, no doubt, easy enough to the schoolmaster. He understood all about them; but Paul did'nt. He was only a child. And a little child, even if he stands on tiptoe, cannot reach as high as a tall man; but then, he can reach as far as God intended him to reach. And that is just what Paul did. He "understood as a child." We want you to do the same. We should like you to be sensible. But no child, who has good sense, will suppose that he can understand things as grown-up people do. Hence he will be humble, teachable, and obedient.

III. A child can think:—

"When I was a child. . . . . I thought as a child." God has not only given you eyes to see, and ears to hear, and legs to walk, and a tongue to talk, but a mind to think. If a boy doesn't use his mind it is as though he didn't see, or hear, or walk, or talk, although he has the power to do so; and he will soon be known as a thoughtless, stupid child.

A man once pointed to a little boy, and said, "What a child that is! He has no thought." But that was a mistake. The little one had plenty of thought; but then he only thought as a child. And that is what the wisest of men used to do. Listen to what he says, "When I was a child . . . . . I thought as a child."

What merry thoughts a child has sometimes! and foolish thoughts, and vain thoughts, and wicked thoughts, too! But a child may have good thoughts—thoughts of God, and of His Word; thoughts of prayer, and of praise; thoughts of good people, and of holy angels, and of heaven. What a deal a child can think of!

Think of what you see. God meant the mind to receive much knowledge through the eyes. The great things, and the beautiful things which He has made are all very wonderful; and they are not only to be looked at, but to be thought of. One child makes a good use of his eyes, and can tell you all he has seen; another makes but a poor use of his, and can tell you very little. How is this? One *thinks* of what he sees; the other *doesn't.*

Think of what you hear. Young people need the thoughts of those who are older and wiser than themselves; and many of these thoughts can only be received into the mind

through the ears. Hence you should listen to what your parents and teachers say; and we want you to be very attentive to what is said at church about the Saviour. Some children are no wiser for what they hear. How is this? They do not think of it; or, if they do, it is but for a little while.

Think of what you read. You may be a good reader. Perhaps you can tell us how many books you have read through. But if you do not think of what you read, your reading will not make you much wiser. I can fancy I see two little boys looking at their lessons before going to bed; but in the morning, when at school, one has learnt his task, the other has not. Why? They spent the same time over their books; both of them said their lessons over and over again to themselves; but, one thought of what he was reading and saying, the other did not.

Once more: *Think of what you do.* Children would never do some things at all if they had a little more thought. A boy often behaves improperly because he doesn't think of what he is doing. Then some things would be done much better than they are if you would think of what you do. One little girl does her needle-work more perfectly than another; one little boy wins a game oftener than another; why? because they think of what they do.

Well, if you thus think of what you see, and hear, and read, and do, how thoughtful you will be. We can almost hear somebody saying, "Ah! you want me to be 'a wonderful child;' and I should like to be one, but I can't." No: nor do we wish you to try, as you shall hear.

IV. A child must be natural.

Paul does not say, When I was a child, I was "a wonderful child;" I talked better than other children, I understood more than other children, I thought more than other children. No. Let me ask you to read the text once more. "When I was a child, I spake *as* a child, I understood *as* a child, I thought *as* a child." When he was a child, he was child-like. He was natural. That is, simple, real, and true. And this is just what we should like you to be. The word "natural" is sometimes used for "sinful." Hence we read in the Bible of "the natural man;" by which we are to understand the sinful heart of people, whether young or old. But you have too much good sense to suppose that you are to yield to those bad tempers and wicked passions, which are so displeasing to God, and which you must ask Him to help you to overcome.

A great preacher having talked to children about "the natural man," a little girl was asked by her father what she understood by it; and she replied, "'A *real* gentleman;' one who knows how to behave himself at table." That, of course, was not what the preacher meant. But it is not far from what we mean when we say that a child must be natural; for we wish him to be "a real child;" one who has the tongue, and the understanding, and the thought of a child, and knows how to behave himself. We don't want to see a boy behaving like a little old man. We would rather not see a little girl trying to be like her grandmother. We have no desire to hear children talk like grown-up people. No. The child at Tarsus didn't do so. Nor did one greater than he. Jesus, when a child, was humble, simple, loving. He was obedient to His parents, and He increased in wisdom. Try to be like Him.

When a man, Paul remembered being a child, and how he used to think and speak. And so will you, I dare say, when you are grown up.

What a pity if you should have to say, "When I was a child, I used to be disobedient to my parents, disrespectful to my teachers, and unkind to my companions!" Some people are ashamed when they remember how they used to behave when children. We should not like you to feel so. Read the Bible. It will teach you how to think and speak. Pray to God. He will help you to do what is becoming in a child. Try to understand the Saviour's love. He died for little children. And if, as a child, you trust in His name, and obey His word, and speak His praise, the days of your childhood will be happy, and you will delight to remember them when you are older.

And now, may your tongue be filled with singing; and, understanding what you sing, may you have bright and blessed thoughts of Him who, though Lord of all, is ever ready to listen to the children's song.

The late National Thanksgiving.

A SERMON.

BY ONE WHO WAS PRESENT AT THE SERVICE.

1 Tim. ii. 1, 2: "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceful life, in all godliness and honesty."

IT is to be feared that there are many duties—even strictly religious duties—which we discharge in so mechanical and perfunctory a manner, that we do not realise their full import and significance save when, in the Providence of God, we are called to repeat the oft-repeated form, under the pressure of some special need, or in the presence of some exceptional danger. Take, for instance, the duty which is here enjoined. No Christian questions the obligation which binds the Church to make supplications, prayers, intercessions, and giving of thanks for all men, and especially for kings, and all who are in authority. As long as we can remember anything we can remember every Sunday, at least, hearing this prayer offered, with special reference to the Queen, the Prince, and all the members of the Royal Family of this land. But, save when, by some peculiar circumstances, we have been wakened from our lethargy, there is reason to fear that the most devout and loyal of Her Majesty's subjects have discharged the duty, which they have never neglected to perform, in too cold and languid a way.

Every now and then, during the present reign, we have been reminded that the form is, after all, much more than a form, and that, under the cold crust of apparent apathy, there flows a strong current of warm and genuine affection. This has happened notably on two occasions.

greater importance. It is one of the great, perhaps inevitable, drawbacks of quinquennial appointments in India that it creates a desire to leave a mark on the period, in a sensational report, by notable innovations. In some cases these may be improvements, but, latterly, they have come so thick and fast, as to bewilder the native mind, and they can scarcely fail to affect the stability of our rule. Still more dangerous is the rapid multiplication of taxes. Lord Mayo, not fifteen months ago, placed on record this memorable assertion:—"A feeling of discontent and dissatisfaction exists among every class, both European and native, on account of the constant increase of taxation which has for years been going on. My belief is that the continuance of that feeling is a political danger, the magnitude of which can hardly be over estimated." More recently, Lord Napier, the Commander-in-Chief, stated in a dispatch which has been published by Government, that during the forty years he had been in India he never witnessed a spirit of discontent so generally diffused in every province and through every class of society. Every communication and every arrival from India continues to corroborate these assertions, and intimates the dangers to which the eyes of too many men in authority are closed by the spirit of optimism. Lord Northbrook, doubtless, goes out with the conviction that a more prudent system of action is essential to the interests of our dominion, and that what India now wants is rest—rest from over legislation, on which four different workshops are employed, summer and winter—rest from incessant change, which is too often nothing but "meddling and muddling"—rest from taxation; for forty months and more the country has been inundated with a flood of imposts, some of them inconceivably vexatious, and it would appear as if the fountains of the deep of confidence in our Government are breaking up, and the British ark may not outlive the deluge; and—rest from over civilisation. European civilisation is, as yet, only a hothouse plant in India, and if we attempt to force it by too high steam pressure, we may end in blowing up the conservatory. Rest is necessary to confidence, and confidence is an essential element of loyalty.

Building Grants.—Our readers are aware that the Ministry was constrained, in 1870, to yield to the demand of the House of Commons, that the rates raised by School Boards should not be devoted to denominational education, and that no sectarian creeds, catechisms, or formulas should be introduced into the schools established by them. At the same time, however, Mr. Forster determined to strengthen the cause of denominational education in the dogmas and creed of the Church of England by offering a grant from the Treasury for the erection of new schools, for which application might be made before the close of 1870. It was well-known from the indisposition of those beyond the pale of the Establishment to sectarian education, that nine-tenths of these subsidies would go to the Church of England. These schools, when established, will be under the exclusive control of the Church, and one-half their expenses will be defrayed from the Exchequer, that is, from the general taxation of the country. The offer was fully responded to, and the most strenuous efforts were made by the dignitaries and clergy of the Church of England to multiply the applications within the prescribed period. From a Parliamentary return just issued, we learn that the number of applications amount to 3330, which are thus classified,—

Church of England . .	2885
British Schools . . .	100
Wesleyan	96
Roman Catholic . . .	82
Congregational	9
United Methodist Free Church	7
Baptist	6
Primitive Methodist . . .	4
Unitarian	3
Methodist New Connection .	1
English Presbyterian . .	1
Jewish	1
Undenominational . . .	135

Under the last head are included several applications for grants in aid of denominational schools in which undenominational title-deeds have been adopted in the course of official correspondence. Of these applications, 194 have been withdrawn, and 253 refused.

DR. VON DÖLLINGER AND THE RELIGIOUS CONDITION OF ENGLAND.—The lectures which Dr. Von Döllinger has been delivering at Munich on ecclesiastical history have attracted great interest, not only in the Roman Catholic, but also in the Protestant communities, partly from the high estimation in which he is held as a scholar and a divine, but more particularly from the position he has taken up as the unflinching opponent of Ultramontanism. His latest lecture was devoted exclusively to the religious history and present state of England and Ireland. With regard to England, he says it possesses an admirable translation of the Bible, which, in style, is a *chef d'œuvre*, far preferable in accuracy to the Lutheran. It has succeeded in making the Bible the book of the people throughout all England to such a degree that travellers are sure to find it in the public rooms in every inn. He believes that the superiority which England has attained over other countries, is chiefly due to the fact that the Holy Scriptures are to be found in every house, and have become, so to speak, the *genius loci*, the guardian spirit of the hearth and family. By the superiority referred to, he means that such a literature of sin and shame as has poisoned the moral atmosphere of France, and, he regrets to say, has assumed certain proportions—though in a less degree—even in Germany, has not yet found its way into England. Another advantage, he remarks, which England possessed, was the general observance of the Sabbath, as a sacred principle of all Churches and parties, though it may, at present, be open to the charge of judaizing exaggerations. Among the higher and educated classes, attendance at Sunday service was, in England, not the exception, as, for instance, in France, but the rule. But what he was inclined to value more than all these advantages was the fact that the cold and dull indifference which, on the Continent, has fallen, like a deadly blight, on the whole strata of society, has not yet found a place in the British isles. However great a hold scepticism may have gained on the younger generation of Englishmen, England, on the whole, takes a lively interest in religious matters.

TRINITY COLLEGE, DUBLIN, AND MR. GLADSTONE.—The Bill which Mr. Fawcett brought forward on Wednesday, the 20th of last month, for the entire abolition of all tests in Trinity College, Dublin, and the re-organisation of the governing body, was talked out by the Irish Home Rule members, and is apparently lost for the session, as every succeeding Wednesday throughout the session is already engaged. Considering the deep interest which is now felt throughout England on the subject of denominational education, the discussion to which Mr. Fawcett's motion gave rise, and more especially the announcement of the views of Mr. Gladstone, and the present Cabinet, is of exceptional importance. Trinity College, Dublin, was established

by Queen Elizabeth, for the purpose of affording the highest education to its students in the principles of Protestantism, and for two hundred years the Established Church enjoyed an exclusive interest in it. Eighty years ago, the stringency of its rules was relaxed, and Roman Catholics and Nonconformists were admitted to its teaching and degrees; and this admixture of Protestant and Catholic, though an object of abhorrence to the hierarchy, has been so acceptable to the laity, that of twenty graduates of the College now in Parliament, ten are Roman Catholics, and ten Protestants. But this principle of liberality did not extend to the emoluments and government of the College, which still continued to be monopolized by the Church. On its disestablishment, the authorities of the College in a noble spirit of generosity determined to abolish all these exclusive rights, and gave their consent to the introduction of a bill which should open the College and the University to all classes without distinction of sect or creed. The bill, which was entrusted to Mr. Fawcett, went farther than the bills recently passed in reference to the English Universities. It abolished all religious tests and disabilities, and all clerical fellowships, and rendered Roman Catholics and Dissenters as eligible to fellowships and the highest honours and offices as Episcopalians. It is unquestionably the most illustrious proposition of a liberal character which has ever been submitted to Parliament. If it passes, Trinity College will become a great institution for mixed education, in which all sects will have an equal interest, and in the government of which they would have an influence proportioned to their intellectual abilities.

Mr. Gladstone accepted the first part of the bill, containing the clause which abolished all tests, as he could not, he said, after having promoted the abolition of them in England, refuse the same boon to Ireland. But he refused to accept the whole bill as affording any settlement of the question of University education in Ireland. The principle of the bill was to afford the aid and countenance of the State to *mixed education*, that is, to education in which Protestants and Catholics should participate on equal terms and with equal rights and privileges Mr. Gladstone declared that "this principle would not meet the justice of the case." "He was pledged," he said, "to the belief that it is an extreme hardship on that portion of the population of Ireland who do not choose to accept an education apart from religion that they should have no University open to them at which they could obtain degrees. We hold that this, call it what you will, and disguise it as you may, is the infliction of cruel penalties on account of religious opinions." "Parliament," he said, "was asked to affirm that the portion of the Irish people who do not choose to accept an education apart from religion shall, on account of that opinion, be debarred from obtaining an Irish University degree." Mr. Gladstone has thus given his sanction to the demands of Cardinal Cullen and the Roman Catholic hierarchy, which were denounced by the country, when first propounded, for their extravagance. The Cardinal would never have ventured to make such a demand of Protestant Prussia, or even of Roman Catholic Italy, or Austria, as Mr. Gladstone has now declared to be perfectly reasonable. Last year we hinted a suspicion, though not without substantial grounds, that the views of the Premier, and of his Education Minister, were directed to the establishment of an exclusive and denominational College, which should be under the absolute control of the Irish ultramontane bishops, as regarded the course of study and the examination

for degrees, so as to place the education of the upper class of Roman Catholics in the hands of a bigoted priesthood, who would inculcate the principles of the Syllabus, and the dogma of infallibility and the necessity of restoring the temporal power. Those suspicions are fully confirmed; and we now know what is to be expected from Mr. Gladstone and his Cabinet on the subject of Irish education, and they need not be surprised if public confidence in their administration is extinct. But we are greatly mistaken in the character of our fellow-countrymen, if they do not resent this disposition to yield to the dictation of Cardinal Cullen, with the same promptitude as they would any disposition to submit to the demand for consequential damages by the Cabinet of Washington.

BAPTIST MISSIONS ON THE COROMANDEL COAST.—We have had frequent occasions to notice the operation of the American Baptist Missionaries during the last fifty years in the East, and we have now an opportunity of returning to this very agreeable subject. The two branches of the Anglo-Saxon race on either side the Atlantic are running a noble career of emulation in the communication of Divine truth to the heathen, and our own denomination fully shares this spirit of Christian rivalry. The great efforts of the Baptist American Convention in this department of duty, the excellent organization of its missionary agencies, and the eminent success which has attended their labours, may be contemplated with great advantage by the members of the Baptist Missionary Society, and cannot fail to stimulate their zeal and energies. In Burmah and in Assam their efforts have been mainly devoted to the aboriginal races of the Karens and the Garrows, who have never been submissive to the Hindoo or Bhuddist creed, and who are untainted with the prejudices of caste; but the attention of the Society has now been directed to the Teloogoo country, under the Madras Presidency, on the Coromandel coast, inhabited by genuine Hindoos, who profess the religion of the Vedas. Sixty years ago the province was the seat of one of the earliest Indian Missions of the London Missionary Society, but it proved to be a barren field, and the attention of that body has been directed to other fields, where they have reaped a gratifying harvest. The ground thus abandoned in Teloogoo was, some little time ago, occupied by our Baptist brethren from America, and their labours have been crowned with greater success than those of any other Mission in the Gangetic valley in the north of India. In the last report of the operations of fourteen months it is stated that no fewer than 755 have been added to the Church by baptism, and that the total number of adult converts in, we believe, five or six years, amounted to 1,580, besides children and nominal Christians. A few have, here and there, relapsed to Hindooism, but the majority are firm in the faith. Many of them have endured abuse and persecution; others ridicule and privations; and others fines and false imprisonments. The Churches are three in number, planted at the principal stations. Each out-station or centre is, however, in reality a kind of branch church, under the care of a native preacher. Of these centres there are eighteen.

The Book in the Court.*

"The entrance of Thy Word giveth light."—Ps. cxix. 130,

MONDAY morning cast its usual gloom over Paradise Court in the persons of the rent collectors. Many of the men and women had gone out upon their various callings, and others, whose supply of ready cash fell short of the required amount, absented themselves, leaving messages with the children, in some cases with, and in others without part payment. The court therefore had the appearance of quietness and moral respectability as the missionary passed down. His step was firm, and his countenance wore an expression of decision. He had realised the difficulties of the position; and in calm reliance upon the help of Almighty God, had come to the prayerful decision that he would faithfully discharge the duties of his office. That day and many others of toil passed before each room had been visited. As the people became familiar with their new friend, the spirit of opposition, with a few exceptions, gave way to one of utter indifference. Three months passed before the statistics of the place were taken, and then the startling discovery was made that in that block of buildings there were one hundred and ninety-four rooms, occupied by two hundred and sixteen families, as several let their corners to lodgers. The population consisted of three hundred and eighty-six adult persons, with more than double that number of children. Only nine Bibles could be found in the place, and upon the morning of the Lord's day only two persons left its precincts to worship God in His temple. As month after month of stair-treading and of effort to secure attention passed away, the missionary became discouraged from the seeming impossibility of effecting any good in that valley of spiritual death. The children, to be sure, had been won by looks and words of kindness. They gathered round him out of doors, and looked for his smile as he approached the rooms. And then the people had become familiar with the pocket Bible, and cast glances at it as the reader held it in his hand, as though they had some mysterious interest in its contents. But this was all. No reformation had been wrought, no inquiry for salvation had been made; and despair of blessing was overclouding the soul of the missionary, when a circumstance occurred which caused hope, like a day star, to dispel the darkness. That circumstance was a fight in the court.

One afternoon he was praying with a sick man in an upper room, when his voice was drowned by screams, shouts, and yells in the court below. Rising from his knees, he opened the window, and shuddered at the revolting scene which presented itself. Two women, whose vile language had several times repelled him from their doors, had quarrelled and been ejected from a neighbouring gin bar. Upon reaching home they commenced fighting; and being inflamed with liquor, they had torn

* The Man with the Book; or, The Bible among the People. By J. M. Weylland. London: Hunt and Co., Holles Street.

each other's clothes, and their faces were bleeding. In their fury they had seized each other by the hair, and lay struggling upon the ground. A number of men and women had formed a ring, and were urging them on to the brutal conflict; while the people crowded to their windows, and shouted advice according to the side they took. It was a shocking display of rage and blood and blasphemy; but it was brought to a sudden close. Some one looked up and raised the cry, "The Bible-man is there!" Every face was turned up, and then the people drew in their heads and closed the windows. The crowd in the court dispersed, many running like rabbits in at their doors. The sudden silence caused the wretched women to disengage themselves and to look up. They caught the steady gaze of the man who had spoken to them of God and judgment, and one of them with a bound sprung into her dwelling; while the other covered her lacerated face with her apron, and staggered into her doorway. A few minutes after, when the missionary passed out of the court, all was silence,—not a being was to be seen; but upon the pavement were spots of blood and pieces of hair. Though saddened, he felt thankful for the influence he had obtained. It would have taken several policemen to have quelled that disturbance; but to have subdued it by moral, or rather religious force, was indeed a triumph and earnest of future good.

About a month after this event a sudden outbreak of scarlet and typhoid fever brought distress into fourteen families; but resulted in much good to the inhabitants. The parish doctor had ordered the removal of a woman to the infirmary, and two old workhouse men came with a covered stretcher for that purpose. The lodgers had noticed spots upon the patient, and raised a report of black fever. They were in a state of panic, and no person but the widow would approach the room. She found the missionary, who was visiting in other houses, and told him that she had prepared the poor woman for removal; but that the old men were not strong enough to carry her, and none of the neighbours would assist them. Upon this he followed her to the room; and taking the poor fever-stricken creature in his arms, carried her down and laid her gently on the stretcher. The people stood afar off; but, as their visitor left, by the side of the stretcher he caught a murmur of thankfulness. Upon his return from the workhouse he was received with a demonstration of gratitude; and seizing the opportunity, he said, "Tell the men that I want to speak to them, and that they will do me a kindness by being here this evening at seven o'clock. I want them to help me turn the fever out: not a man must be absent."

When at the appointed time the missionary turned the corner, he was surprised to see the place crowded. It was evident that the men had rallied in their strength, and they began to cheer. The visitor sprang on a costermonger's barrow, and waving his hand, exclaimed, "Many of our neighbours are ill, and we must for their sakes, poor things, be quiet. I thank you for mustering so strong; it shows that you have a good feeling toward me, and as I have a good feeling toward you, why, we are friends. Now, as a true friend, I am going to speak to you plainly, as we can't turn out the fever unless we work together. I expected this fever to come (murmurs); and this is why. You have not enough air and water down here, and you don't make the best use of what you have. If a man drinks poison, he is killed by it; and if he breathes poisoned air, he is

killed in a slower way by getting weak, or having illnesses like the fever. Many of you sleep six or ten in a room, and always keep the windows shut. This poisons the air. And now about the water. To-morrow morning every butt must be cleansed; and let each person, when the flow is on, throw a pail-full down their yard, and another into the court. Mind, two pails full for each person. And then you must wash yourselves more frequently. There are sensible women here who wash their children every day; there are others that do not. Now let the sensible women do a kind thing: let them give the dirty children a good scrubbing on the sly. (Laughter, and cries of 'We will.') And mind, all the rooms and stairs must be scrubbed. That's for the women: now for us men. You must whitewash your rooms. ('Let the landlords do it.') If you wait until they do it, some of you will be in your graves first. ('That's right.') Do it yourselves. A pail of whitewash is only the price of a pot of beer. ('That's it.') When you have done it, I will ask the collectors to allow you back the half-pence. ('Thank'ee, sir,' etc.) Another thing shall be done: I will see the officer of health, and, if necessary, the vestry gentlemen, and ask them to improve your drainage and water supply." (Here the fighting man raised his fist, and exclaimed, "If they don't!" as though his system of deposit would of a certainty influence the local parliament.) "And then," the speaker continued, "we must keep sober. The fever is fond of drunkards, with their horrid breath and weak bodies, and lays hold of them first. (Sensation.) Now, to turn the fever out, you must promise me three things: say, Yes, after each of them. Good use of air and water ('Yes, yes'); every room to be whitewashed ('Yes, yes'); and a sober Saturday night.' (Murmurs). The speaker repeated the last sentence in a tone of firm command, "A sober Saturday night!" and received a shout of "Yes, yes, yes!" Then, taking the Bible from his pocket, he held it up, and in a subdued voice continued, "There is a great Father up there, who loves us all; but you don't pray him to take care of you and your children. On Sunday morning you hear the bells ring; but none of you go to church. This is wrong of you. Remember He has had it written down in His Holy Book, that 'the curse of the Lord is in the house (the room) of the wicked; but He blesseth the habitation of the just.'" There was a solemn pause, and the speaker sprang from his uncomfortable stand, and passed out at the short end of the place.

One man had evidently absented himself from the sanitary meeting. This was plain, as Drunken Sammy approached, followed by an admiring crowd of boys and low people. This old man had been a drunkard for many years, and his neighbours used to say that he had become worse since he had had "something" upon his mind; this "something" being the fact that his wife was made ill by one of his beatings when drunk, and only lived two months after. He was a slop tailor, and used at times to work hard, and remain sober for days together. During several of these intervals he had listened to the Christian teacher, and promised reformation; but he had lost power of moral control. His habit was to stand in a gin bar from early in the morning; when his money was spent he would take his coat to a neighbouring dolly, or leaving-shop. Soon after he would return and leave his waistcoat and shoes. When the proceeds of these were spent, he was of course ejected. Upon this he commenced vagaries of the most comical kind;

gesticulating and tumbling, while shouting lines from comic songs. His rule was to enter the court by attempting a leap-frog over the posts at the corner; and he often fell with terrible force upon the pavement, to the great diversion of the public. He was always received by his neighbours with roars of laughter, as they rushed to see the fun. On this occasion, however, he met with an altered reception. The presence of the missionary, who had returned, at his side, and the subduing influence of the meeting, had its effect. "Here's that fool of a Sammy," exclaimed one of the women who had engaged in the fight we have narrated; while others looked at him with contempt,—all with indifference. It was much for her to call a drunkard "a fool," and for her friends to acknowledge the fact. As the woman lived in the same house with the drunkard, the visitor looked at her, and said, "Take care of this poor man for me, and don't let him out until I call to-morrow afternoon." "We won't let him out!" exclaimed several voices; and the woman seized his arm and thrust him into the house. A smile played over the anxious face of the missionary, for well he knew that the woman would keep her word, and that poor Sammy was in *durance vile*. What for him availed the British Constitution,—Magna Charta, the Bill of Rights, and all the legal apparatus which in these fair isles of liberty protect the subject? He is under arrest. Let us hope that it will be for his good.

Next morning, on his way to the court house, the missionary had occasion to call upon an "elect lady," who was then the daughter, but who is now the widow of a general officer. He told her about the soldier's widow,—her deep piety, and her love for souls, and poverty; and while he did so, the full sympathy of another Christian heart was drawn out in behalf of his poor people. Upon his leaving, the lady said, "I will pay the widow's rent, and will supply her with comfort during the coming winter. Let her call upon me to-morrow, as I may, through her, take a deeper interest in your mission." The day had far advanced before the pleasant message could be delivered: the bearer of it had obtained an interview with the vestry clerk, which resulted in his introduction to the parochial officer of health, who was so kind as to accompany him to the district. As they entered the place, its cleanly appearance, the result of a deluge of water, and the healthy smell of lime which pervaded the air, took the medical gentleman by surprise. This was so opposite to the account he had received, that the visitor, for his veracity's sake, had to acquaint him with the events of the day before, and to give an account of the speech from the barrow. "A division of labour," he said, drily: "and you are welcome thus to usurp my duties for the whole parish. As regards this place, I will make such a report that the drainage shall be set right." As they repassed a door, a rough woman, who was standing, as on guard, said to the missionary, "Sammy has been obstreperous, sir, but I wouldn't let him out; and now he is quiet, as the widow has gone into his room with her teapot." As she mentioned the teapot, her eyes twinkled with that expression of good humour which lit up all the eyes in Paradise Court when that valuable article was referred to. No remarks were ever ventured, though much was understood. We, however, will break the spell, and though the officer of health is present, will vote the matter urgent, and narrate its fame.

That old brown teapot was bought at the wayside, and only cost three-

pence, as there was a chip upon the spout. It had, however, by association with its owner, acquired a value and a charm. In addition to the wonder of the inexhaustible bottle, it had certain high qualities. The very sick, and poor mothers with young infants, were each convinced that they had the first of the brew, and "that such a delicious cup of tea as that never was." And when the owner had refreshed herself, they were many who had a reversionary interest in its contents. There was a power of moral elevation about the article. Many a hard face assumed for the moment a benign expression, and many a knitted brow relaxed as the widow stepped from the door, threw her white apron over the teapot, and with an almost girlish trip passed into the room of some neighbour, who to equal poverty added sickness or some distress. And then an influence of sympathy attended the outpouring of its contents. Her supply of milk usually cost one farthing, and this she economised by pouring part of it in with the tea. In her pocket she carried a few pieces of lump sugar, screwed up in a piece of paper, and thus the opportunity to be courteous was given, as each person had it sweetened to their liking. And, oh, who can tell how many words of motherly advice and Christian counsel were uttered over that old teapot? As the gentlemen stood at the door they heard a feeble voice uttering mighty truths; and stepping softly into the passage, caught the end of the conversation. "I know that I must have killed her," groaned drunken Sammy, "as I beat her so hard; and if the jury didn't say so, the coroner went on at me afterwards, and I'm so miserable that I wish I was dead." "You are a poor sinner, Sammy," said the widow; "but the blessed Lord died for you, and you mus'nt look so much into yourself. Now you feel how bad you are, you must look to the dear *Jesus*. One drop of His blood will make you clean and happy. Do, Sammy, let me pray with you." The listeners stepped out gently; and the sanitary officer, with ill-concealed emotion, inquired about the strange couple, and then he said, "Send the old woman to my house, and I will give her some medicine for that drunken fellow, which will stay his craving for spirits, and so assist your effort for his reformation."

Upon leaving the place, the visitors stopped to speak with a group of four men who were standing at the entrance. One of them wore a fantail cap, and held a shovel and dust-basket. Another was an unmistakable scavenger, as he had a scoop-shovel, and was bespattered with mud. The others were so dirty as to make the impression that they were close friends, if not near relations of the former. "You have knocked off early," observed the missionary, looking with kindness into the face of the dustman. "No we ain't, mister," replied that worthy: "we are a-goin' to clean out all through. We split the luck (money given to dustmen) last night, and I didn't wash the dust down, as we says, and I'm givin' summut to these chaps what's goin' to help; and the carts are comin'." "That's the right thing for you to do," was the encouraging remark. "An' if we be in the muck," observed the scavenger, "we can be good, as you specified. "The dirt of your business is outside," was the reply, "but it's the dirt inside that is bad; and this will be taken away, if, like a king we read about in the Bible, we pray, 'Create in me a clean heart, O God.' I will call at your rooms very soon."

"To influence such people to act for themselves in these matters is the solution of the sanitary question," observed the official. "The

putting of pure thoughts into their minds," replied the visitor, "is the secret, and this is a Bible work, as the saying of the wise man is true of us all: 'As a man thinketh in his heart, so is he.'"

The bearer of the message, which was to gladden the widow's heart that evening, retraced his steps, and found her in her room. She had fixed her spectacles, and was intent upon finding a suitable text for the poor distressed drunkard she had just left. Some minutes passed before she could realise the good that had befallen her, and then she turned rapidly to the hundred and third Psalm, and repeated rather than read the words, "Bless the Lord, O my soul; and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits." She then said, calmly, "It's the Lord's doings. He knows how feeble I am getting, and how hard it is for me to do the little bit of work, so He is crowning my days with mercy, and blessed be His name."

Next morning the widow called upon her lady, and from that time a sweet expression of peace settled upon her countenance. Her scanty raiment gave place to a thick warm dress; and it was plain that a gracious hand had bestowed the woollen shawl upon her shoulders, because a judge of such articles would tell at a glance that it had been wrought by delicate fingers. And from that time her teapot became invested with a new charm, as its contents never deteriorated in quality. A new influence was also felt by her neighbours. The sweep, who lived in the corner house, once said bitterly, "Down here we are all by God and man forsaken." This was no longer the case. The man with the Book acquainted them with the tender mercies of the *Most High*, and the entrance of that Word which gives light was leading one and another to call Him "*Abba, Father.*" And then expressions of sweet sympathy in their trials and sufferings, though it came from an unknown source, softened hard hearts and prepared them for the reception of the Gospel. The chanter was subdued by the food given to his only child when again ill, and the warm covering for its bed was among the influences which led him to acknowledge God, and to bend his stubborn knee. The sick were often relieved from the intense misery which cold and hunger and family wants bring to them; while mothers, who had become brutalized through separation from all that was holy and elevating, were won and uplifted by acts of kindness shown to their children by the stranger-friend. That mighty force in the up-raising of the debased and depraved, which we will venture to call lady-power, was evidently at work in Paradise Court; and to this must be ascribed very much of the good which resulted. Oh, ye handmaidens of the Lord, successors of the holy women who ministered to His wants, and who followed Him even to Calvary, it is your high privilege, like Him, to stoop to those of low estate; and to minister of your wealth, for charity well bestowed upon the poor is regarded as given to Him who is worthy to receive riches; of your refinement, for sweetness of expression and kindliness can reach the hearts of the vile, and produce a first emotion of love to the Lord you copy; of your prayerfulness, for it must be well pleasing to Him, who paid the full ransom for every soul, to have those who are "afar off" brought by your pleadings within the influences of sovereign grace!

Reviews.

Westbourne Grove Sermons. By WILLIAM GARRET LEWIS. London: Marlborough and Co., 14, Warwick Lane. 1872.

IT may be as well to state, at the outset, that the writer of the following notice is alone responsible for its contents. The Editor of the MAGAZINE, and the author of the volume under review, has in no way whatsoever influenced the opinions herein expressed, and the reviewer is giving utterance to an estimate which he has honestly and carefully formed.

The volume, as Mr. Lewis informs us in the preface, is a memorial of a quarter of a century's ministerial labour in one Church. Pastorates of so many years' duration are, we fear, becoming the exception, and not, as formerly, the rule. Ministerial changes are by no means infrequent, greatly, we think, to the detriment of the life and vigour of our Churches. There are, no doubt, circumstances which, in many instances, render them necessary. But, in most cases, the longer a minister remains in one church the better. His growing knowledge of the church's character and wants—the increased influence which is always acquired by earnest and consistent labour, —the association with all that is most sacred in the people's sorrows and joys, all seem to us to demand that long, and not short, pastorates should be the rule.

From the *Handbook* for the present year, we learn that the Church over which Mr. Lewis presides, consists of 743 members; and, if we are not mistaken, there have been several offshoots from it. We, therefore, turned to the sermons contained in this memorial volume with more than ordinary interest, to see whether they would furnish us with any explanation of the facts we have noted. And after carefully reading them, we can honestly say that we should have been surprised if preaching of this order had been less successful. A ministry pitched in such a key as this must, under the blessing of our Divine Master, be productive of large and extensive good. We know of few sermons more admirably fitted for general usefulness. They are, in the best sense of the word, evangelical—loyal to the Spirit and teachings of Christ and His Apostles. We consider it one of their merits, that they do not argue out the Gospel as if it were something problematical—our time is not occupied with "answers to objections," a process in sermonizing which, as some one has said, has done much to foster the belief that the Gospel is really objectionable. On the contrary, the preacher bears testimony to the truth of Christ, as that which is most surely believed, and most deeply felt. He does not attempt to philosophize about it, or to refute the so-called "advanced thought," and "higher criticism" of our age, but gives us instead the bold and straightforward utterances of a man who *knows* that the world's deepest needs are met in Christ, and in Christ alone. The subjects are various, and well-adapted to the manifold aspects of human want and aspiration. Doctrine and practice, theory and experience, are happily and harmoniously blended. Among the sermons which have especially interested us, are those on the Prayer of Jabez, Short-Sighted Supplications, The Weekly Offering, God's Silence, Gradations of Trial, &c. Not only do they display, as we have before observed, a powerful apprehension of the Gospel, as the exclusive means of salvation, but an equally clear insight into the nature and condition of man. Mr. Lewis has studied not only the message which he is commissioned to proclaim, but the men to whom it has to be proclaimed. His

discourses are pervaded by a loving, genial spirit; their moral tone is high and healthy, and their style easy, graceful, and flowing. They abound also in sharp, pungent sayings, which go "direct home," and in illustrations which both please and edify. The volume is sure to meet with a hearty reception. The deacons of our Churches would find it especially worth their while to peruse the sermon on "The Weekly Offering." It will render considerable help in one of the most important and difficult branches of Christian duty. We heartily wish these "Westbourne Grove Sermons" God-speed.

FIDELIS.

A Manual of Missionary Facts and Principles for the Use of Young People and Bible Classes. By a RETIRED MISSIONARY. London: J. Snow and Co., Paternoster Row, Price Sixpence.

A VALUABLE contribution to the instruction of the young in the progress of Christian truth, in all parts of the world. We cannot have too many of such well authenticated and judiciously prepared little books.

The Saviour's Parting Prayer for His Disciples. By the Rev. W. LANDELS, D.D. London: Elliot Stock, 62, Paternoster Row.

IN another part of this number of the BAPTIST MAGAZINE we have given an extract from this excellent volume, to which we invite the attention of our readers. We think it one of the best productions of our brother's vigorous pen.

Morning and Evening Walks with the Prophet Jeremiah. By the Rev. D. PLEDGE. London: Marlborough and Co., 14, Warwick Lane.

A COLLECTION of most useful meditations of chosen passages from the writings of the weeping prophet. We hope that the success which has attended our friend's previous publications will reward his labour in this instance. Mr. Pledge's books are not critical, nor do they pretend to great learning; but they are calculated to confer much benefit on humble and spiritually-minded Christians.

The Sunday Afternoon. Fifty-two Brief Sermons. By J. B. BROWN, B.A. London: Hodder & Stoughton, 27, Paternoster Row.

IN point of scholarly acumen, and elaborate style, Mr. Baldwin Brown's productions are unexceptionable—nay, admirable. This volume is neither unchristian nor antichristian; it is even, in many respects, eminently evangelical; and yet it does not, to our mind, sufficiently aim at the conversion of sinners.

The Class and the Desk: A Manual for Sunday-school Teachers. New Testament Series—Epistles. By CHARLES S. CAREY. London: J. Sangster & Co., 31, Paternoster Row.

THE author of this work has not assigned to himself an easy task in the attempt to adapt the contents of the inspired Epistles to the arena of the Sunday-school. His success is, however, unquestionable; and he has contributed not only that which will be greatly prized in our schools, but he has also furnished material, in the form of illustration and analysis, which will be of great worth to the local and village preacher. We cannot too highly commend the painstaking care expended on this volume.

The Preacher's Lantern. Vol. I. London: Hodder and Stoughton.

WE cannot congratulate our friend, the editor, on the title of his periodical; but there are many good things in its contents. The papers on Mr. Stratten's, Mr. Melville's, and Caleb Morris's ministrations are admirable. Perhaps they are endeared to us by memories which remind us that we belong to a generation which passeth away.

Nature's Mighty Wonders. By RICHARD NEWTON, D.D. London: S. W. Partridge and Co., Paternoster Row.

THE glory of God in creation is here admirably set forth for the benefit of

the young. Dr. Newton is one of the most expert and successful of the preachers to children. The publishers have spared no cost in the illustrations; and the nursery, the school library, and the Sunday-school will all be greatly enriched by this charming little book.

The Lord's Prayer. A Series of Sermons preached at Newport, Monmouthshire, by J. W. LANCE. London: Elliot Stock, 62, Paternoster Row.

WE heartily commend this volume to the attention of our readers, and are glad to find that many loved brethren, ministers in the Baptist denomination, are alive to the employment of their influence, by means of the press, as well as of the pulpit. Mr. Lance's expositions exhibit much reading, strong common sense, and truly evangelical sentiment.

Heavenly Laws for Earthly Homes; Being a Manual of the Relative Duties. By EDWARD DENNETT. London: Elliot Stock, 62, Paternoster Row.

MR. DENNETT might have selected a more sensational, but certainly not a more sacred subject for his pen. We honour and love him for his fidelity, and rejoice that the Great Head of the Church gives us such a faithful and able scribe. In another part of this number of the Magazine will be found an extract from this valuable book.

The Biblical Museum; A Collection of Notes Explanatory, Homiletic, and Illustrative on the Holy Scriptures, especially designed for the use of Ministers, Bible Students, and Sunday-school Teachers. By J. C. GRAY. Vol. II., containing the Gospels according to St. Luke and St. John. London: Elliot Stock, 62, Paternoster Row.

MR. GRAY is a most indefatigable labourer for the help of Sunday-school teachers. With the diligent use of such appropriate and abundant materials as his prolific pen produces, the teachers of our Bible-classes and Sabbath schools cannot fail to become efficient in their honourable work. Mr. Gray's reading is very extensive, and we cannot too highly commend this volume for its accurate analysis, abundant illustration, and evangelic treatment of New Testament exposition.

Praise Waiteth. A Collection of Hymns, Chants, and Anthems. London: Pewtress Brothers and Gould, Warwick Lane.

THIS admirable collection will supply a great want in our Congregational psalmody. It will be invaluable in company with any other volume—indispensable where the "Selection for Baptists" is used. We trust that it will add largely to the thousands of pounds the Trustees of that publication have dispensed to ministers' widows.

Life on Desolate Islands; or, Real Robinson Crusoes. London: The Religious Tract Society, 56, Paternoster Row.

A BOOK which will delight all the boys; for there certainly was never an English boy who did not love adventure and exposure, dressed up as De Foe, and Capt. Marryat, and the author of this volume, present the stories of the sea.

History of the Sandwich Islands Mission. By Dr. RUFUS ANDERSON. London: Hodder and Stoughton.

LESS than a century's honest work by earnest men has done wonders for the most important of Pacific island clusters. Nowhere has mission energy been more put forth, nowhere met with such abundant success—success which it would have seemed folly to predict, when first the effort was attempted. But, little as we know of what is done in the name of Christ anywhere, our previous information about the Sandwich islands' history was perhaps most deficient; and this history of the mission there, is well calculated to increase our faith in the good results

of such undertakings, and encourage us to more decided and more strenuous endeavours.

The Civil Service Chronology. By W. DOUGLAS HAMILTON, F.S.A. London: Lockwood and Co., Stationers' Hall Court.

A MOST comprehensive summary of the history of the world from A.M. 1 to A.D. 1871. Its author is well-known as a most competent authority on all such subjects, and has made a most valuable addition to a very defective branch of youthful education. It is well calculated to assist candidates for the Civil Service and other examinations. The table of contemporary sovereigns, which it contains, will prove especially serviceable in this direction.

The Dead in Christ; or, The Baptists in Bunhill Fields. By SAMUEL COULING. London: Baptist Tract Society, 3, Bolt-court, Fleet Street. Price Two Pence.

THIS is an interesting memorial of some of the eminent Baptists, whose remains were interred in Bunhill Fields.

Christ, the Healer. A Discourse preached on Thanksgiving Day. By the Rev. T. R. STEVENSON. Barnstaple: S. Searle and Co., 15, High Street. Price One Penny.

MR. STEVENSON'S subject is the miraculous healing of the nobleman's son at Capernaum. Its treatment is lively, and the lessons of the ancient story and of the modern miracle of the Prince of Wales's restoration are well applied.

The Art of Extempore Speaking. Translated from the French of M. BAUTAIN. London: Lockwood and Co.

AN art which seems to be very difficult to explain in black and white is here exhaustively treated. Since Quintilian, authors have hardly ventured to write dogmatically on oratorical art; and the young speaker feels a want of some guide in its difficult paths. This want is supplied by our French author, whose translation is fairly executed in a very readable manual of 260 pages, of neat yet serviceable binding, and the red edges that mark a "work book."

A Scripture Manual, alphabetically and systematically arranged to facilitate the finding of Proof Texts. By C. SIMMONS; with an Introduction by Dr. GARDNER SPRING. London: Hodder and Stoughton, 27, Paternoster Row.

THIS is an American work, produced by special arrangement with the London publishers. The most commendable diligence has been employed in its compilation. It is impossible to disapprove of it; but the process of *searching the Scriptures* is so invaluable that we question the worth of any such publications, because, however well meant, they rob the user of the inestimable advantages which arise in the process of search for himself.

Revelation in Progress from Adam to Malachi. A Series of Bible Studies. By the Rev. J. H. TITCOMB, M.A. London: Religious Tract Society, 56, Paternoster Row.

THE object of this volume is the analytical study of the Old Testament scriptures with a view to eliciting the unity of their design and their common scope as preparatory to the revelation of Christ. The author has devoted much pains to his work, and we commend it to all who are desirous of possessing accurate, enlightened and confirmed acquaintance with the oracles of God.

Christ in the Tabernacle; with some Remarks on the Offerings. By F. H. WHITE. Illustrated by 12 Chromo-lithographs. London: Partridge & Co., 9, Paternoster Row.

IN its spirit and tone this volume is all that could be desired, but the style and method of the performance would admit of considerable improvement. Our brother is so good and loving that

we would not discourage him on any account, but he should take counsel of experienced writers before he braves the perils of publication. We greatly admire the motives with which he has written, and regret that we cannot give unqualified admiration to the book.

The Song of The Cross. An Exposition of Psalm XXII. By JAMES FRAME. London: S. W. Partridge and Co., Paternoster-row. 1872.

Mr. Frame is probably our best living expositor of the Messianic Psalms, His two volumes on Psalms XVI. and XL. have excited general admiration, and his present work on Psalm XXII. will prove equally acceptable. We have read it with uncommon pleasure and cordially commend it to the attention of our readers. In addition to a valuable introduction, it contains twenty expository discourses in which every sentence is thoughtfully and reverently considered. The vindication of the Messianic character of the Psalm is, we think, complete, and throughout the exposition, the application of the words to the experience of christians on the Cross is enforced in a manner so clear, so natural and decisive that all doubt is dispelled. We do not see how any evangelistic christian can dispute the Messianic interpretation, but there are many who by a perusal of this book will understand the matter much more thoroughly. In fact we do not know the man who would not be the better for a careful study of Mr. Frame's valuable exposition. A work so devout in its spirit, so painstaking in its thought and scholarship, and so transparent in its style is sure to meet with a hearty recognition. We need more books of this class, and we sincerely trust that Mr. Frame will be encouraged to continue his work as an expositor.

Intelligence.

MINISTERIAL CHANGES.

The Baptist Church, St. Mary's-gate, Derby, have given a very cordial invitation to the Rev. Joseph Wilshire, of Taunton, Somerset, to the pastorate of that church. Mr. Wilshire has intimated his acceptance of the invitation.

The recognition of the Rev. J. F. Frewin as pastor of the Baptist Church, Surrey Lane, Battersea, took place on the 12th March. Mr. Ashfield, one of the deacons, having stated the reasons which had led the church to invite Mr. Frewin, the pastor-elect spoke; the Rev. I. M. Soule offered the recognition prayer, Rev. G. Rogers gave the charge to the pastor, and the Rev. G. Jennings the charge to the church. The meeting was also addressed by the Revs. F. White, J. Shaw, G. Hearson and W. Mayers.

The recognition services of the Rev. John Tuckwell, pastor of Union Church, Luton, were held on the 13th March. In the afternoon the Scriptures were read and prayer offered by the Rev. T. Watts, of St. Albans; the address was delivered by the Rev. H. C. Leonard, M.A., of Boxmoor; the statement on behalf of the church was made by the senior deacon, Mr. Charles Clarke, and after the statement of the pastor, prayer was offered by the Rev. J. Brown, B.A., of Bedford. The charge to the pastor was delivered by the Rev. Robert Wallace, of Tottenham. In the evening a sermon to the Church was preached by the Rev. S. H. Booth, of Holloway. The Revs. D. Gould, of Dunstable, A. Walker, of Houghton Regis, J. W. Genders, and H. J. Wonnacott also took part in the services.

The Rev. R. I. Mesquitta has resigned

the pastorate of the Baptist Church, Pershore, Worcestershire.

The Rev. J. P. Williams, of Swimbridge, has resigned the pastorate of the Baptist churches at Swimbridge and Little Hill, North Devon.

The Rev. R. A. Griffin, having resigned the pastorate of the Church at Bank-buildings, Weymouth, sails for America this week. On the 16th inst. he was presented with a purse of twenty guineas and a gold watch by his friends.

Rev. J. J. Irving, late of Melton Mowbray, has received and accepted a unanimous invitation to the pastorate of the Baptist Church, South Portland-street, Glasgow.

The Rev. W. Cuff, of Bury St. Edmunds, has accepted the unanimous invitation of the church assembling in the Baptist Chapel, Acton.

The Rev. Samuel Couling, having resigned the pastorate of the Baptist Church at Oakengates, Salop, has accepted a cordial invitation from the church at Chipperfield, Rickmansworth, Herts.

MISCELLANEOUS.

THE BAPTISTS IN VICTORIA, AUSTRALIA.—From the Report of the Eleventh Session of the Baptist Association of Victoria, which has recently come to hand, we gather some interesting particulars of the condition of our denomination in that important colony. There are thirty-four churches in the Association—twenty-five of them have pastors; seven of the number are reported as *vacant* in this respect; and two small churches, not yet aspiring to the possession of a pastor, are set down as *supplied*. The membership of the twenty-seven churches which furnished their statistics last year, amounts to 1,703; the three largest of them being the church in Collins Street, Melbourne, under the pastorate of the Rev. James Martin, with 420 members; the church at Albert Street, in the same city, with 223 members, of which the Rev. Charles Clark is pastor; and the church at Geelong, without a pastor, which has 145 members. The names of two honoured brethren are recorded as having ceased from their labours during the past year: the Revs. J. M'Laughlin, late of Tarnagulla, and — Landells, late of Aberdeen Street Church, Geelong. Twenty-nine of the churches report their sittings as amounting in number to 8,160; the cost of erection of twenty-eight of their chapels was £41,759; the total amount of debt remaining on them is £5,120. We are sorry to find that only 101 members are reported as added to the churches by baptism during the last year. The eldest of these churches dates its formation as recently as 1843, and nineteen of them are less than seven years old.

We have pleasure in calling attention to the formation of a society in Birmingham, consisting of the young men of the Baptist congregations there, for the extension of the missionary spirit, and for the support of missionary enterprise. For some time it has been felt that the interest which young men take in this branch of Christian work is not so great as it should be, and that the pecuniary support they afford is very small.

To endeavour to remedy this state of things in Birmingham a society has been formed whose committee consists of five representative members from each Baptist congregation in the town. Members of the society are enrolled upon payment of one shilling annually; and it is proposed to hold frequent meetings of the members, and to publish a small magazine quarterly, and by Sunday school addresses and other means endeavour to arouse a greater enthusiasm for the work. It will be seen that the scheme is intended to be an auxiliary to the Baptist Missionary Society, but it is proposed to take up some special work, and carry it through.

The society has already a subscription list of £120, and the first work taken in hand will be the education of children of native Christian parents in India, upon the plan now in operation at the Bungalow school at Serampore, the large extension of which was so warmly advocated by Mr. Goolzar Shah during his recent visit to this country.

We commend this example to young men in other towns, and any information they may want in order to start similar societies in their own districts may be obtained from the secretary, Mr. T. Morgan, 37, Waterloo Street, Birmingham.

TOPICS FOR UNITED PRAYER IN MAY, 1872.

In conformity with the proposal made in a correspondence between Dr. Merle D'Aubigné and Mr. Kinnaird, and similar to that held in December, 1869, at the time of the holding of the Œcumenical Council at Rome.

I.—PRAYER FOR THE REFORMED CHURCHES.—(1) "That the doctrines of salvation, of our fallen state, of faith in the expiation of the Cross, of justification, regeneration, and the grace that flows from possessing them, may become more living in every Protestant, by the grace of the Holy Ghost; (2) That the communion of each of us with Christ may be true, that each Protestant may be able to say with St. Paul—*Christ dwelleth in me*, and that having *the mind of Christ* we should glorify the Saviour and win souls to Him; (3) That the Head of the Church, to whom *all power is given in heaven and earth*, would graciously banish from the Church the errors of infidelity, rationalism, and superstition, and give repentance to the acknowledging of the truth, so that faith, charity, and concord may be restored to the Churches of the Reformation."

II.—PRAYER FOR THE CONVERSION of the souls of Roman Catholics, especially of their ecclesiastics and dignitaries.

III.—PRAYER FOR PARTICULAR COUNTRIES.—FOR FRANCE, that it may reject every religious system which places the traditions of men on an equality with the Word of God, and that its unbelief may be changed into true faith;—FOR SPAIN, that its present state of inquiry may pass into full Gospel light;—FOR ITALY, that its new freedom and opportunities may be followed by an awakening of conscience and renewal of heart amongst the people generally;—FOR GERMANY, that the conflict now engaged in may develop real spiritual life, and lead to a new Reformation;—FOR AMERICA, that in its Protestant countries the Light may shine more brightly, and in the Roman Catholic ones a great and effectual door may be opened to the preaching of the Gospel;—FOR ENGLAND, that the tendency to Romanizing in Church and State may be checked, and scriptural holiness diffused among the people;—FOR IRELAND, that the present subjection of the majority of its people to Romanism may be broken;—FOR "HOLLAND, SWITZERLAND, and PROTESTANT FRANCE, that living faith in the Word of God may there triumph over human systems of unbelief."

IV.—PRAYER FOR MISSION FIELDS.—(1) That where the heathen or newly-converted Churches have not been misled as to Christianity by the idolatrous usages of Rome, they may be saved from that evil; (2) That where the missionaries of Rome confront our missionaries, the power of Divine grace may cause the truth to prevail; (3) That such heathens as have under Romish influence embraced a perverted Christianity, may be led to renounce all that is of heathenism, and all that is corrupt, and to seek and find the truth as it is in Jesus, in all its fulness; (4) That such heathens as have rejected the Cross of Christ to embrace a Christless Christianity, may be led to bow at *His* name who is "King of kings and Lord of lords."

SUGGESTIONS FOR CARRYING OUT THE ABOVE.

1. That the week beginning Sunday, the 19th May, and ending the 25th, should be set apart for special prayer by Christians throughout the world for the above objects.

2. That not only, where practicable, public meetings for prayer should be held, but that everywhere private and social prayers should specially be offered up.

3. That the subject of INTERCESSORY PRAYER should form a prominent topic in the sermons preached, and addresses given on Sunday, the 19th May.

Dr. Duff, from Edinburgh, has specially requested that the accompanying addition may be made to the requests for prayer, under the heading of PRAYER FOR MISSION FIELDS :—

"That special supplications be made for the speedy and complete overthrow of all the mighty systems of Anti-Christian error, such as Mahommedanism, Hinduism, Buddhism, Confucianism, Taowism, with *every form* of Pagan idolatry and superstition;"

as without this many missionaries will feel themselves left out, who have to contend only with "the most gigantic forms of heathenism, superstition, witchcraft," &c., &c.

RECENT DEATHS.

THE LATE REV. THOS. RICHARDS, FELINWEN, CARMARTHEN.

The Rev. Thos. Richards, was born at Glantowy, in the parish of Llangwmwr, in the county of Carmarthen, on the 27th of December, 1808. With regard to his early days, we cannot do better than give the account in his own words, "I had the privilege," said he, "of being brought up in a religious family. My father was constantly in the habit of reading the Bible, and conducting family worship. This would sometimes lead me to reflect on my state as a sinner before God. I would often go to hear the preaching of the Gospel, and this disposed my mind to think of religion. When about 11 or 12 years of age, I used to attend the Sunday-school, and felt great pleasure in reading the Word of God. At the time, the consciousness of my sinfulness, and the method of human redemption through a crucified Redeemer began to dawn on my mind. When about 17 years of age, a Bible was offered to the person who would commit to memory the largest number of chapters within the twelve months. In order to gain the prize, I endeavoured to learn as much as possible of the Word of God, and my efforts were crowned with success. I read a large portion that year of the Old and New Testament, and by that means, I think, I was brought to a knowledge of myself. I felt deep conviction for sin, and I began to pray for pardon and forgiveness. I felt a strong desire to obey the commands of Christ, as if there were a voice within me saying, "Do this, and thou shalt live."

During the earlier part of his life, he was in the habit of attending the services of the Established Church, of which his father was a consistent member; but at that time he went to the Sabbath schools of the Calvinistic Methodists, and was trained up according to the rules of their society. When about 21, he joined the Baptist church, Priory Street, Carmarthen. In referring to his youth, he frequently adverted to one particular event in his life—to the hour he first really prayed to God. He tells us that in his youth, he was once nearly drowned, but fortunately the stream carried him to shallow water, and his life was mercifully saved. After regaining consciousness, the first thing he did was to pour out his soul in grateful thanksgiving to God, for thus preserving his life, and to implore pardon and forgiveness in the name of Christ. With the Psalmist, he could say literally, "I am come into deep waters, when the floods overflow me," and so "Out of the depths have I cried unto Thee, O Lord." It was then he felt the efficacy of prayer, and the necessity of One to whom he could go in the hour of trouble and adversity. "I had been before," said he, "on my knees before God; but the expression of words is not prayer."

Mr. Richards was baptized on Sunday, March 22nd, 1829, by the Rev. Joshua Watkins, in conjunction with twenty-one others who submitted to the same ordinance on the profession of their faith in Christ; and in connection with this church he commenced his religious career. It was whilst attending the Bible class, and the Young Men's Weekly Meetings in connection with this church that his mind was first of all directed to the work of the ministry. In 1835,

he preached his first sermon from Matthew iii. 12, "Whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." In 1838, he was elected a deacon of the church, in conjunction with Dr. Watkins, Mr. Henry Evans, and David Jones. On the 28th of February, 1850, he was ordained a minister of the Baptist church, Felinwen. On the occasion of his ordination the Rev. Benjamin Thomas, Penrhiwgock, addressed the church, and the Rev. H. W. Jones, Carmarthen, gave the charge to the minister.

He laboured incessantly in connection with that church, and with much success till the summer of 1865, when failing health compelled him to give up the pastorate. From that time till his death, he was a great sufferer. He preached but little during the latter four years of his life; he found that the exertion of public speaking was too much for his impaired constitution. His useful, consistent, and exemplary life was brought to a close on Sunday morning, November 16th. Before the dawn of that Sabbath morning, his spirit had winged its flight to that eternal Sabbath, where God is worshipped as "first and last, and middle, and without end."

During the reverend gentleman's life, he frequently impressed on his children the necessity of keeping that day strictly sacred. He regarded the Sabbath as George Herbert did,

> "O day most calm, most bright,
> Emblem of supreme delight
> The week were dark but for thy light,
> Thy torch doth show the way."

During the last days of his life, he suffered great pain, but he bore his sufferings with fortitude and resignation to the will of heaven. A few hours before his death, he exclaimed, "Lord, now let Thy servant depart in peace." "Lord, in Thy hands I commit my spirit." At another time, he was heard to say, "Lord, why should I fear the long journey? I trust in no righteousness of my own. My only hope is in the righteousness of Christ." His experience was in unison with the revered Toplady.

> "Nothing in my hands I bring,
> Simply to Thy cross I cling."

The morning on which he died, he asked his youngest daughter, "Is that the new garden, and are those the prophets that walk in it?" Doubtless, when he uttered these words, his spirit was on the border-land of the two countries—the earthly and the heavenly—and as the scenes of earth and time were fading from his vision, the glory of the New Jerusalem was dawning on his soul, and his spirit was eager to join the "goodly fellowship of the Prophets, the glorious company of the Apostles, and the noble army of the Martyrs."

Before the removal of the body, the Rev. D. S. Davies, of Logir, read and prayed, and after reaching the Tabernacle Chapel, the Rev. H. W. Jones, the respected minister of the church, preached from Psalm xxxvii. 37, "Mark the perfect man, and behold the upright: for the end of that man is peace." By the side of the grave, the Rev. John Lloyd, the pastor of Felinwen church, addressed the crowd in solemn and appropriate words. A funeral sermon was preached by the Rev. H. W. Jones, from the Lamentations of Jeremiah, chapter iv. 2. Touching references were made to him as a Christian, a minister, and a friend; and his widow was commended to the care of the Father of the fatherless, and the Husband of the widow. He left to his children the best legacy—a bright example, and the memory of a good name. "He being dead, yet speaketh."

The
MISSIONARY HERALD

APRIL 1, 1872.

Annual Services

OF THE

BAPTIST MISSIONARY SOCIETY FOR 1872.

TUESDAY EVENING, APRIL 9TH.

SERMON TO YOUNG MEN AND SABBATH-SCHOOL TEACHERS.

A Sermon to Young Men and Sabbath-school Teachers will be preached in Walworth Road Chapel, on behalf of the Young Men's Missionary Association, by the Rev. GERVASE SMITH, M.A., Service to commence at seven o'clock.

THURSDAY MORNING, APRIL 18TH.

INTRODUCTORY PRAYER MEETING.

A meeting for Special Prayer in connection with the Mission will be held in the Library of the Mission House, Castle Street, Holborn, in the morning, at eleven o'clock. The Hon. and Rev. B. W. NOEL will preside.

FRIDAY EVENING, APRIL 19TH.

WELSH ANNUAL MEETING.

A Public Meeting will be held on behalf of the Society, in the Mission House, Castle Street, Holborn. The Committee have the pleasure to announce that the Rev. Dr. PRICE, of Aberdare, will take the chair. Speakers—Revds. A. J. PARRY, of Cloughfold; R. A. JONES, of Swansea; J. J. BROWN, of Birmingham; and R. H. ROBERTS, B.A., of Cornwall Road, London. Chair to be taken at seven o'clock.

LORD'S DAY EVENING, APRIL 21ST.

A Sermon will be preached on behalf of the Young Men's Missionary Association, in Devonshire Square Chapel, Stoke Newington, by the Rev. J. HOWARD HINTON, M.A. Service to commence at 6.30.

Lord's Day, April 21st

ANNUAL SERMONS.

The usual Annual Sermons in the chapels of the metropolis will be preached as follows:—

PLACES.	MORNING.	EVENING.
Abbey Road, St. John's Wood,	Collections at a later	date.
Acton	Rev. W. Cuff	Rev. W. Cuff.
Alfred Place, Old Kent Road	Rev. E. Lauderdale	Rev. J. Horne.
Arthur Street, Camberwell Gate	Rev. R. G. Moses, B.A.	Rev. T. H. Holyoak.
Barking	Rev. —. Coker	Rev. — Coker.
Battersea, York Road	Rev. H. Phillips, B.A.	Rev. H. Phillips, B.A.
Battersea Park	Rev. W. Tulloch	Rev. W. Barker.
Belvedere	Rev. G. H. Rouse, M.A., LL.B.	Rev. G. H. Rouse, M.A. LL.B.
Bexley Heath	Collection in May.	
Berkley Road, Chalk Farm	Rev. J. W. Genders	Rev. G. W. Humphreys, B.A.
Bloomsbury	Rev. W. Brock, D.D.	Rev. J. P. Chown.
Bow	Rev. J. E. Cracknell	Rev. C. Bailhache
Brentford, Park Chapel	Rev. W. Barker	Rev. G. W. Fishbourne.
Brixton Hill	Rev. J. Aldis,	Rev. W. Sampson
Bromley	Rev. A. Tessier	Rev. A. Tessier.
Brompton, Onslow Ch., (April 28)	Rev. J. Culross, D.D.	Rev. B. Millard.
Camberwell, Denmark Place	Rev. J. Culross, D.D.	Rev. H. Pestonji.
„ Cottage Green	Rev. J. P. Carey	Rev. C. Stovel.
„ Mansion House	Rev. W. K. Rowe	Rev. W. K. Rowe.
„ Charles Street	Rev. J. Stock, LL.D.	Rev. John A. Griffin.
Camden Road	Rev. F. Tucker, B.A.	Rev. R. Roberts.
Castle Street (Welsh)	Rev. H. C. Parry	Rev. R. A. Jones.
Chelsea	Rev. F. H. White	Rev. F. H. White.
Clapham Common	Rev. W. L. Giles	Rev. W. L. Giles.
Clapton, Downs Chapel	Rev. R. Glover	E. B. Underhill, LL.B.
Commercial Street	Rev. W. T. Henderson	Rev. H. C. Leonard, M.A.
Crayford	Rev. E. T. Gibson	Rev. A. Sturge.
Croydon	Rev. J. A. Spurgeon	Rev. J. A. Spurgeon.
Dalston Junction		
Dalston, Queen's Road		
Dartford	Rev. A. Sturge	Rev. E. T. Gibson.
Deptford, Olivet Chapel	Rev. D. Honour	Rev. P. F. Pearce.
Drummond Road, Bermondsey	Rev. P. F. Pearce	Rev. W. Tulloch.
Dulwich, Lordship Lane	Rev. T. H. Holyoak	Rev. R. G. Moses, B.A
Eldon Street (Welsh)	Rev. R. A. Jones	Rev. H. C. Parry.
Esher	Rev. Jas. Webb.	Rev. Jas. Webb.
Forest Hill	Rev. J. J. Brown	Rev. J. J. Brown.
Gravesend, Windmill Street	Rev. J. J. Goadby	Rev. J. J. Goadby.
Greenwich, Lewisham Road	Rev. E. Dennett	Rev. E. Dennett.
„ Royal Hill	Collections later this	year.
Grove Road, Victoria Park	Rev. G. D. Evans	Rev. E. G. Gange.
Hackney, Mare Street	Rev. N. Haycroft, D.D.	Rev. R. Glover.
„ Grove Street	Rev. J. Hughes	Rev. A. J. Towell.
Hackney Road, Providence Ch.	Rev. A. Ashworth	Rev. A. Ashworth.
Hammersmith, West End Chapel	Rev. D. Katterns	Rev. S. G. Green, DD.
Hammersmith, Avenue Road	Rev. J. Owen	Rev. C. Graham.
„ Spring Vale		

PLACES.	MORNING.	EVENING.
Hampstead, Heath Street	Rev. W. Brock. jun.	Rev. W. Brock, junr.
Hanwell (19th May)	Rev. J. H. Anderson	Rev. J. H. Anderson.
Harlington	Rev. B. Dickins.	Rev. B. Dickins.
Harrow-on-the-Hill	Rev. J. Bigwood	Rev. J. Bigwood
Hatcham Chapel, Lausanne Road.	Rev. T. J. Cole.	Rev. E. Edwards.
Hawley Road	Collections in May.	
Henrietta Street	Rev. G. W. Fishbourne	Rev. G. B. Thomas.
Highbury Hill	Rev. J. Stuart	Rev. J. Culross, D.D.
Highgate	Rev. H.C.Leonard, M.A.	Rev. W. T. Rosevear.
Hitchin	Rev. W. Robinson	Rev. W. Robinson.
Islington, Cross Street	Rev. W. Woods	Rev. T. Price, Ph.D.
„ Salters' Hall Chapel	Rev. E. G. Gange	Rev. J. Hobson.
James Street, Old Street	Rev. G. B. Thomas	Rev. E. Lauderdale.
John Street, Bedford Row	Rev. J. Mursell	Hon. and Rev. B. W Noel, M.A.
„ Edgware Road	Rev. T. W. Medhurst.	
Kilburn	Rev. T. Hall	Rev. T. Hall.
Kingsgate Street	Rev. J. Crouch	Rev. G. Sparks.
King Street, Long Acre	Rev. W. T. Adey	Rev. J. E. Cracknell.
Kingston-on-Thames	Rev. H. Bayley	Rev. H. Bayley.
Lee	Rev. S. G. Green, D.D.	Rev. G. Short, B.A.
Lower Edmonton	Rev. D. Russell	Rev. D. Russell
Maze Pond	Rev. W. T. Rosevear	Rev. J. Aldis
Metropolitan Tabernacle	Rev. C. H. Spurgeon	Rev. C. H. Spurgeon.
Moor Street, Bloomsbury		Rev. B. C. Etheridge
New Cross, Brockley Road	Later this year.	
New Southgate	Collections 12th May.	
Notting Hill, Cornwall Road	Rev. R. H. Roberts, B.A.	Rev. J. Owen.
North Bow, Park Road	Rev. R. R. Finch	Rev. A. A. Bird.
Peckham, Park Road	Rev. B. Millard	Rev. B. Millard.
„ James's Grove	Rev. G. Sparks	Rev. J. Stock, L.L.D.
Penge	Collections Jan. 14th.	
Plumstead		
Poplar	Rev. J. Horne	Rev. W. T. Adey.
Putney, Union Chapel	Sermons 12th May.	
Regent's Park	Rev. J. P. Chown	Rev. N. Haycroft, D.D.
Richmond, Park Street	Rev. J. Drew	Rev. J. Drew.
Romford	Rev. W. Sampson	Rev. F. Trestrail, F.R.G.S.
Romney Street, Westminster	Rev. J. H. Blake	Rev. J. H. Blake.
Rotherhithe, Midway Place	Rev. J. W. Munns	Rev. J. P. Carey.
Shacklewell	Rev. E. McLean	Rev. J. Crouch.
Shooter's Hill	Rev. R. James	Rev. T. W. Medhurst.
Spencer Place Chapel	Rev. J. H. Cooke	Rev. J. H. Cooke.
Stockwell	Rev. T. M. Morris.	Rev. J. Mursell.
Stoke Newington, Devonshire Square Chapel	Rev. C. Stovel	Rev. J. H. Hinton, A.M.
Stoke Newington, Bouverie Road	Collections later.	
Stratford Grove	Rev. G. W. Humphreys, B.A.	Rev. F. Bosworth, M.A.
Streatham, Greyhound Lane	Rev. W. Coombes	Rev. W. Coombes.
Tottenham	Rev. F. Bosworth, M.A.	Rev. J. Stuart.
Upper Holloway	Rev. T. W. Handford	Rev. T. W. Handford.
Upper Norwood	Rev. S. Manning, LL.D.	Rev. S. Manning, LL.D.
Upton Chapel	Rev. J. Lewitt.	Rev. J. Lewitt.
Vernon Chapel	Collections in February	this year.
Walthamstow, Wood Street	Rev. S. H. Booth	Rev. G. McMichael, B.A.

PLACES.	MORNING.	EVENING.
Waltham Abbey . . .		
Walworth Road . . .	Rev. T. Price, Ph. D.	Rev. S. H. Booth.
Wandsworth, East Hill . .	Rev. B. C. Etheridge .	Rev. J. W. Genders.
Westbourne Grove . . .	Rev. W. G. Lewis .	Rev. T. M. Morris.
West Drayton		
West Green, Tottenham . .		
Woolwich, Queen Street . .	Rev. E. Edwards .	Rev. R. James.
„ Parson's Hill .	Rev. J. M. Camp .	Rev. W. Woods.

JUVENILE MISSIONARY SERVICES.

THE following services for the young will be held in connection with the Missionary Anniversary on the afternoon of Lord's Day, 21st April, 1872. The Services, as a rule, commence at three o'clock, and terminate at a quarter past four. The Hymns, and the tunes with one exception, are printed in the *Juvenile Missionary Herald*, and it will add much to the interest of the meetings if they are well practised beforehand.

NAME OF CHAPEL.	PREACHER OR SPEAKER.
Abbey Road, St. John's Wood	
Barking	Rev. H. Capern.
Acton...	Mr. F. R. Wells.
Battersea Park	Mr. W. Appleton.
Battersea, York Road	Rev. I. M. Soule.
Berkley Road, Chalk Farm	Mr. Walter G. Smith.
Bermondsey, Drummond Road	Mr. E. D. Rickards.
Bloomsbury	Rev. W. Brock, D.D.
Bow	Mr. Samuel Watson.
Brentford, Park Chapel	Mr. W. J. Scott.
Brixton Hill, New Park Road	Rev. B. Millard.
Bromley	Rev. A. Tessier.
Brompton, Onslow	
Camberwell, Charles Street	Mr. G. Robertson.
Camberwell, Cottage Green	Mr. F. E. Tucker.
Camberwell, Denmark Place	Rev. H. Pestonji.
Camberwell Gate, Arthur Street	Mr. J. Templeton, F.R.G.S.
Camden Road	Mr. H. M. Heath.
Clapton, Downs Chapel	
Clerkenwell, Red Lion Street	
Crayford	Rev. E. T. Gibson.
Commercial Street	Mr. W. W. Robinson.
Croydon, West	Mr. W. Tresidder.
Dulwich	Mr. J. J. Bunning.
Ealing	Mr. F. A. Freer.
Forest Hill	Rev. J. J. Brown.
Goswell Road, Charles Street	Mr. T. B. Robson.
Hackney, Grove Street	Mr. W. Keen.
Hackney, Mare Street	Rev. G. D. Evans.
Hackney Road, Providence	Mr. A. R. Holman.
Hammersmith, West End	
Hampstead, Heath Street	Rev. W. Brock, Junr.
Harlington	Mr. H. Capern.
Harrow	Mr. A. H. Baynes.
Hatcham, Lausanne Road...	Rev. T. J. Cole.
Hawley Road	Rev. W. R. Stevenson, M.A.
Highgate	Mr. F. W. Simpson.
Holborn, Kingsgate Street	Mr. L. Palmer.
Islington, Cross Street	Mr. J. Milton Smith.

Name of Chapel.	Preacher or Speaker.
Islington, Salters' Hall	Mr. W. J. Hurry.
James Street, St. Luke's	Mr. T. Pavitt.
John Street, Edgware Road	Mr. Seddon.
Lambeth, Regent Street	Mr. Sydney Ball.
Lambeth, Upton Chapel	Rev. J. Wilshire.
Lee, High Road	
Lewisham Road	Rev. E. Dennett.
Lower Edmonton	Mr. J. J. Dafforne.
Maze Pond	Mr. H. G. Gilbert.
Metropolitan Tabernacle	Rev. W. Wilson.
Old Kent Road, Alfred Place	Mr. H. H. Birt.
Park Road, Victoria Park	Mr. C. B. Chapman.
Peckham, Rye Lane	Mr. G. T. Congreve.
Poplar, Cotton Street	Mr. W. S. E. Hay.
Regent's Park	
Rotherhithe, Medway Place	Mr. W. Townsend.
Stratford Grove	Mr. C. Robottom.
Stockwell	
Stoke Newington, Devonshire Square ...	Mr. T. B. Woolley.
Tottenham, High Road	Mr. W. Bishop.
Tottenham, West Green	Mr. T. Comber.
Upper Holloway	Mr. J. Benson.
Upper Norwood	Mr. W. H. Millar.
Vernon Square	Mr. T. Brain.
Victoria Park, Grove Road	Rev. C. Bailhache.
Walthamstow, Wood Street	Rev. G. McMichael, B.A.
Walworth, East Street	Mr. G. B. Chapman.
Walworth Road	Rev. T. Price, Ph.D.
Wandsworth, East Hill	Mr. Walter Dickes.
Westbourne Grove	Rev. W. G. Lewis.
Westminster, Romney Street	Mr, J. Almy.
Woolwich, Queen Street	

MONDAY EVENING, APRIL 22ND.

BIBLE TRANSLATION SOCIETY.

We are requested to state that the Annual Meeting of this Society will be held in the evening in Kingsgate Street Chapel, Holborn, at half-past six o'clock. The chair will be taken by J. J. SMITH, Esq., of Watford. The Revds. C. BAILHACHE, of London; A. MCKENNA, of Chittagong; and THOMAS BAILEY, of Cuttack, have kindly consented to speak.

TUESDAY MORNING, APRIL 23RD.

ANNUAL MEMBERS' MEETING.

The Annual General Meeting of the Members of the Society will be held in the Library of the Mission House, 19, Castle Street, Holborn. Chair to be taken at half-past ten o'clock.

This meeting is for members only. All subscribers of 10s. 6d. or upwards, donors of £10 and upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society, are entitled to attend.

WEDNESDAY MORNING, APRIL 24TH.

A MISSIONARY BREAKFAST

Will be held in the Library of the Mission House, Castle Street, Holborn, on behalf of the Zenana Mission in India. Chairman, ANGUS A. CROLL, Esq., J.P. The speakers engaged are:—Lieut.-Col. SANDWITH, Mr. J. C. PARRY, of Delhi, the Rev. E. WHITE, of London, and the Rev. W. SAMPSON, of Folkestone.

Breakfast at Nine o'clock. Tickets half-a-crown each, to be had at the Mission House, of the Hon. Secretaries, Mrs. ANGUS and Mrs. FRANK SMITH, and of members of the Committee. As admission is only by ticket, it is necessary that friends should make application beforehand.

ANNUAL MORNING SERMON.

The Committee announce, with much pleasure, that the Rev. CHARLES STANFORD, of Camberwell, London, will preach the Annual Morning Sermon on behalf of the Society, at Bloomsbury Chapel. Service to commence at TWELVE o'clock. And that the

ANNUAL EVENING SERMON,

On behalf of the Society, will be preached at Walworth Road Chapel, by the Rev. H. SIMON, M.A., of Stamford Hill. Service to commence at SEVEN o'clock. Hymns for these services may be had on application.

THURSDAY EVENING, APRIL 25TH.

PUBLIC MEETING AT EXETER HALL.

The Annual Public Meeting will be held in Exeter Hall in the evening, at which Sir DONALD M'LEOD, C.B., K.C.S.I., late Lieutenant-Governor of the Punjaub, has kindly consented to preside. The chair will be taken at SIX o'clock.

The Revds. Dr. TURNER, of the Samoa Islands, South Seas, J. T. BROWN, of Northampton, W. WILSON, of the Fiji Islands, and B. MILLARD, of Jamaica, have kindly consented to speak. The Rev. J. T. BROWN will refer to the Indian Mission of the Society; the other speakers will give missionary intelligence from the Missions to which they respectively belong.

Tickets for the Meeting may be obtained at the Mission House, or at the Vestries of the Metropolitan Chapels.

YOUNG MEN'S ASSOCIATION IN AID OF THE BAPTIST MISSIONARY SOCIETY.

The Annual Public Meeting will be held on Friday Evening, 26th of April, in the King's Weigh House Chapel, Fish Street Hill. The chair will be taken by EDWARD RAWLINGS, Esq., at seven o'clock. The Revds. W. BRADEN, of London, T. W. HANDFORD, of Bolton, H. PLATTEN, of London, and A. MCKENNA, from India, will address the meeting.

The Turks' Islands' Mission.

THE painful state of destitution to which the inhabitants of the principal islands of this group have been reduced, has led the Committee to request the Rev. I. Pegg to make the town of Puerto Plata, in St. Domingo, the head-quarters of the mission. There has, for many years, been a small church there in connection with Turks' Islands, consisting chiefly of emigrants from them; but little has been done, beyond occasional visits, to establish the Gospel among the Dominican people. It is a very large field, and altogether neglected. Unless some unexpected

change in the salt trade takes place, by which the people of Grand and Salt Cays have hitherto been supported, it is probable that the inhabitants must abandon their barren islands, and seek in St. Domingo a new home. Under these painful circumstances, it has appeared to the Committee that the Turks' Islands might still continue to enjoy, as far as necessary, the missionary's services, but that an earnest effort might be made to enlarge the sphere of his usefulness, and to carry to other places the tidings of the Cross. With these views Mr. Pegg entirely coincides, and he is now making the necessary arrangements for carrying out the new plan. In the following communication he gives us some interesting intelligence of a recent visit to the Caicos island, a part of his old sphere, but in which the people are chiefly dependent on agriculture for subsistence, and not on the decaying manufacture of salt. The date of his letter is November 23, 1871 :—

"The island of Grand Cay has not changed in a commercial aspect other than for the worse. We have recently passed through a severe period of suffering. No provisions of any kind were to be procured. Even oats, bran, sago, corn, common starch, and herbs, were all consumed, before we were relieved through eight barrels of Irish potatoes being sold at eight dollars each to the starving people. Several persons died, indirectly, through starvation. Even when food arrived, none of the poorer people could purchase, as work and money could nowhere be obtained. Added to this were the disastrous effects of the cyclone. For while we did not suffer to an equal extent with our neighbours, several vessels were damaged in our harbour, two were broken up, and a large amount of other property was destroyed or injured. Even the mission premises did not escape. All the troughing on the house, which had been only just repaired, was blown down; all the western wall was blown down, and several other parts of the premises suffered. It cost me fifty-three dollars to have the damage remedied.

SAFE IN THE HANDS OF GOD.

"At the time of the cyclone I was at Blue Hills, having chosen that time to visit the Caicos, most of the people being at home during August and September, as they fear to go out to sea during the hurricane-months. I was staying in the chapel, and had observed the wind increasing through the day. At 7 P.M. it became so violent as to lift portions of the roof. By 10 every boat in the offing was landed high and dry. From this time until the morning I was left entirely alone, but it was 1 A.M. before I could fall asleep, the noise from the creaking of the timbers, and rolling of the rocks, destroyed all capacity for sleep. At that time, having satisfied myself, after a careful examination, that should the timbers be struck, the roof would go entirely, leaving no loose timbers to alight on my body, I committed my soul and interests into the hands of Israel's Guardian, and, I think, never enjoyed rest more. Only two houses were thrown down, and one boat smashed, every life being preserved.

PROSPERITY.

"At Blue Hills the Church was in a *most prosperous* condition, perhaps because during the last four years the most energetic of our Caicos members have gone to settle there. Every Lord's-day the chapel is overcrowded. Several cases of painful discipline were attended to; but the people seemed to have a salutary dread and detestation of the sins committed; and I trust God will over-rule these affairs for good. From recent bad crops the people had suffered much; but even want of bread had not led to the robberies so customary aforetime. I had the happiness of baptizing eleven persons before leaving. Through bad weather I was detained here eight days.

"A favourable sail brought us to Whitby by 10 o'clock at night, from whence I rode into Kew the following day, on donkey-back. The Church was in peace; we had no case of discipline, and ten were preparing for baptism, but I thought they would be more profited by having the ceremony deferred until a later date. The people had re-commenced building their chapel, which work had been delayed over two years.

DIFFICULTIES.

"The Bottle Creek Church *is not* prosperous. Quarrels about the proprietorship of certain tracts of land have divided the people into factions, and disunited the Church. As the land gets worked up, uncultivated lots will increase in value, and disputes about them become more frequent. And the gardeners living there, and who are deacons, being more violent in their hostile demonstrations than others, have no power to pacify other disputants. Congregations in attendance on Lord's-days are small, and there are no additions to report.

"Mount Peto Church is in a normal state. As at Bottle Creek there have been several contentions about land, but far less bitter in their character, and less evil in their results. These land disputes are the results of land being worn-out, and the settlements being too densely populated. But the people are, as a rule, united, and congregations good.

BUMBARROW STATION.

"The Bumbarrow station is in a most gratifying state. The people, though in the depth of poverty, are really zealous in God's service,—united, regular in attendance on the means of grace, offer no cases for discipline, have to report additions by baptism, and have eight or nine preparing for the ordinance. The cyclone destroyed one vessel, and disabled another, in this settlement. Besides this, the land is exhausted, and crops bad. The people are almost starving.

THE POVERTY OF THE PEOPLE.

"Lorrimer's station is in a worse state. All who had sufficient energy or means to move on to Blue Hills, have gone, leaving behind only the poor or worthless, with only an exception or two. The cause cannot be greatly commended or censured. People become weak for want of food, sicken, and then die. Under those circumstances, it is no great wonder

that the people are indifferent about religion; and having no clothes to cover them, that they are irregular in their attendance on Divine worship.

"The people were so very poor; all the settlements did not yield £2 from January last. The expenses of the visit and demands for class-books, communion wine, writing materials, bell-ropes, and some white pine boards, must of necessity swell my disbursements. On my return I found myself £12 5s. out of pocket. In future, therefore, if no special allowance be made for travelling expenses, my visits must be less frequent, which will be a loss to the people, and a source of regret to all concerned.

DANGERS OF THE SEA.

"My voyage home from Lorimer's was most trying. The cyclone had drifted sand into the rock-cisterns, so that we were obliged to leave with only seven pints of drinkable water. The boat—a boat of only six tons burden—had four women and seven children on board, besides the writer and the crew. To the women I gave up the cabin and hold. The sea was furious, having been so much agitated by the recent gales. The weather was unsettled, constantly showers and waves drenching me and my mattrass as I lay extended on the deck. In the open air my thermometer (Fahrenheit's) registered 122° at 2 o'clock each day, without variation. And the relief during the night was immaterial, the intensity of the moon's rays being so extremely oppressive. And while three days came and went, we were sorely tried for want of water.

AN ACCIDENT.

"I had been at home only a few days when, falling from my horse, while riding over a rocky piece of ground, I severely sprained my wrist and arm; and it is now only with the greatest pain and difficulty I can write to you, and you can judge how bad my caligraphy is in consequence. We have had several *most* extraordinary but interesting cases of conversion; and for a few weeks this must excuse me from inflicting upon myself the pain of writing concerning them."

This picture of true missionary life will, we are sure, call forth the sympathy and prayers of our readers.

Progress of the Truth in Italy and Rome.

WE hasten to lay before our readers the following very interesting communication from the Rev. James Wall. It is important that we should render him every assistance in our power at this stage of the work, and we commend to our friends the suggestions he has made. This letter is dated February 12th:—

"Last Monday I paid a visit to Albano, where I often preached during the summer. On my arrival, many came to salute me, several to ask me if it was true that I had refused to have a public controversy with the ex-mayor of Albano. I went immediately to this gentleman, who received me with great courtesy, and conversed with him quite three hours on the doctrines of the Gospel. In the evening I had a most interesting meeting in "an upper room," in which I expounded to twenty professed converts, who desire to be formed into a church, the principles and practices of the early Christians. They are now waiting for baptism. These brethren have kept up their meeting for nearly six months, and should be assisted in their efforts to carry on the work of God in Albano. My time is so taken up in Rome, that I cannot do much for them.

"On the next morning I went to Castel-Gandolfo, where the population, chiefly composed of ex-Papal officials and servants of the Papal palace, refused to listen. At Marino I met with a good reception; some of the principal persons in the place entered into conversation with me, and begged us to open a meeting there. I have found a room for preaching, and another at Frascati, when I may be able to go.

THE WORK IN ROME.

"The work here in Rome, which I have recently commenced, progresses gloriously. Our meeting at Traiana is full, and the meeting in my own house is full every night *before the time appointed*. Last night, though this is the Carnival week, we had about *a hundred and fifty persons* in our rooms and round the doors, who listened with the greatest attention to the Gospel. I have reason to believe that some who attend have received the Lord Jesus. Last week Count ——, a Liberal Catholic, came, for the first time, to our meeting; a day or two after, he sent the enclosed letter to one of the journals of Rome, and last night he returned to tell me that he had fully received the Gospel. During the last three months about one hundred persons have desired to have their names inscribed in the list of candidates for Church membership in this meeting.

"The room in which I preach is *too small*. The heat is suffocating at present, and will, in a short time, be intolerable; and of course the congregations will decrease unless something be done to accommodate those who attend.

"You will learn from the English papers that the priests have, at last, accepted a public controversy on the coming of Peter to Rome. They have been *worsted*. Gavazzi, Sciarelli, and Ribetti were on our side, and three priests on the other. The priests, one after another, were crushed. *We are expecting other discussions.*

"For more than twelve months we have thrown the challenge in their teeth. At last they have accepted, *and are beaten.*

"The Church of the Pope is being unmasked, and the question of the Church of the future is becoming a very serious one. I should be glad to know what our brethren of the Committee think of this.

"Père Hyacinthe is here, and has commenced the publication of a newspaper. Yesterday he called on me, and seemed much interested in the work, and in our Church views."

Missionary Notes.

CALCUTTA.—The Rev. C. B. Lewis informs us that the Rev. John Gregson, with his family, was expected to sail for Australia on the 28th January. Mr. Lewis, with Mrs. Lewis, was to leave Calcutta for Ceylon on the 8th February. We trust the voyage will be beneficial to the weakened health of our esteemed friends.

DELHI.—We learn that the Rev. James Smith has recently baptized six converts, and as many more are awaiting a suitable occasion to observe the rite. Chumni has baptized an interesting man at Noorpore. He is a Sadh. On visiting Delhi, this man interested our friends by his simple confession of faith. Several of the church members make occasional journeys to preach the Gospel.

AGRA.—The Rev. Josiah Parsons is actively engaged in every department of missionary labour, assisted, among the females and orphans, by Mrs. Parsons. Several inquirers have presented themselves, and at the preaching-stands the hearers are increasingly numerous.

INTALLY, CALCUTTA.—Between forty and fifty girls have attended Mrs. Kerry's school during the year Five of the scholars have been baptized, and added to the church. Some of the old scholars are now actively employed as Zenana teachers. Mr. Kerry has given a course of three lectures on Sunday evenings to the English-speaking Bengalis; the expense of lighting the chapel being found by the Local Auxiliary.

BENARES.—The Rev. W. Etherington reports that, in company with the Rev. J. Bate, of Allahabad, he had completed a very interesting tour as far as Jubbulpore and Sohaypore. In many places the Gospel had not before been preached. A considerable number of copies of Scripture was sold, and great attention was paid by the people to the message the missionaries delivered.

NINGPO.—The Rev. C. Baeschlin informs us that he has been permitted th pleasure of baptizing a man named Zih, the first convert of the mission he has so recently established. The convert has had to encounter much persecution on making his profession of faith.

HAYTI, JACMEL.—The Rev. Joseph Hawkes announces his safe arrival, in perfect health, on the 4th February. He received a most affectionate welcome, and expresses the thankfulness of the people to the Committee for sending him.

SPANISH TOWN, JAMAICA.—The Rev. J. M. Phillippo states that the report of his stations is altogether encouraging. Congregations have increased; peace has been unbroken; about thirty persons have been added to the churches. The schools have increased in numbers and efficiency, and three new ones have been organised during the year.

POINT HILL.—The native pastor, the Rev. T. S. Johnson, reports that he has three day-schools in operation, containing 249 scholars. In the Sunday-schools there are 786 scholars, under 74 teachers. Open-air preaching has been carried on in the district, and the attendance at the places of worship is very good Mr. Johnson desires to acknowledge the gift of a bell, sent out in 1871, by Mrs. H. J. Sturge, of Birmingham. He much needs aid in his work.

MORLAIX, BRITTANY.—The Rev. J. Jenkins reports that the work of Bible and tract distribution is going on very favourably. During the last two months Boloch has sold sixty Testaments in the vicinity of Lannion. A member of the Church, by the name of La Quéré, has also been engaged by the Bible Society as a colporteur.

Home Proceedings.

Since our last issue we have received letters from the Rev. J. G. Gregson, announcing his safe arrival in Bombay, and on the 20th February, in Agra. During his brief stay in Bombay, he had the pleasure of assisting at the laying the foundation-stone of the new chapel in process of erection by the Rev. E. Edwards.

On the evenings of the 4th and 5th March, two lectures were delivered to the students of Regent's Park College, by Dr. Underhill, "On the History, the Principles, and Methods of Modern Christian Missions." It is hoped that whether the students enter the pastorate at home, or are called, in the Providence of God, to labour abroad, these addresses may stimulate their interest in the missionary cause.

The meetings of the month of March have been quite as numerous as those of the same period in previous years, if not more so. The following list will give our friends an idea of the work done:—

PLACES.	DEPUTATIONS.
Bath district	Rev. W. B. Bliss.
Battersea (sermons)	Dr. Underhill.
Bradford district	Rev. C. Bailhache.
Chesham and Gold-hill	,, I. Stubbins.
Dunstable	,, J. H. Anderson.
Esher	,, C. Bailhache.
Frome	,, B. Millard.
Great Brickhill (sermons)	,, W. P. Balfern.
Hanley	,, James Webb.
Harlow	,, B. Millard.
Hastings and Battle	,, J. H. Anderson.
Herefordshire district (conclusion)	,, Hormazdji Pestonji.
Ireland	,, J. B. Brasted.
John-street (Jamaica special fund)	,, B. Millard.
Kingston-on-Thames	,, C. Bailhache.
Luton	,, B. Millard.
Llysfaen (Cardiff)	Local help.
Loughton	Rev. I Stubbins and Dr. Underhill.
Maidstone	,, D. Jones, B.A.
Maryport (Cumberland)	Local help.

Newbury	Rev. J. H. Anderson.
Ramsgate and district	,, I. Stubbins.
Reading	Revs. J. H. Anderson and J. T. Brown.
Regent's Park Chapel	Juvenile Anniversary.
Scotland	Revs. Hormazdji Pestonji and A. McKenna.
Stockwell Orphanage (address)	Rev. B. Millard.
Tring	Revs. C Bailhache and J. H. Anderson.
Werneth (Oldham)	Rev. I. Stubbins.
Windsor and Wraysbury	,, J. H. Anderson.

TO TREASURERS OF AUXILIARIES.

It is particularly requested that, in forwarding their remittances, our friends should specially mention what sums are to be devoted to special purposes. Much inconvenience and inaccuracy are occasioned by the neglect of this rule.

REMITTANCES.

We again caution our friends against sending their collections, &c., in postage stamps. It is not safe to do so. We have found that several remittances made this year in stamps have not reached the Mission House. Post-office orders should be made payable to the Secretary at the General Post Office, St. Martin's-le-Grand.

Contributions

From February 19th, 1872, to March 18th, 1872.

W. & O. denotes that the contribution is for *Widows and Orphans*; *N. P.* for *Native Preachers*; *T.* for *Translations*; *S.* for *Schools*.

ANNUAL SUBSCRIPTIONS.

Barnes, Mr T.	1	1	0
Beeby, Mrs	2	2	0
Butterworth, Mr W. A., Surbiton	2	0	0
Do for *China*	1	0	0
Do. for *W & O*	0	10	0
Champion, Miss, Clifton	1	1	0
Deane & Co., Messrs.	1	1	0
Evans, Rev W. W.	0	10	0
Foster, Mr P. S.	[illegible]		0
Gover, Mr W. S.	1	1	0
Graham, Mr T.	1	1	0
Gurney, Mr Jos.	5	5	0
Lee, Mr Thos., Peckham	1	1	0
Olney, Mr T. H.	1	1	0
Overbury, Mr B.	1	1	0
Pearless, Mr W., East Grinstead	1	1	0
Rogers, Mr W.	1	1	0
Sellar, Mr. W., Constantinople	1	1	0
Smith, Mr A., Gurney	1	1	0
Templeton, Mr J., F.R.G.S.	1	1	0
Voelcker, Dr	2	2	0
Wakdon, Mr J.	1	1	0
Welch, Mrs Kemp	2	10	0
Whitchurch, Miss	2	19	0
Whitwell, Mr W., Oxford	1	0	0

DONATIONS.

Bassaleg, Bethel Chapel, per Mr Jenkins, Regents Park, College for *Breton Mission*	1	6	5
Bible Translation Society, for *T.*	200	0	0
Essex, J. & C.	[illegible]		0
Edwards, Rev J., for *Norway Mission*	20	0	0
R.O.I.	7	0	0
Stubbs, Miss M., per Mr J. P. Bacon	1	1	0
Tanner, Mr J., box by	0	6	9
Under 10s., per Y.M.M.A.	0	2	1

LEGACIES.

Bickford, the late Mr. Nicholas, of Newton Bushel, Devon, by Messrs J. W. F. Bickford, and W. B Venning, Executors	100	0	0
Colton, the late Miss Mary of Cambridge, by Messrs Hattersley & Lawrence £300 Consols	278	12	6

LONDON AND MIDDLESEX.

Abbey Road, St. John's Wood	19	17	0
Alfred Place. Old Kent Road, per Y.M.M.A.	4	0	0
Arthur Street, King's Cross, per Y.M.M.A.	3	17	6
Do. for *N P* per do	0	14	6
Battersea for *N P* per Y.M.M.A.	1	0	0
Bermondsey, Drummond Road for *N P* per Y.M.M.A.	0	10	0
Camberwell, Denmark Place, Juvenile Society for *N P, Barisaul*	20	0	0
Do. do. for *support of child under Mr Smith, Africa*	5	0	0

Do. Cottage Green for *W & O*	1	1	0
Camden Road	2	7	0
Castle Street (WelshCh.)	8	6	8
Clapton, Downs Chapel for *W & O*	5	10	5
Deptford, Olivet Chapel, per Y.M.M.A.	1	4	0
Ealing per Y.M.M.A.	3	3	6
Grove Road, Victoria Pk. for *N P*	0	12	0
Hampstead, HeathStreet for *W & O*	13	1	2
Harlington for *N P* per Y.M.M.A.	2	18	11
Harrow-on-the-Hill	17	2	3
Do. for *W & O*	2	10	0
Islington, Cross Street, for *W & O*	5	5	0
Do. for *N P* per Y.M.M.A.	1	12	11
James Street, for *N P* per Y.M.M.A.	1	5	9
Kennington, Charles St., for *N P* per Y.M.M.A.	1	7	9
Kingsgate Street, for *Mr Smith, Africa*	10	0	0
Do for *Mrs. Kerry Sch.*	5	0	0
Maze Pond	2	10	0
Metropolitan Tabernacle	1	10	2
Notting Hill, Norland Ch. for *W & O*	1	10	0
Regents Park Sunday-school	12	7	0
Regent Street, Lambeth for *N P* per Y.M.M.A.	2	0	0
Romney Street Sunday-school	3	7	0
South Hackney, Grove Street for *W & O*	1	1	0
Upton Chapel	7	17	0
Vernon Chapel	8	5	0
Do. for *W & O*	4	0	0
Do. per Y.M.M.A.	3	2	4
Walthamstow, Wood St. for *N P* per Y.M.M.A.	1	12	7
Do. Markhouse Common Sunday-school	0	3	0
Walworth, Ebenezer Sunday-school for *India*	1	8	0
Wandsworth, East Hill Sunday-school for *N P*	1	13	4
West Ham for *N P* per Y.M.M.A.	0	12	0
WestGreen per Y.M.M.A.	1	13	0
Do. for *N P* per do.	0	11	0

Berkshire.

Fifield	2	6	0
Reading, King's Road	4	4	0
Do. for *W & O*	4	0	0
Sunningdale	2	0	0
Wallingford	2	0	0
Do. for *W & O*	3	3	0
Wokingham for *Mr Sale's N P*	20	0	0
Do for *Mr Sale's Mission boat*	4	10	2

Buckinghamshire.

Great Missenden	1	0	0
Haddenham	11	19	8
Do for *W & O*	0	11	0
Do Towersey for *W&O*	0	6	0
Do Thame	2	11	0
High Wycombe	33	19	8
Do. for *W & O*	1	2	10
Do Wycombe Marsh Sunday-school	6	12	8
Little Kingshill	3	10	0
Do for *W & O*	0	10	0
Olney	7	19	5
Do for *W & O*	3	0	0
Do for *N P*	3	19	1
Weston Turville	8	16	8
Do for *W & O*	0	9	7
Do for *N P*	0	15	3

Cambridgeshire.

Cambridge, Zion Chapel for *W & O*	3	0	0

Cheshire.

Little Leigh	1	10	8
Do for *W & O*	1	0	0
Northwich	2	1	4
Do for *N P*	0	18	0

Cornwall.

Helston	1	10	0
New Quay for *N P*	0	6	0
Penzance	14	0	3
Do for *W & O*	1	0	0
Do for *N P*	0	1	9
Saltash	8	17	4
Do for *W & O*	1	12	0
Do. for *N P*	1	5	2

Cumberland.

Maryport	5	11	0

Derbyshire.

Riddings	1	1	3
Do for *W & O*	1	1	3

Devonshire.

Barnstaple, Boutport St.	6	8	0
Cullompton	3	18	0
Lifton	2	1	5
Do for *W & O*	0	7	0
Do South Petherwin	1	12	4
Do Graystone	0	8	0
Do Tourton	0	11	3
Newton Abbot, 1st Church for *N P*	0	8	6
Do. East Street	9	6	4
Do. for *W & O*	0	14	4
Do. for *N P*	1	5	0

Dorsetshire.

Dorchester for *W & O*	1	0	0
Gillingham	8	14	2
Do for *W & O*	0	10	0
Do. for *N P*	2	8	8

Durham.

Jarrow for *W & O*	0	10	6
West Hartlepool for *N P*	0	16	1

Essex.

Braintree	3	7	0
Langley, for *W & O*	1	0	0
Loughton	6	0	0
Thaxted, for *N P*	1	4	2
Thorpe-le-Soken	2	7	1
Do. for *W & O*	1	0	0
Do. Cranleigh School	0	6	0

Gloucestershire.

Eastcombe	1	10	0
Winchcombe	20	0	0
Do. for *N P*	0	16	6

Hampshire.

Southern Auxiliary.

Collections, Annual Meetings, and Sermons	14	3	9
Do. United Communion Service, for *W & O*	3	12	9
Portsea, Kent-street	48	19	2
Southsea, St. Paul'sSq. Chapel	33	9	0
Do. Marie la Hay ne Sunday-school	20	10	0
Do. Ebenezer Sun.-sch.	6	3	0
Landport, Lake-road Ch.	17	3	4
Do. for *N P*	1	1	0
Do. Herbert-street	2	13	9
Forton, Victoria-street	7	11	7
	154	7	4
Less Expenses and amount acknowledged before	138	17	11
	15	9	5
Whitchurch	6	3	6
Winchester	8	15	0

Isle of Wight.

Newport, for *N P*, addl.	0	4	6

Herefordshire.

Ewias Harold	0	16	3
Do. for *N P*	0	7	0
Fownhope	6	19	0
Do. for *W & O*	0	8	0
Do. for *N P*	8	15	0
Garway	1	13	0
Do. for *W & O*	0	2	6
Do. for *N P*	1	2	4
Hereford	32	1	5
Do. for *W & O*	1	10	0
Do. for *N P*	4	18	11
Norton Skenfrith	0	15	2
Ross	8	15	8
Withington	2	15	6

Hertfordshire.

Breachwood Green	1	3	0
Royston	3	0	0

Huntingdonshire.

Bluntisham	13	15	3
Buckden and Brampton, for *W & O*	0	7	6
Dean	3	4	6
Fenstanton	6	12	0
Godmanchester	1	5	2
Hail Weston	1	11	3
Hemmingford	0	2	1
Houghton	4	5	0
Huntingdon	29	10	10
Do. for *W & O*	1	18	6
Kimbolton	3	8	9
Offord	1	14	6
Perry, for *W & O*	0	3	8
Ramsey	17	6	1
Roxton	0	2	0

St. Ives	26	12	9
Do. for *W & O*	1	1	9
St. Neot's	16	5	6
Do. Old Meeting, for *W & O*	1	0	0
Do. Corn Hall, for *W & O*	0	5	10
Spaldwick	5	2	2
Do., for *W & O*	1	16	6
Staughton and Stukeley, for *W & O*	0	7	0
Woodhurst	2	4	10
Do. for *W & O*	0	5	3
Yelling	1	0	0
Do. for *W & O*	0	4	0
	151	12	0
Less Expenses, and amount acknowledged before	142	10	3
	9	1	9

KENT.

Ashford, St. John's Lane	4	12	10
Brabourne for *W & O*	0	10	0
Crayford for *N P*	1	14	6
Dartford	7	10	0
Deal	14	12	3
Dover	7	10	6
Do. for *N P*	0	16	7
Edenbridge	7	10	0
Do. for *W & O*	1	0	0
Forest Hill	21	14	9
Do. for *N P*, per Y. M. M. A.	4	4	11
Gravesend, Windmill-st.	7	16	5
Lewisham-road	36	14	10
Maepham	10	0	0
Do. for *W & O*	0	15	9
Do. for *N P*	0	11	3
Sandhurst	1	0	0
Do. for *W & O*	2	19	0
Smarden	3	2	0
Woolwich, Queen street, per Y. M. M. A.	1	0	5
Do. Parson's Hill	1	6	4

LANCASHIRE.

Ashton-under-Lyne	18	16	3
Bacup, Deals for *N P*	2	1	3
Bolton, Claremont Chapel	16	16	8
Do. for *W & O*	3	12	4
Liverpool, Myrtle-street, for *W & O*	70	0	0
Manchester, on account, by Mr. Bickham, Treasurer	160	0	0
Do. Moss Side, for *N P*	2	10	10
Rochdale for *N P*	6	19	0
Southport	50	0	0

LEICESTERSHIRE.

Blaby	1	3	0
Sheepshed	0	10	0

NORFOLK.

Great Ellingham	3	0	0
Do. for *W & O* (moiety)	0	6	0
Do. for *N P*	2	2	9
Lynn, Stepney Chapel, for *W & O*	2	0	0
Do. for *N P*	3	17	0
Swaffham, for *N P Roop Chapel, at Ketsiya*	7	0	0
Thetford, for *N P*	1	11	7
Tittleshall, for *W & O*	0	5	0

NORTHAMPTONSHIRE.

Harpole, for *W & O*	0	17	0
Kettering	177	15	1
Do. for *W & O*	3	3	8
Do. for *N P*	1	4	3
Milton, for *W & O*	1	7	4
Moulton	1	0	0
Ringstead, for *W & O*	1	0	6
Do. for *N P*	0	6	0

NORTHUMBERLAND.

Newcastle, Bewick-street	28	4	0
Do. for *N P*, additional	0	3	0

NOTTINGHAMSHIRE.

Nottingham, George-st., for *W & O*	2	2	0
Sutton-on-Trent	3	14	7
Do. for *W & O*	0	14	0

OXFORDSHIRE.

Caversham	16	16	7
Do. for *W & O*	3	0	0

RUTLAND.

Belton	1	5	0
Do. for *N P*	1	5	0

SHROPSHIRE.

Broseley, for *N P*	0	8	2
Oakengates	1	0	0
Shrewsbury, St. John's Hill, for *N P*	0	8	6

SOMERSETSHIRE.

Chard, for *W & O*	2	0	0
Cheddar, &c., on account	15	0	0
Hatch Beauchamp, for *N P*	0	8	6
Watchet and Williton	5	3	11
Do. for *W & O*	0	14	0
Do. for *N P*	1	13	6
Wellington, for *W & O*	2	10	0
Wincanton, for *W & O*	0	12	0

SUFFOLK.

Aldborough	1	18	8
Do. for *W & O*	0	13	4
Do. for *N P*	1	13	9
Bramfield and Halesworth	0	18	6
Somerleyton	11	16	3
Do., for *W & O*	1	0	0
Do. for *Mrs. Kerry's school*	1	1	0
Wiston	1	0	0
Do. for *N P*	0	11	10

SURREY.

Penge	14	1	8
Do. for *N P*	1	15	6

SUSSEX.

Brighton, Bond-street, for *W & O*	1	0	0

WARWICKSHIRE.

Birmingham, Cannon-st.			
King's Norton Branch	1	4	7
Nuneaton, for *W & O*	0	10	0
Rugby	9	17	8
Do. for *W & O*	1	0	0
Warwick	9	17	6
Do. for *W & O*	2	0	2

WILTSHIRE.

Bratton	7	18	0
Devizes, for *N P*	4	12	6
Melksham, for *N P*	0	2	2

WORCESTER.

Atch Lench	9	13	0
Do. for *W & O*	0	12	0
Do. Dunnington	9	0	2
Do. Pitchill	0	10	0
Do. Sherriff's Lench	1	0	0

YORKSHIRE.

Bradford, Hallfield Juvenile Society	6	0	0
Cowling Hill	4	11	2
Do. for *W & O*	0	9	0
Mirfield	0	10	0
Rawdon, for *W & O*	1	5	0
Skipton	7	10	2
Do. for *W & O*	0	12	8
Do. for *N P*	2	2	7

NORTH WALES.

CARNARVONSHIRE.

Bangor	16	14	7

DENBIGHSHIRE.

Brymbo Tabernacle, for *W & O*	0	3	4
Wrexham	0	5	0

SOUTH WALES.

BRECKNOCKSHIRE.

Brecon, Kensington Ch.	4	15	0
Crickhowell	3	8	0
Glasbury	6	16	0
Hay	2	14	0
Maesyberllan	1	8	0
Do. for *N P*	2	10	0
Pantycelyn	1	2	6

CARMARTHENSHIRE.

Llangennech, Salem	2	2	8
Maescanner	1	8	1

GLAMORGANSHIRE.

Cwmtwrch, for *N P*	0	5	6
Hengoed	5	15	0
Do. Pengarn Branch	6	9	6
Llanillyd Fawr	0	19	0
Pontbrenllwydd	2	8	4
Do. for *N P*	0	9	8
Pontypridd, Tabernacle.	3	17	5
Do. for *N P*	1	2	7

MONMOUTHSHIRE.

Cwmbran, Ebenezer, for *N P*	1	2	6
Pontheer	14	5	1
Do. for *W & O*	1	13	0
Do. for *N P*	3	4	0
Pontygwaith	0	13	10
Pontypool, Tabernacle	0	19	7
Do. for *N P*	0	16	6
Redwick, for *N P*	1	1	6

PEMBROKESHIRE.

Fishguard Hermon, for *N P*	1	9	0
Harmony	3	14	8
Letterston	4	7	5

Milford	0	18	2
Neyland	0	10	1
Tenby	15	2	0
Do. for *W & O*	0	10	0

SCOTLAND.

Aberdeen	12	12	6
Do. Silver-street, for *N P*	0	9	2
Airdrie, for *N P*	2	1	7
Dundee, Lochee, for *N P*	2	4	6
Eyemouth, for *N P*	1	13	0
Tobermory, for *W & O*	0	11	7
Do. for *N P*	1	14	10

IRELAND.

Ireland, on account, by Rev. J. B. Brasted	10	0	0
Magherafelt	2	0	0
Tandragee, for *N P*	0	3	6
Waterford	0	10	6
Do. for *N P*	4	10	6

JAMAICA SPECIAL FUND.

"Anonymous" by Rev. J. Aldis	10	0	0
Butterworth, Mr. W. A. Surbiton	0	10	0
Champion, Miss, Clifton.	0	10	0
Overbury, Rev. F., Warwick	1	1	0
Whitwell, Mr. W., Oxford	0	10	0
By Rev. B. Millard—			
Hawley-road Chapel	5	10	0
John-street Chapel	10	4	4

SPECIAL CONTRIBUTIONS FOR ITALIAN MISSION.

Hill, Miss M. A., Hull	5	0	0
Hooker, Mr. T. E	0	10	0
Yates, Miss, Stroud, Missionary Box	1	0	0

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends:—

Mrs. Forster, Tottenham, for parcels of flannel for *Mrs. East, Jamaica*, and *Mrs. Fray, Jamaica*.
Mrs. Stevenson, Blackheath, for a parcel of Magazines.

FOREIGN LETTERS RECEIVED.

AMERICA—
Boston, Bond, T. S., February 8.

AFRICA—
CAMEROONS—
Burford, G. R., January —.
Pinnock, F., December 6.
Saker, A., December 20, 25; January 23.
Smith, R., January 24.
Thomson, Q. W., December 20; Jan. 23.

ASIA—
CHINA—
Shanghai, Brown, W., December 20.
Ningpo, Baschlin, C., November 7.

CEYLON—
Colombo, Piggott, H. R., December 25; Waldock, F. D., January 17; Feb. 7.

INDIA—
Agra, Gregson, J. G., January 4, Feb. 11, 12; Parsons, J., January 27, Feb. 12.
Allahabad, Evans, T., February 24.
Barisal, Sale, J., February 11.
Benares, Etherington, W., February 16, 17.
Bombay, Edwards, E., January 22; Gregson, J. G., February 11, 14; Biss, R. C., February 7.
Calcutta, Jorden, C., January 26; Kerry, E., January —; Lewis, C. B., December 27, Jan 5, 12, 19, 26, Feb. 2, 7; Robinson, R., January 12; Greenway, W., January 27; Supper, Mrs., February 1; Wenger, J., February 16.
Dacca, Bion, R., January —, Feb. 13.
Dargeeling, Page, J., February 10.
Delhi, Smith, J., February 2.
Howrah, Morgan T., December 20
Intally, Kerry, George, February 2.
Jessore, Ellis, R. J., January 11.
Khoolnea, Dutt, G. C., January 30th.
Monghyr, Lawrence, J., January 14.
Muttra, Williams, J., December 30.
Serampore, Martin, T., Jan. 12, Feb. 9; Trafford, J., January 12, Feb. 9.
Sewry, Allen, I., December 28; Hobbs, W. A., December 25; Thomas, J. W., December 21.
Sotiagpore, Bate, J. D., January 6.

EUROPE—
FRANCE—
Morlaix, Jenkins, J., January 30; Feb. 23.
St. Brieuc, Bouhon, V. E., February 24, March 12.
Tremel, Lecoat, G., March 9.

ITALY—
Rome, Wall, J., February 12.

NORWAY—
Bergen, Hubert, G., January 26.

WEST INDIES—
BAHAMAS—
Inagua, Littlewood, W., January 6.
Nassau, Davey, J., January 10; Feb. 17.
Turk's Islands, Pegg, I., November 23.

HAYTI—
Jacmel, Hawkes, J. February 9, 23.

JAMAICA—
Brown's Town, Clark, J., January 23.
Contentment, Hutchins, T. C., December 28.
Flint River, Randall, C. E., January 5.
Jericho, Clarke, J., January 4.
Kingston, East, D. J., January 10; Oughton, Thomas, January 24.
Montego Bay, Henderson, J. E., January 22.
Mount Carey, Fuller, J. J., January 20.
Spanish Town, Johnson, J. S., February 5; Phillippo, J. M., January 8, February 8, 24.
Stewart's Town, Webb, W. M., January 9
Salter's Hill, Dendy W., January 20.

TRINIDAD—
Port of Spain, Gamble, W. H., January

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D., Secretary, at the Mission House, Castle Street, Holborn, LONDON. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.

THE CHRONICLE
OF THE
British and Irish Baptist Home Mission.

APRIL, 1872.

ARRANGEMENTS FOR

ANNUAL SERVICES.

THE SERMON

WILL BE PREACHED IN

WALWORTH ROAD CHAPEL,

Thursday Evening, April 18th, 1872,

BY THE REV. J. P. CHOWN, of Bradford;

Service to commence at Seven o'clock.

Tuesday, April 23rd, at Half-past Three o'clock in the afternoon,

THE MEMBERS' MEETING

Will be held in BLOOMSBURY CHAPEL.

The following motions—of which notice was given last year—will be considered:—

By *Mr. J. P. Bacon, London.*—"That one-fourth of the members of the Committee be changed each year, the retiring members being selected from those who have attended the fewest Committee meetings during the year."

By *Rev. S. Hawkes, Braintree.*—"That the election of the Committee of the British and Irish Baptist Home Mission be assimilated to the practice of the Baptist Missionary Society."

Tuesday, April 23rd, at HALF-PAST SIX in the evening, the

ANNUAL PUBLIC MEETING

Will be held in BLOOSMBURY CHAPEL.

Chairman—G. T. KEMP, Esq., Rochdale.

Speakers—Rev. T. W. MEDHURST, Portsmouth, formerly Missionary in Ireland.

Rev. D. MACRORY, Missionary in Ireland, and

Rev. C. H. SPURGEON, London.

Collections at the close of the Services.

Motions for the Members' Meeting.

THE motions which are set down for discussion at the Members' Meeting of the BRITISH AND IRISH BAPTIST HOME MISSION, to be held on the 23rd of this month, show an increasing interest in the work of the Society. A Committee is an elected body, which is charged with the management of the Institution which it represents. The duties of the Committee of a Missionary Society are of great importance. The proper administration of its funds, the choice of new fields of labour, and the selection of suitable agents, together with a watchful and affectionate oversight of their labours, are functions which involve considerable responsibility. The increase of missionaries in connection with the BRITISH AND IRISH BAPTIST MISSION, during the last few years, and the wider area over which their efforts are

spread, have made increasing demands on the time and attention of the Committee; and it is a source of much pleasure and thankfulness to be able to record the fact that scarcely any Committee with which we are acquainted, presents a better average attendance, or whose proceedings are marked by more downright good feeling and unanimity, than that which conducts the affairs of this Mission. During the last twelve months, the attendance has exceeded that of any former year since the union of the Home and Irish Missions in 1865.

With regard to the motions which are printed on the first pge of the CHRONICLE, it would ill become us to anticipate the discussion which they will undergo on the 23rd instant. One object of Mr. Bacon's resolution is to improve the attendance of the Committee; while Mr. Hawkes wishes to place it on a broader basis, and give it a more thoroughly representative character, than it is now supposed to possess. Some—like our friend, Mr. Edminson, of Bradford-on-Avon—have expressed a fear that if gentlemen from the country are elected, the Society will have to bear the cost of their travelling expenses to and from London. Such an apprehension is groundless. We are persuaded that, in the event of such a proposal being made—which is most unlikely—it would not meet with any support. At the present time there are two friends on the Committee who reside upwards of fifty miles from London; but whenever they attend the meetings, it is wholly at their own expense. We hope the Members' Meeting will be largely attended; and we feel assured that the spirit of wisdom, and a sound mind will rest upon the brethren who will take part in the deliberations.

Prayer Answered.

WE continue to receive encouraging statements from different parts of the British and Irish mission field, but the space at our disposal this month is so limited, that we can only find room for an interesting letter from Mr. Hamilton. The reader will notice that Mr. Hamilton refers to the union prayer-meeting at Belfast. This meeting is one which was began during the great awakening in Ireland, and, from that time to the present, a number of Christian people have met regularly once a week, to call on the name of the Lord. On these occasions it is customary to lay notes on the table at which the conductor sits, desiring that prayer may be offered on behalf of individuals in whom the writers are interested; and, in a great many instances, gracious answers have been given. Now, the fact that for more than twelve years, this weekly meeting for prayer has been maintained, shows the influence which the revival created, and left behind. Mr. Hamilton says, "We had a very remarkable conversion here a short time ago, and it happened in the following manner:—I was at the union prayer-meeting at Belfast, and a list of requests for prayer was laid on the table, which I read. One of them was that the Lord would bless the visit of Mrs. ——— to her friends. I said that I

would take the liberty of adding another request, that the Lord would revive his work in Carrickfergus (the town where Mr. H. labours). The following week I was sent for to visit a young woman—a daughter of Christian people—who was in the deepest distress about her sins. She said she had resolved many times to turn to the Lord, but had put it off again and again; 'but,' she added, 'I believe if I postpone it now I would be lost.' I said what I could to encourage her to trust in Christ, and prayed with her.

"A few days afterwards she found peace, and has since been baptized and added to the Church. Last Friday I gave tracts to two men, who stopped to talk with me, when I learned that they had been deeply impressed by reading tracts which I had given them on a previous occasion.

"Last Saturday, an old woman—the wife of the sexton of the Episcopal Church—met me in the street, and begged that I would go and pray with her and her husband. I did so, and was thankful to find them both in a serious state of mind, and under deep concern about their souls."

In reference to the request made at the prayer-meeting, that the visit of the lady might be blessed to her friends, he states that "a young lady in the house to which she went, found peace with God through our LORD JESUS CHRIST." ASK, AND YE SHALL RECEIVE.

Cotributions from February 23rd, to March 23rd, 1872:

	£	s.	d.	£	s.	d.
LONDON—						
Baynes, Mr. A. H.		1	1	0		
Benham, Mr. Jas.		1	1	0		
Benham, Mr. Jno.		1	1	0		
Battersea, Mr. Cadby		2	2	0		
Butterworth, Mr. W. A.		1	0	0		
Brentford, collection	2	2	0			
Rev. W. A. Blake	1	1	0	3	3	0
Freeman, Mr. G. S.				1	1	0
Friend, A				100	0	0
Foster, Mr. R. S.				0	10	6
Harrow, Mr. Waldnck				0	10	6
Lewisham Road, Mrs. E. Welsh				0	10	0
Rogers, Mr. W.				1	1	0
Upton Chapel, Lambeth				2	0	0
Vernon Chapel, moiety of collection				3	0	0
Woolwich, Queen Street, by Rev. Jno. Teall, collections				4	12	0
BEDFORDSHIRE—Dunstable, by Mr. Benjamin Griggs, Sunday-school				2	15	6
BERKSHIRE—						
Abingdon, collection	1	5	2			
Subscriptions	3	6	0	4	11	2
Blackwater, collection				5	5	9
Faringdon, collections	0	16	0			
Subscriptions	2	1	1	2	17	1
Wallingford, subscriptions				1	18	6
Wantage, subscriptions	1	9	0			
" small sums	0	11	9	1	11	9
Wokingham, collections	7	10	8			
Subscriptions	5	13	0	13	3	8
BUCKINGHAMSHIRE—Wycombe, Mrs. G. Thompson				0	10	0
CORNWALL—Penzance, by Mr. Elliott				2	2	6
DEVONSHIRE—Plymouth, George Street, and Mutley Chapel, by Mr. T. W. Popham, weekly offerings				6	0	0
HERTFORDSHIRE—Hitchin, Salem Chapel, collections	1	11	6			
Subscriptions, collected by Miss A. Forster	7	3	0	8	14	6
DEVONSHIRE—Tiverton, by Rev. E. Webb, collections	4	12	3			
Subscription	0	5	0	4	17	3
DERBYSHIRE—Chesterfield, Sunday-school				0	9	8
DORSETSHIRE—Poole, subscriptions	1	12	0			
Small sums	0	8	0	2	0	0
Weymouth, subscriptions				1	4	0
DURHAM—Middleton Teesdale, collections	2	0	9			
Subscription, Mr. R. W. Bainbridge	2	0	0			
Box, Mrs. Philip Bainbridge	0	10	0	4	10	9
ESSEX—Colchester Sunday-school, by Rev. E. Spurrier				0	4	10
Loughton, by Mr. Samuel Brawn, proceeds of Lecture by Rev. C. Kirtland				4	0	0
GLOUCESTERSHIRE—Cirencester, collection	2	4	6			
Subscriptions	0	10	0	2	14	6
Coleford, collections	5	0	0			
Subscriptions	5	12	6	10	12	6
Kingstanley, collections	1	15	0			
Subscriptions	4	5	0	6	0	0
Nailsworth, Mrs. E. A. Norton				1	1	0
Parkend and Yorkley, collection				1	11	0
Stroud, collection	2	7	0			
Subscriptions	5	0	0	7	7	0
Tetbury				0	5	6
Tewkesbury, subscriptions on account				2	7	0
Winchcombe, by Rev. B. Grace, collctn.				1	10	3

	£	s.	d.	£	s.	d.
HANTS—Broughton, by Rev. W. H. Burton, collection	1	17	3			
Subscriptions	2	0	0	3	17	3
Niton, by ditto, collection				0	12	2
Newport, I.W., by Rev. F. Trestrail, collection	1	11	11			
Subscriptions	2	4	0	3	15	11
Ryde, by Rev. W. H. Burton, subscriptions				1	2	6
Southampton, by ditto, subscriptions on account				3	1	0
Ventnor, by ditto, collection	0	15	0			
Subscriptions	0	12	6	1	7	6
Winchester, by ditto, collectn.	1	15	6			
Subscriptions	2	10	0	4	5	6
HEREFORDSHIRE—Hereford, subscriptions				1	18	6
HERTFORDSHIRE—Mr. Medcalf				1	1	0
HUNTINGDONSHIRE — Huntingdon, collection	2	0	0			
Subscriptions	4	9	0	6	9	0
KENT—Deal, by Rev. W. Garwood, collection				2	10	0
Dover, by Miss Kingsford, subscriptions				3	11	0
LANCASHIRE—Liverpool, Myrtle Street				0	10	0
Pembroke Chapel, Sunday-school				1	1	6
Oldham, George Street, Sunday-school, by Mr. Yardley				4	15	2
LEICESTERSHIRE — Leicester, Victoria Road, by Rev. Thomas Wilshere, subscriptions on account				4	8	0
MONMOUTHSHIRE — Monmouth, collected by Miss Brace	0	8	0			
Sunday-school	1	1	0	1	9	0
Newport, Stow Hill, by Mr. M. Jones, collection				1	18	5
Sunday-school, by ditto	0	9	4	2	7	9
NORFOLK—Ingham, by Rev. W. M. Root, subscriptions				6	6	6
NORTHAMPTONSHIRE—Kettering, by Mr. Geo. Osborn, collection	7	13	8			
Do., Sunday-school	0	12	8	8	6	4
NORTHUMBERLAND—By Mr. Geo. Angus, Northern Association				8	5	6
Ditto				70	0	0
NOTTINGHAMSHIRE—Sutton-on-Trent, Mrs. W. Moseley, senr.				1	0	0

	£	s.	d.	£	s.	d.
SOMERSETSHIRE—Bath, Collection	2	2	1			
Subscriptions	2	10	0	4	12	1
Taunton, Mr. Perry				0	10	6
SUFFOLK—Somerleyton, Rev. C. Daniell				1	1	0
WILTSHIRE—Bradford-on-Avon—						
Collections	2	7	6			
Subscriptions	2	12	6			
Sunday-school	0	7	6	5	7	0
Melksham, Subscriptions				1	18	0
North Bradley, Collection				2	4	0
Swindon, Subscriptions	2	9	6			
Small sums	0	11	0	3	0	6
Trowbridge, by Rev. W. Barnes—						
Collections	7	10	0			
Subscriptions	6	4	2	13	14	2
WORCESTERSHIRE — Broomsgrove, New Road, Collection				1	5	0
Evesham, by Mr. Warmington, collection	4	8	8			
Subscriptions	1	11	0	5	19	8
Lench and Dunnington, by Mr. H. B. Bomford				6	17	8
Pershore, subscriptions				3	6	0
Redditch, by Rev. J. Feek, collection				3	0	0
Worcester, collections	7	5	3			
Subscriptions	2	11	0	9	16	3
YORKSHIRE—Bridlington, subscriptions				1	7	6
Hull, subscriptions				9	1	6
Luddenden Foot, by Mr. J. C. Fawcett, collections	1	10	6			
Subscriptions	2	5	0	3	15	6
WALES, NORTH—Holyhead, by Mr. W. Lewis, collection				2	0	0
WALES, SOUTH—Carmarthen, subscriptions				1	9	6
Haverfordwest, collections	4	2	6			
Subscriptions	10	10	6	14	13	0
Pembroke, subscription				0	15	0
Pembroke Dock, subscriptions				0	7	6
SCOTLAND—Edinburgh, Rev. Hugh Anderson				0	5	0
IRELAND—Ballinamore, Mr. T. Peavey				1	0	0
Carrickfergus, vote of Church	5	0	0			
Subscriptions	3	15	6	8	15	6
Dublin, subscriptions				14	3	6
Grange Corner				5	0	0
Harristown, Mr. J. Latouche				2	0	0
Mullycar, by Mr. James Duncan, collection				3	10	0
Waterford, by Mr. C. Scroder, Church contributions	4	0	0			
Subscription	0	10	6	4	10	6
JERSEY—St. Helier, by Mr. Jonathan Humby				10	0	0

Mr. Rock, of Ballymena, wishes to acknowledge in his behalf the sum of £2 from Miss Freeman towards the Chapel debt.

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by G. B. WOOLLEY, Esq., Treasurer, and by Mr. KIRTLAND, Secretary, at the Mission House, Castle Street, Holborn, London, E.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard Street, London.

THE

BAPTIST MAGAZINE.

MAY, 1872.

The Baptist Missionary Society.

A PLEA FOR INDIA.

BY S. R. PATTISON.

IT will not be denied that the souls of Frenchmen are of equal value with those of Bengalees,—that the dimness of papacy is as injurious as the darkness of paganism,—that the provision of grace is less suited to one than the other, or that the promises of the Gospel equally cure both. Nor will it be disputed that the evangelization of Europe is as proper an object of Christian union and effort as the evangelization of Africa. With submission to all these considerations, I think it is a proper subject of inquiry whether our fathers did wisely in changing the scope of the Baptist Missionary Society from its original specific object, the conversion of the idolatrous heathen, to that of the evangelization of the unbelieving world.

Never was an object more distinctly proposed, or better defined than the object of the origina Baptist Missionary Society. We can trace its features from their very first outline. In 1791 Brother Carey proposed the momentous query—"If it were not practicable, and our bounden duty, to attempt something towards spreading the Gospel in the heathen world?" Then came out his pamphlet—"An inquiry into the obligation of Christians to use means for the conversion of the heathen." Next came the resolution at Nottingham, on 31st May, 1792—"That a plan be proposed, against the next Ministers' Meeting at Kettering, for forming a Baptist Society for propagating the Gospel among the heathen." Finally, the organic foundation of the society was laid at Kettering, by the resolution—"Desirous of

making an effort for the propagation of the Gospel among the heathen, agreeably to what is recommended in Brother Carey's late publication on this subject, we, whose names appear in the subsequent subscription, do hereby agree to act in society together for that purpose." "It is agreed that the Society be called the Particular Baptist Missionary Society for Propagating the Gospel amongst the Heathen."

The acts of the founders were as unambiguous as their words. In November, 1792, at the Northampton meeting, the question discussed was: "In what part of the heathen world do there seem to be the most promising openings? What information may be obtained from such persons as would, at least, favour the design of converting the heathen?"

The overt work of the young Hercules in grappling with the serpent in Bengal is now matter of general history.

From the first, and for a whole generation, the manifesto of the Society proclaimed its object in the definite language of its founders.

Meanwhile, the "Baptist Continental Society," for promoting evangelical work in France and elsewhere, arose, led a sickly life, and died of inanition in 1839. It arose out of a most meritorious mission, established in Brittany in 1819, by a Baptist congregation in Wales. This lasted until the year 1834, when, owing to declining interest, it was, with a donation of £50, handed over to a new society, the Baptist Continental, which, as has been said, decayed and died in 1839. Its work was taken up by the Baptist Missionary Society.

In 1836 John Gilmour, from Canada, interested the Baptists in this country in the missionary efforts needed in that colony. The "Baptist Canadian Missionary Society" was formed. It did not obtain adequate support, and its designation was changed into "The Baptist Colonial Missionary Society;" but the new name gave it only a spasmodic short life.

As these sickly bairns were received into the hospital for heathens, it was felt necessary to modify the constitution of the latter. It was altered accordingly, and now stands as follows: "The diffusion of the knowledge of the religion of Jesus Christ throughout the whole world, beyond the British Isles, by the preaching of the Gospel, the translation and publication of Holy Scriptures, and the establishment of schools." It must be admitted that a work so comprehensive required a definition equally so. The whole work of the Church universal is, at least, included in this ambitious programme. The only saving exception is the exemption of the British Isles; and why this, unless to propitiate the Baptist Home Missionary Society, it is difficult to conceive.

Of course a voluntary association may, with the actual or fairly implied assent of all its members, change its organic constitution. I do not dispute that this has been done, but I do question the wisdom of the act. We had been directed by our Lord and Master to occupy a

definite position. We had made good progress in the work, under His guidance and blessing. The work was discovered to be very great indeed—sufficient to task our utmost energies for generations yet unborn. The enemy was given into our hands, but complete conquest and occupation demanded all our resources. The East and West Indies witnessed our successful assaults on heathendom. We adventured into the poisoned fountain of African slavery, and strove to sweeten the waters at their sources in the sable continent. God blessed us: our missions became a byword for valour and success; our translations elevated us into the halls of learning. Was not this sufficient? Was it for us, is it for us, to attempt to do all things at once? The true type of Argus and Briareus does not exist on earth, *non omnia possumus omnes.*

By a restriction of our missionary efforts, as a society, to their original scope, we might rekindle the ancient enthusiasm, give point to our appeals, concentrate our fire, more strictly (as I reverently think) act in accordance with the indicated designs of our Heavenly Father, and play that grand part in the regeneration of the heathen world which might have been augured from the tokens of blessing given to the labours of our first missionaries.

Hindu Refuges of Lies.

BY THE REV. G. H. ROUSE, LL.B., M.A., HAVERFORDWEST.

IT may sometimes be a matter of surprise that the Gospel does not win its way more rapidly in heathen lands. Idolatry is so utterly absurd, as well as wicked, that it seems to us that it must be very easy to point out its folly, and induce men to abandon it. When we think of Hinduism, for instance, its monstrous fables, its preposterous cosmogony, the vile character of its gods—when we consider the absurdity of a man's bowing down to a piece of wood or mud, and worshipping it as his god—and when, on the other hand, we think of the contrast presented by Christianity, its pure morals, its revelation of God through Christ, its blessed hope for eternity—it may appear to us as if a missionary has nothing to do but simply to preach Christ, and all the Hindus must at once believe in Him. How is it, then, that they do not? We purpose to point out some of the obstacles which prevent the entrance of the truth into the heart of the Hindu.

There is, first of all, the fact that his heart is deadened and brutalised by his idolatry. The Apostle speaks of the effects of paganism in Rom. i. 19—32, where he says that "God gave them over to a *reprobate mind;*" and in Eph. iv. 18, 19, he speaks of their "darkened understanding," their "blinded (or, rather, "hardened")

heart," and of their being "past feeling." A hundred generations of heathenism have so deadened their moral powers that they can see no evil in their idolatry, and no beauty in Christ, and they prefer their own lie to the truth of God. But, besides this moral insensibility, they have fortified their heart against the entrance of the truth by very ingenious arguments in defence of their own religious beliefs; and we should be much surprised to find how many obstacles we have to force our way through, before we can make the truth of God to enter into their soul. The Apostle speaks of the Gospel as availing to the pulling down of "strongholds," and we may well compare the human heart to a stronghold of Satan. In some fortresses we know that there is an inner and an outer wall, so that when the foe has scaled the outer rampart there is yet another wall to be broken through. And we can conceive of a stronghold where there are many such concentric walls, so that the enemy should have to break through one after another before the fortress is taken. So it is with the heart of the Hindu —it is protected by rampart after rampart against the assaults of the Prince of Peace.

Let us now suppose we have before us some Bengali peasant or village pundit, idolatrous, ignorant, depraved, and let us see what we have to overcome before we can lead this man to the feet of Jesus, that he may learn of Him. The first wall by which the stronghold of this man's heart is encompassed is that of *custom*. "We must do as our fathers did; why should we forsake their customs, which have been handed down from generation to generation for centuries and millenniums? And we must do what other people do; when all men become Christians, then will we also." Everywhere we know the force of custom and prejudice. In this country, try and induce a bigoted Churchman to enter the village Bethel, or a sturdy disciple of George Fox to take off his hat in the village steeple-house, and we know what the result will probably be. But, if custom is mighty in England, it is far more so in India, where the laws of caste lead men to receive their trade, their religion, their customs from their ancestors, without the idea ever once entering their heads that it is possible that they should depart from any one of them. And we, foreigners from another clime, of another race, tell them to abandon all these cherished customs and beliefs, and adopt the religion of their white rulers, at the cost of the loss of caste, and the terrible ordeal which that involves. We may say to our Bengali friend: "Your fathers did not wear shoes,—why do you? Your fathers did not travel by railway,—why do you? If you could get rich, would you say, 'My father was a poor man, and therefore I will be poor?'" But, say what we may, we shall find this outer wall very hard to scale; and after all our talk, our friend will continue quietly to smoke his hookah, and with Eastern composure say, "It is all very well Sahib; but you keep to your customs, and I will keep to mine."

But, suppose we have surmounted this difficulty, and have brought our companion to acknowledge the bare possibility of forsaking his religion —we then come face to face with another frowning battlement, *fatalism*. Few things so deaden the mind as fatalistic reasonings. Few persons in Christian lands are so impervious to the truth as those who are imbued with hyper-Calvinistic sentiments, and say: "If we are the elect we shall be saved, and if not, we shall be lost; and therefore it does not matter what we do." This being the case, it is very sad to think that Hindus, Buddhists, and Mohamme-

dans—that is, *fully half the human race—are inborn fatalists.* Hence, if we reason with a Hindu on the wickedness of sin, he will say: "What can I do? If we sin, it is God who makes us to sin—we cannot help ourselves. What is to be, is to be. We must do what is written in our foreheads (i.e. fated). This is the Kali Yug, the last evil age, and it is no use trying to be good." It is not easy to reach the heart of a man who reasons thus. It is very difficult to argue against necessitarian ideas on metaphysical grounds; all we can do is to appeal to the conscience and common-sense, such as there is, in the man: "Why do you send for the doctor when you are ill? If you are to recover, you will recover. And why do you toil and labour to make yourself rich? If you are to be rich, you will be rich, and otherwise you will not. And if you had committed murder, what would it avail to say to the judge 'It was written in my forehead that I should commit murder'? He would say, 'And it was written in my forehead that I should hang you.'" But, say what we may, it is very hard to drive a Hindu, who does not love the truth, from this refuge of lies, that "what is to be, is to be," and therefore he need not trouble himself about Christianity.

But suppose we have driven him from this defence, we shall find his forces marshalled behind another, called *Pantheism*—the belief that everything is God, and God is everything. "Man's spirit is a part of the Great Spirit; how can anything I do be sinful? And, whatever I may be, I shall one day be absorbed in the Divine Infinitude, as the river loses itself in the boundless ocean." We expostulate with the man on the absurdity of this idea, but we shall not find it very easy to convince him of it. A missionary narrates the following conversation with a Hindu ascetic:—"If everything is God, you are God?"—"Yes, I am a part of God." "How can that be? God is holy, and you are sinful." "Do you see that fire?" the man replied—"Yes." "Cast into it the clean and the foul, and all will form the elements of the same fire; so, pure and impure alike form part of God, and the impurity goes off like the smoke." The missionary then referred to God's power. "God is omnipotent, and you are weak." "Do you see that bowl of water?" he will reply—"Yes." "That is Ganges water. The river will bear large vessels on its bosom; that pan of water is too small to do so, yet it is a part of the same river." And so the man will go on arguing; and it is not a very easy task always to refute his reasoning. Its very extravagance will make it difficult for a matter-of-fact Western mind to grapple with it. And suppose, by metaphysical reasoning, or, better still, by some home-thrust to the conscience, we beat him out of this refuge, and urge him to believe in Christ,—what then? He will say: "All religions are good, each for its own adherents. Englishmen will be saved by Christianity, and the Moslems by Mahommedanism, and we by Hinduism. There are many doors to a house, and it does not matter by which you enter; there are many roads to a town, and you may travel by which you please." Strange to meet in India Pope's idea that "Jehovah, Jove, and Lord" are all the same—or, rather, not strange; for human nature is the same all the world over. But it is difficult to make a man believe that there is but one religion that can save him, and that this religion is not that which he has been taught from infancy to believe in, but one brought by foreigners from the other side of the world. We tell them that there is but one door to the house of God, but one road to heaven

—that the Great God has bidden us to come to Him but by one way—that the different religions of the world are altogether diverse one from another; some declaring that there is but one God, some that there are many, some that everything is God, some (as Buddhism and Confucianism) that there is no personal God at all: how can these religions be all roads leading to the same town, or doors into the same house?

But suppose we have brought our Hindu objector thus far to agree with us. He is prepared to acknowledge that the customs of his ancestors may be bad; that it may be right for him to abandon them; that every man is not under the iron heel of fate, unable to do anything but what his destiny forces him to do; but that he has a free will, and should seek to save his soul; that there is a personal God, and man is not a part of the Divine essence, but a sinner needing salvation; that all religions are not equally right, but that one is right and all the rest wrong. Thus much we have brought him to acknowledge; the question then arises, "Is not Hinduism the one right religion?" Here our task may seem easy. To prove that a religion whose science is utterly absurd, whose gods are monsters of passion and impurity, whose priests are covetous and licentious, and of whose adherents we may say, "Like priest, like people" —to prove that this religion is not the true one may seem an easy task. But it will not be quite so easy as we imagine. Take the teaching of Hinduism, as to science. We say to a Hindu, "What absurdity for you to say that the earth is a vast plane surrounded by seven seas of sugar-cane juice, spiritous liquors, milk, curds, fresh water, &c.! The fact is that the earth is a globe of land and water, revolving round the sun, which is ninety-three millions of miles away." "Prove it," he says. We cannot enter into the mathematical proof of these matters; and the Bengali villager may put his assertion against ours, and say he has as much right to believe that the earth is a plane, as we have to believe that the sun does not move, when the testimony of our senses proves that it does move, for we see the sun rise in the east and set in the west every day. We then shift our attack to a more important point, the morals of Hinduism: "Your gods have committed every possible crime—robbery, adultery, murder; how can you worship them?" They will reply: "What would be sin in us would not be sin in them. A father may do what a son may not; a king may do what a subject has no right to do. So, the gods may do anything they please—what they do is not sin." We can but again urge the matter upon their conscience, such as it is, and hope that the inner voice will testify of the evil of the worship of such gods. Or we assail the commonly-believed doctrine of the transmigration of souls; "How absurd it is for you to believe that in another birth you will enter the body of a mouse, or a rat, or a monkey, or a cow, and be again and again born, until, after the lapse of ages, you attain the end of all your toils, in absorption into the Divine essence, as a river loses itself in the boundless ocean! You say that the sufferings of your present lot arise from some sin, committed in a former state of existence. How absurd! If you had existed in a former birth, would you have forgotten all about it?" To this the simple reply would be: "What do you remember about your infancy? Did you not live and act and think and feel then and yet you have forgotten all about it? So may it be with your previous existence." Or, we assail them on the plurality of gods: "There is but one God. Your own religious books

say, 'There is one God, and not a second.' And yet you worship, on your own confession, 330,000,000 gods!" The Hindu will answer, "All these gods are but manifestations of the One Infinite Being;" and he will point to the sparkling of the bright sun on the water, and say, "The one sun is reflected in ten thousand different drops and waves." We refer to the absurdity of worshipping bits of wood and stone carved by men's own hands, and the reply will be: "We do not worship the wood or the stone, but the Deity who is represented by it. Just as the symbol K reminds us of the letter of the alphabet, so the image reminds us of the god who is symbolised by it." And so our objector will have an answer to every point, and we can but still press home to the man's conscience the wicked acts of their gods: how they fought against one another, and therefore cannot be really manifestations of the one God; how they, being sinful themselves, can never save us from sin; how no image can otherwise than dishonour the Great God whom it professes to represent, and how God has given us the true image of Himself in the person of Jesus Christ, "the image of the invisible God." And so we preach Christ to him; but it is God's Spirit alone that can make the arrow of the Word to penetrate the tenfold armour with which Satan has encased his heart.

And even if the objector is convinced that Hinduism is false, it does not follow that Christianity is true. All the objections that the unrenewed heart devises against Christianity at home, that same heart is prepared to urge against Christianity abroad. The thousands in India who know English, and disbelieve in all religions whatsoever, read with avidity all the English writers who are opposed to Christianity. The latest arguments of Francis Newman, or Colenso, or the Essayists, will be soon caught up by "Young Bengal," and brought to the assault of Christianity in India; and hence, as a knowledge of Christian truth spreads in the country, and the natives are being really convinced of the errors of Hinduism, the missionary has, even in Bengali towns and villages, to answer questions as to the reconciliation of Genesis and geology, the Mosaic sanction of slavery, alleged discrepancies in the Gospel narrative, the doctrines of the Incarnation and the Atonement, inconsistencies of Christians, and kindred objections to the truth.

It may excite surprise that such abstruse reasoning as we have been considering should be met with among people so uneducated and debased as the Hindus; but the fact is, that the natives of India are naturally given to metaphysical reasoning, and hence in the remotest villages the missionary has to meet with fatalism, and pantheism, and kindred dogmas. We do not mean, of course, that in each individual case all these obstacles exist in full force, but that we meet with them everywhere more or less. In all parts, when we press a Hindu with argument, he will slip away into some abstruse reasoning, where it will be difficult to follow him, and, if all else fails, he will end with saying that everything is *Máyá*—mere illusion; that the universe does not really exist; it is a mere dream, like the trick of a juggler, who causes a thing to seem to be when it is not; that God "plays" with us, and deceives us by mere false appearances. It will be understood, also, that the Christian preacher argues as little as possible, and preaches the simple Gospel as much as as possible, knowing that it alone is "mighty through God" to pull down these "strongholds." But these strongholds do exist, and we have to assail and capture them;

we must at times argue, and even when we do not argue, all these obstacles to the reception of the truth exist more or less in the mind of the Hindu, and must be overcome before the man receives the truth and is saved thereby.

And be it remembered, even if we have overcome these obstacles, and convinced the man that Christianity is true, yet his heart may remain untouched; and thus, behind all these ramparts of Hinduism, the citadel of the unrenewed heart still remains to be taken, which we know to be impregnable to all assault but that of the Spirit of God Himself. In short, when we have mastered all these special difficulties, which meet us in endeavouring to bring the Gospel home to the heart of the Hindu, we have simply, after all, brought him to the level of the mass of our hearers at home; such a vast number of whom, although they know Christianity to be true, yet refuse to receive it into their souls. The obstacles we have been considering are all *additional* to those which we meet with at home; and the Hindu furthermore knows, that if he does receive and profess the Christian faith, he will lose caste, and, as the penalty, may be called upon literally to "forsake houses, and brethren, and sisters, and father, and mother, and wife, and children, and lands," and all that is dear to him, short of life itself.

When we reflect on all these difficulties which we have to overcome in bringing the truth home to the heart of the Hindu, and consider, further, that we have been describing the condition, not of a few people who lived in the dark ages, but of 150,000,000 souls living at this moment in India, and that for the evangelisation of a whole district containing one or two millions of inhabitants thus impervious to the truth there are often but two missionaries with five or six native helpers—we might well be tempted to give up in despair of doing anything. But, by God's help, we will not do that. He has already given us pledges of future blessing. In some districts many of the obstacles we have been considering have already been overcome. Where Christian truth has been long preached, or where educational influence has been strong, people have been shaken out of their indifference, aroused from their fatalism, and convinced of the evil of their own religion; and hence, where missionaries have long laboured, they seldom meet with much defence of idolatry —they have rather to answer objections against Christianity. This is a great point gained, to have led men to think, and to have convinced them that their religion is false. But this has involved a large expenditure of time and labour. Eighty years ago all the obstacles we have referred to existed in all their power. Now, in parts of the country, many of them have been overcome, many of the outer walls of the fortification have been scaled—not in the hearts of the converts alone, but in the minds of a large part of the inhabitants of whole districts. All this represents a considerable amount of success which cannot be tabulated, but which is most real and full of promise for the future. But these obstacles having existed all over the country, we see why the number of converts has not been greater; and we learn that we must labour many years, and it may be one or two more generations, in a district before we can expect a large number of converts. Instead of marvelling that there have been so few, we should rather magnify the abundant grace of God that there have been any at all. Where the difficulties are so great, let us, above all things, not be impatient of results. God has given us the firstfruits, in the conversion of many souls, of every class and every caste, to show us

what His grace can do. Be it ours to realise more the immensity of the work before us, and see how utterly disproportioned to it are the feeble endeavours we have thus far made. If, last year, the City of London had sent 1,000 loaves, and no more, to supply the wants of the starving population of Paris, we should not have been surprised to hear that the mass of the people were dying; and we should not have thought that blame was to be attached either to the loaves we sent, or to the agents who distributed them; without a moment's delay we should have sent more loaves and more men. Our efforts for the heathen world have been just as disproportionate as this; and we must not wonder if our success has not been equal to our hopes. Our weapons are of heavenly make, and infallibly certain to prevail under the power of that Spirit who has promised never to fail us. If we abound more in labour and in prayer, God will do "exceeding abundantly, above all that we ask or think," or do for Him.

"The Apostles' Creed."

ALL sensible people ought, we think, to have some definite ideas upon the subject suggested by the above well-known words. They ought to have them for several reasons. One reason is that, "The Apostles' Creed" contains, probably, the most ancient synopsis of Christian belief which now exists; it is, moreover, one of the "Three Creeds" by which the great majority of professing Christians—the Roman, Greek, and Anglican Churches — express their ideas of the doctrinal teachings of the Inspired Writers; and, last, but not least, thousands of thoughtful Christians are looking to this Creed as the doctrinal foundation of "The Church of the Future," which is to comprise all who "hold the Head," irrespective of their views upon merely minor matters. Considering these facts, a few words upon "The Apostles' Creed" will, perhaps, not be deemed out of place.

The *title* of the Creed is indefinite, and, therefore, misleading. It may either mean, the Creed which the Apostles received, or the Creed which the Apostles also composed. The latter assertion, though widely believed, is incapable of historical proof; the former is true, if we blot from the Creed the words, "He descended into hell"; — which Bishop Pearson himself admits is an interpolation. There can be no doubt that the Creed is a very ancient one, and probably arose from the very natural wish of the early Christians, to possess some condensed form of divine truth; which could easily be retained in the memory —could be given to inquirers after Scriptural knowledge—could be used in the instruction of the young, and also as a public profession of the Christian faith.

"Pearson on the Creed" is a work well known to all students of theology, and contains nearly everything that can be said upon the literal and spiritual meaning of its different parts. The learned author divides the sub-

ject into twelve articles, and at the end of an elaborate discussion of each, gives a summing up of its doctrinal contents. As, probably, not many of our lay readers are likely to wade through the work itself, perhaps they will thank us for giving a specimen of the chief results at which the learned author arrives:—Article 1st. "*I believe in God the Father Almighty, Maker of Heaven and Earth.*" "Wherefore, to conclude our explication of the first Article . . . that everyone may understand what it is I intend . . . I do truly profess, that I really believe, and am fully persuaded, that both heaven and earth have not their being of themselves, but were made in the beginning; that the manner by which all things were made was by mediate or immediate creation; so that antecedently to all things beside, there was at first nothing but God, who produced most part of the world merely out of nothing, and the rest out of that which was formerly made out of nothing. This, I believe, was done by the most free and voluntary act of the will of God, of which no reason can be alleged, no motive assigned, but His goodness . . . I acknowledge this God Creator of the World to be the same God who is the Father of our *Lord Jesus Christ:* and in this full latitude, I *believe* in *God the Father Almighty, Maker of Heaven and Earth.*

Article 2nd. — "*And in Jesus Christ, His only Son, our Lord.*" The summing up of a very long and very learned discussion of this Article is as follows:—"I do assent unto this as a certain and infallible truth, taught me by God Himself, that Jesus Christ, the only Son of God, is the true Jehovah, Who hath that Being which is originally and eternally of itself, and on which all other beings do essentially depend: that by the right of emanation of all things from Him, He hath an absolute, supreme, and universal dominion over all things as God: that as the Son of Man He is invested with all power in Heaven and Earth: partly economical, for the completing of our Redemption, and the destruction of our enemies, to continue to the end of all things, and then to be resigned to the Father; partly consequent unto the union, or due unto the obedience of His passion, and so eternal, as belonging to that Kingdom which shall have no end. And though He be thus Lord of all things by right of the first Creation, and constant preservation of them, yet is He more peculiarly Lord of us who by faith are consecrated to His service: for through the work of our Redemption, He becomes our Lord, both by the right of Conquest and Purchase; and making us the sons of God, and providing heavenly mansions for us, He acquires a farther right of promotion, which, considering the Covenant we all make to serve Him, is at last completed in the right of a voluntary obligation. And thus I believe in *Jesus Christ our Lord.*"

Article 3rd.—"*Who was conceived by the Holy Ghost, born of the Virgin Mary.*" "I assent unto this as a most certain and infallible truth, that there was a certain woman, known by the name of Mary, espoused unto Joseph of Nazareth, who before and after her espousals, was a pure and unspotted virgin, and being and continuing in the same virginity, did, by the immediate operation of the Holy Ghost, conceive within her womb the only begotten Son of God; . . . . continuing still a most pure and immaculate virgin, whereby the Saviour of the world was born under the Law, without the least pretence of any original corruption, that He might deliver us from the guilt of sin; born of that virgin which was of the house and lineage of David, that He might sit upon His throne,

and rule for evermore. And in this latitude, I profess to believe in Jesus Christ, *born of the Virgin Mary.*"

Article 4th. — "*Suffered under Pontius Pilate, was crucified, dead, and buried.*" "I am really persuaded, and fully satisfied, that the only-begotten and eternal Son of God, Christ Jesus, that He might cancel the hand-writing which was against us, and take off the curse which was due to us, did take upon Him the form of a servant, and in that form did willingly and cheerfully submit Himself unto the false accusation of the Jews, and unjust sentence of Pilate, by which He was condemned, according to the Roman custom, to the cross; and upon that did suffer servile punishment of the greatest acerbity, enduring the pain; and of the greatest ignominy, despising the shame . . . Also, I believe that the only-begotten and eternal Son of God, for the confirmation of His death already past, and the verity of His resurrection from the dead, suddenly to follow, had His body, according to the custom of the Jews, prepared for a funeral, bound up with linen cloths, and laid in spices; and after that accustomed preparation, deposited in a sepulchre hewn out of a rock, in which never man was laid before, and by rolling of a stone unto the door thereof, entombed there. Thus I believe that *Christ was buried.*"

Article 5th.—"*He descended into hell.*" We have now reached that part of the Creed upon which an amazing amount of controversy has been expended, and which, owing to one or two mysterious passages of Scripture, is probably never likely to be satisfactorily settled. So far as "The Creed" itself is concerned, the matter lies in a small compass;—for the words, "*He descended into hell,*" are, undoubtedly, an interpolation. This, Bishop Pearson candidly and completely admits. His words are:—"The former part of this Article, of the *descent into hell*, hath not been so anciently in the Creed, or so universally, as the rest. The first place we find it used in was the Church of Aquileia; and the time we are sure it was used in the Creed of that Church was less than 400 years after Christ." After that plain statement, no Protestant can hesitate in his criticism upon this Article of the Creed. Either the Article ought to be publicly denounced as a forgery, or the title of the Creed given up. If any one reply, The words merely refer to the burial of Christ, and therefore may be lawfully retained; we answer, This cannot be, for the word, "*buried*" previously occurs, and, therefore, the phrase "*He descended into hell*" must be mere tautology, if it only refers to the entombment of the Lord. The historical fact is undoubted, that from the fourth century the opinion prevailed in the Catholic Church, that while the body of the Saviour lay in the tomb His soul descended to hell, or Hades; — either to the place of eternal punishment, or to the realms of purgatory: but to which of the two, seem always to have been an unsettled point. St. Augustine, in one of his letters, has this question: "Quis nisi infidelis negaverit fuisse apud inferos Christum?" "Who but an infidel would have denied that Christ was with the infernals?" From the time of Augustine, a similar question would have been asked by most of the leaders of religious opinion in the Catholic Church. Many of the English Reformers held similar views; for in the reign of Edward the Sixth, it was declared upon authority, "That the body of Christ lay in the grave until His resurrection; but His Spirit, which He gave up, was with the spirits, which were detained in prison, or in hell, and preached to them, as the place in St. Peter testifieth." Down

almost to modern times, the Prayer Book contained the following lines upon the subject:—

"And so He died in the flesh,
But quickened in the Spirit:
His body then was buried,
As is our use and right.

His Spirit did after this descend
Into the lower parts,
Of them that long in darkness were,
The true light of their hearts."

There can be no doubt that many learned clergymen of the Church of England still believe in the literal meaning of the words "He descended into hell;" for we ourselves once heard the present learned Bishop of Gloucester and Bristol preach upon the subject, and declare his belief in the literal meaning of that article of the Creed.

Three passages of Scripture are usually referred to in proof of the doctrine:—1. St. Paul's words to the Ephesians (iv. 9), "Now that He ascended, what is it but that He first descended into the lower parts of the earth?" There can be no doubt that Irenæus, Origen, and Jerome understood the Apostle to mean that "Christ descended into hell;" but the words are best understood of that exceedingly *lowly* condition to which the Saviour graciously condescended during His earthly life. 2. An apparently stronger passage is quoted by St. Peter (Acts ii. 27) from Psalm xvi. 10, and applied to Jesus Christ: "For Thou wilt not leave my soul in hell; neither wilt Thou suffer Thine Holy One to see corruption." But all Hebrew scholars know that the word "*hell*" (sheol) often means merely the *grave;* and the language of David may be rendered—

"Thou wilt not leave my life in the grave;
Neither wilt Thou suffer Thy Holy One to see corruption."

But the strongest passage in favour of Christ's "descent into hell," is that of St. Peter (1 Epistle iii. 19), "By which also he went and preached to the spirits in prison." We admit that this is a "dark saying;" but we subscribe to Dr. Doddridge's interpretation of it, which is as follows:—"Christ was *put to death in the flesh, but quickened by the Spirit of God,* which soon reanimated His body, and raised it to an immortal life: even that Spirit, *by the inspiration of which,* granted to His faithful servant Noah, *going forth,* as it were, in that progress in which He employed him, *he preached to* those notorious sinners, who, for their disobedience, have since experienced the just severity of the Divine vengeance, and are now in the condition of separate *spirits,* reserved, as it were, *in prison,* to the severer judgment of the great day. I speak of those who were *long since disobedient, when once the long-suffering of God waited upon them in the days of Noah.*" By this interpretation Doddridge means that there are now lost souls—"*spirits in prison*"—to whom the Gospel of Christ was preached by Noah, through the teachings of that Divine Spirit, by whose power the body of Jesus Christ was raised from the tomb.

Our final remark is that the words, "He descended into hell," being an admitted interpolation, and referring to a matter incapable of proof from Holy Scripture, ought to be, as speedily as possible, expunged from "The Apostles' Creed."

The Tent pitched towards Sodom.

(AN OUTLINE).

Gen. xiii. 12, 13: "And Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. But the men of Sodom were wicked, and sinners before the Lord exceedingly.

THAT man acts a foolish, if not a sinful part, who freely elects to live in a bad neighbourhood, and who recklessly exposes himself, and those associated with him, to its evil influences. Foolish and wrong as such a line of conduct is, it has been often pursued by those who ought to have known better. There can be no doubt, for instance, that Lot was a good man, though he was very far from being a perfect one: and there can be as little doubt that, for some considerable portion of his life, he resided in a very bad neighbourhood. We cannot conceive of a godly man keeping worse company than Lot must of necessity have kept during his residence in Sodom. It is with feelings of almost incredulous astonishment, it is with the conviction that mischief must come of it, that we read, in the first place, of *Lot pitching his tent toward Sodom;* and then, in the next chapter, of *Lot living in Sodom.* We cannot but inquire, How came he, of all men, to live there, of all places?

As we look upon Lot, in his most unhappy association with Sodom, three things seem especially to claim our attention:—

I. LOT'S SINFUL CHOICE.

II. HIS JUST PUNISHMENT.

III. HIS MERCIFUL AND MIRACULOUS DELIVERANCE.

I. LOT'S SINFUL CHOICE.—In the earlier part of this chapter (vv. 5—11), we are made acquainted with the circumstances which led Abraham and Lot to part company; and are told why Lot chose all the plain of Jordan.

We learn from the brief narrative that Lot's residence in Sodom was not the result of imperious necessity or supernatural direction. *He went thither, he dwelt there of his own accord.* The whole land was before him, the first choice rested with him; and he went to Sodom.

He was influenced in making this choice *by an unwise desire of worldly prosperity.* Rich already, he would become more rich; prosperous, he longed for more abundant prosperity. Looking toward the well-watered plain of Jordan, with keen sagacity he perceived at once it was the very place to suit him; ample pasturage for his ever-increasing flocks and herds on the one hand, and a group of populous cities promising commercial advantage on the other. These considerations decided him. He pitched his tent toward Sodom.

He pitched his tent *toward Sodom.* This expression indicates that *he did not pass into Sodom by a single and sudden act.* His conscience, probably, would not suffer him to do this. When men go wrong, they generally do so little by little—often by imperceptibly slow degrees. At first Lot only pitched his tent toward Sodom. Knowing what a terribly wicked place it was, it is likely that he then had no idea of dwelling

there. He purposed no more than this—settling near the city. His flocks and herds would find pasture in the valley of the Jordan; he would only enter the cities of the plain as a business man; except for purely business purposes, he would have no connection with their inhabitants.

He only pitched his tent *toward* Sodom; some long way off at first, out of sight and sound of the city. After a while he found the distance inconvenient; he went a little nearer. By-and-bye he did not see why he should not dwell within the city; the last scruple was overcome, and we read of Lot, Abram's brother's son, living in Sodom—a regular and recognised inhabitant of one of the guiltiest cities in the world.

His choice, though slowly formed, was *determined*. He dwelt in Sodom, after being forcibly ejected from it. God did not suffer his servant to dwell there in peace. His home was broken up—his goods were seized—he himself was taken prisoner. These calamities which came upon him should have led him to inquire whether he had done right in settling down in Sodom; but no such question seems to have occurred. He who hesitatingly approached Sodom, and not without doubt entered it, has now become attached to it; it is his home; a place of merchandise and gain, which has become dear to him; and so when, through the armed intervention of Abram, he is set free from his short captivity, he, without scruple, returns to Sodom.

In choosing—in determining—to dwell in Sodom, we see him *sinfully jeopardize his own spiritual interests and those of his family*. He settled in Sodom, knowing what was the character of the place. It was a matter of notoriety that the men of Sodom were wicked and sinners before the Lord exceedingly. He could scarcely have been ignorant of the peril which he incurred himself, and to which he exposed others.

There can be no doubt that he tried to persuade himself that he could take this step with impunity—that no harm would come of it either to himself or others. He would seclude his family from all evil and contaminating influences; he would suffer them to form no connections with their godless neighbours; his household should be ordered in such a way as to shed abroad the light of a good example; and then, might not he hope, by dwelling in Sodom, to do good to its guilty inhabitants. Thus, probably, did Lot endeavour to make the worse appear the better reason; but after hearing all that he can urge, we feel that he must be condemned for making not only a foolish, but also a sinful choice.

How much need is there that we should lay to heart the lesson here so impressively taught us,—that there is danger in living in a bad neighbourhood, in *even pitching the tent toward Sodom*. Influenced by the love of gain, worldly advantage, social position, how often do professing Christians seclude themselves and their families from religious advantages, and expose them to influences which cannot but prove more or less harmful. They first pitch their tent toward Sodom, and then finally have their stated residence in Sodom.

II. We have now to look at LOT'S JUST PUNISHMENT.—When we first hear of Lot making this choice, we feel sure—we have a presentiment which we cannot shake off, that some harm will come of it. We have the conviction, that however he may seek to persuade himself to the contrary, that neither Lot nor his family can live with impunity in Sodom.

The worldly hopes which he cherished, and which influenced him in

making this choice, were miserably disappointed.

Lot sought worldly advantage in a wrong and unscrupulous way; and he signally failed. He met with a very heavy loss soon after his settlement in Sodom, and though this was subsequently repaired, we know that when the day of doom came, while Lot himself escaped, all that he possessed was destroyed. He gained nothing, even so far as this world was concerned, by going to live in Sodom.

Lot was disappointed in *the hopes which he cherished in behalf of his family.* We cannot but suppose that he approached and entered Sodom, persuading himself that no serious harm would accrue to his family. We know it was otherwise. Lot's family soon became accustomed to the sinful atmosphere of the place; and in spite of his remonstrance, or, it may be, with his compliance or connivance, some of his daughters were married to men of Sodom, and the whole household seems to have become demoralised. What a wreck was the family of Lot! Some perishing in the flames which consumed the city they refused to leave. One, his wife, left as a memorial on the plain, with her face towards the city which she loved, not wisely, but too well; while those who escaped with their lives, covered their names with shame and infamy.

The hope which Lot cherished concerning himself was disappointed. He did no good to others; he suffered spiritual loss himself. A man cannot go so far wrong without suffering. Though a good man, he had too great a love of the world, and too strong a desire to prosper in it; and instead of mortifying these desires, he yielded to them. He first pitched his tent toward Sodom, and finally took up his abode in it. We do not know that, during his residence in that city, he was guilty of any outward impropriety; we are only told that his soul was vexed by the sights and sounds of wickedness with which he was surrounded. Little is said about Lot's moral condition; but we feel that his principles must have been perverted, and his entire spiritual nature degraded and depressed, for him to have fallen so low as we know he did.

III. We have now to look at LOT'S MERCIFUL AND MIRACULOUS DELIVERANCE.—He was not suffered to perish, though he almost courted destruction. When God, turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, he was pleased to deliver just Lot, plucking him as a brand from the fire. Lot, though a servant of God, sinned; he is not saved from chastisement, he is saved from destruction. That residence in Sodom entailed upon Lot and his family most painful consequences; but he himself was saved, yet so as by fire.

It was a merciful deliverance.

It was a miraculous deliverance.

It was a timely deliverance.

Upon a review of all the circumstances of the case, we may say that, while it is a blessed thing to be snatched out of Sodom at the very last extremity, it is a much better thing not to dwell in, not even to pitch one's tent toward Sodom.

A Good Desire and an Evil End.

(AN OUTLINE).

"Let me die the death of the righteous, and let my last end be like his!"—Numbers xxiii. 10.
"Balaam also the son of Beor they slew with the sword."—Numbers xxxi. 8.

WE have here a man expressing a good desire, and coming to an evil end. In the first passage quoted we have the desire expressed; in the second, the end described. Than the desire, "Let me die," &c., nothing could be better. Than the end—to meet death whilst fighting against the chosen people of God—nothing could be worse.

There are few portions of God's Word which appeal more forcibly to our imagination than the fragmentary history of this remarkable man.

Brief sketch of Balaam's career.

In looking more closely at the subject which now claims our attention, three things are to be noted:—

I.—WE HAVE A WICKED MAN ANTICIPATING WITH ANXIETY THE CLOSE OF LIFE.

II.—WE HAVE A WICKED MAN WISHING AN EVIL LIFE TO CLOSE WELL.

III.—WE HAVE A WICKED MAN COMING TO AN EVIL END, NOTWITHSTANDING HIS GOOD WISH TO THE CONTRARY.

I.—WE HAVE A WICKED MAN ANTICIPATING WITH ANXIETY THE CLOSE OF LIFE.—What were the particular circumstances which, at this time, brought the idea of death so distinctly before the mind of Balaam we have no means of determining. It is certain that by some cause or other he was led to anticipate the close of life, and that he looked forwards to it with a considerable measure of concern and anxiety.

There is nothing singular in this anxiety. The fear of death is natural and universal.

There are no means naturally within man's reach which will suffice effectually to keep away this fear—to exclude it permanently from the mind. Many devices are adopted with the view of securing this end, but they prove unavailing. The idea of death, however unwelcome, however carefully shunned, will at times intrude.

It is not difficult to account for the dread and anxiety with which men look forwards to death.

The *physical aspects of death are not pleasant.*—As we witness his power, as exerted on those around us—as we think of the mysterious change which will one day pass over us, many serious and anxious thoughts crowd in upon the mind.

But *that which chiefly renders the idea of death dreadful is the thought of what is after death.* It is not death, considered in itself, which is so terrible; it is not the mere thought of being separated from this present life with which we have become familiar: it is thought of the life which is to come, of what may be in store for us in another world. It is sin which gives to death its sting, and to the grave its victory. As the sinner

looks on to the future, anxious thoughts and forebodings of approaching evil arise to trouble him.

We may reasonably suppose that in some form, more or less obscure, such considerations as these were at the bottom of the anxiety which Balaam experienced.

II.—WE HAVE A WICKED MAN WISHING AN EVIL LIFE TO CLOSE WELL. In this wish to which he gives utterance, we see Balaam not only expressing, but seeking to escape from the anxiety to which we have referred. He endeavours to quiet the qualms of conscience by expressing the wish that all might come right at last. As he was not singular in experiencing this anxiety, so he was not singular in this method of dealing with it. Many since Balaam's time have tried the same specific.

We can easily understand Balaam's seeking to allay the feelings of anxiety with which he looked forwards to the close of life; but the question occurs, How came he to express this desire in particular, "Let me die," &c.?

He was well acquainted with the circumstances and privileges of the children of Israel. He had probably before his mind some instance or instances of peaceful departure from this world. It lies within the limits of possibility that he himself had witnessed the happy ending of a righteous man's life. However that may have been, we know that this was Balaam's wish; and it constitutes a valuable testimony to the power and worth of true religion. Many wicked men beside Balaam have cried out in the very midst of their wickedness, "Let me die," &c.

This is a prayer that we may all appropriately offer.

Show who the righteous man is.

Show in what respects the death of the righteous differs from and is better than the death of other men.

Death, physically considered, comes to all men alike; and yet there is the greatest difference between the death of the righteous and the death of the wicked. "The wicked is driven away in his wickedness, but the righteous hath hope in his death."

We have seen that the fear of death arises mainly from a fear of death's consequences. There is a consciousness of guilt—a sense of being at variance with God, &c. From all this the righteous man is set free through faith in Christ Jesus. In Him God has provided a substitute and surety. By Him a reconciliation has been effected. Christ, by dying, has overcome death, taken away its sting, and delivered them who otherwise had been all their lifetime subject to bondage through its fear. The righteous man feels that "to die is gain."

III.—WE HAVE A WICKED MAN COMING TO AN EVIL END, NOTWITHSTANDING HIS GOOD WISH TO THE CONTRARY. "Balaam also the son of Beor they slew with the sword." The attempt of Balaam to escape from the anxiety awakened by the anticipation of death was foolish and fruitless. He is not to be condemned for wishing to die the death of the righteous, but for not wishing to live the life of the righteous; for attempting to put asunder what God has joined together—a holy life and a happy death.

Notice how Balaam died.

The conduct of Balaam, though foolish in the extreme, was not singular.

All would die the death of the righteous, could such a consummation be secured by the mere expression of a wish.

Many wish to inherit eternal life who do not wish to live like God's children.

Many would like to enjoy the reward which is promised to those who keep God's commandments, while they are living in habitual violation of them. They would like to be saved from the consequences of sin, but they have no wish to be set free from sin itself.

No mere wish like that of Balaam has ever yet saved anyone, nor ever will. There are many who, like Balaam, prefer heaven to hell who, after all, prefer earth to heaven.

No one can be truly said to desire salvation—the salvation of the Gospel—who does not as sincerely desire to be saved from sin as from punishment. Christ comes not to save us in sin, but to save us from sin; and His people are not less distinguished by holiness in life than by peacefulness in death.

Parents.*

EVERY parent knows something of the care and anxiety and the solemn responsibility connected with the training of children. From the first dawn of their reason, watchfulness, wisdom, and government must constantly be in exercise. Evil tendencies have to be repressed, and the good to be stimulated; different dispositions have to be treated by different methods; good habits have to be taught and formed, and, above all, it can never be forgotten that, as children are born in sin, they need, as well as their parents, the cleansing blood of Christ. Altogether, a more difficult field of duty can scarcely be imagined, and yet there are few departments of life which, with God's blessing, yield more blessed results. How many good men and holy women have traced their every blessing instrumentally to pious parents! Some, indeed, of the most eminent saints the world has ever seen have attributed all they were, and all they did, to the gift, in the grace of God, of praying fathers and praying mothers. When, therefore, we consider the vast influence for good or for evil which parents must exert, it must ever become an anxious question, what is the nature of parents' duty to their children? As in all the practical duties of life, the Scriptures abound with instruction on this point. They teach both by example and by precept. They present for our consideration children—such as Samuel—who are given, at the earliest period of life, to the service of God; they portray the evil consequences of parental misrule; and they give precept upon precept, both in the Old and New Testaments, for the guidance of parents who desire to be taught by the wisdom of God. It may, perhaps, be well to collect, at the outset, a few of these, and then we shall be the better able to systematize the directions thus afforded.

We may, first of all, point out the fact that a special blessing rested on Abraham because of his fidelity to God in the government

*"Heavenly Laws for Earthly Homes." By Edward Dennett. London: Elliot Stock, 62, Paternoster Row.

of his family. "For," said the Lord, "I know him, *that he will command his household after him, and they shall keep the way of the Lord, to do justice and judgment;* that the Lord may bring upon Abraham that which He hath spoken of him." (Gen. xviii. 19. *See* the context.) We may also remind you of the disorders in the family of Jacob, and their obvious cause. And then, passing on to the Book of Deuteronomy, we have direct exhortations. "And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut. vi. 6, 7. Compare iv. 9, and xi. 19.) The warning example of Eli enforces the same lesson: "For I have told him," said God to Samuel respecting the aged priest, "that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not;" or, as it is in the margin, "he frowned not upon them," *i.e.*, did not show to them his disapproval. (1 Sam. iii. 13.) David affords another conspicuous example of family misrule. A few direct instructions may be added. "For He established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers, that they should make them known to their children: that the generation to come might know them, even the children which should be born; who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep His commandments; and might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not stedfast with God." (Ps. lxxviii. 5—8.) In the Proverbs of Solomon are also many admonitions as to the treatment of children: "Chasten thy son while there is hope, and let not thy soul spare for his crying.' (Prov. xix. 18.) "Withhold not correction from the child; for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell." (xxiii. 13, 14.) One more: "Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul." (xxix. 17.) We pass now to the New Testament: "And, ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." (Eph. vi. 4.) "Fathers, provoke not your children to anger, lest they be discouraged." (Col. iii. 21.)

These passages are but a selection in order to present the subject to our minds. Others will be alluded to under specific points. Let us, then, try to analyse the directions which God gives to parents as to the education and instruction of their children.

I.—It is evident from both Testaments that the primary obligation resting on parents is to train up their children for God. "Train up a child in the way he should go." "Bring them up in the nurture and admonition of the Lord." Indeed this obligation lies at the root of all the exhortations adduced. But it may be well to have a distinct understanding of what is meant by training them for God. We mean, then, that the main object of the parent's efforts for his children should be their conversion; not merely the impartation of religious truth or Scriptural knowledge, but, recognising their lost condition by nature, the turning of them from darkness to light, from the power

of Satan unto God. Let this be clearly affirmed, that, conscientiously as parents may seek to discharge their special duties, they must never consider the object of their peculiar position realised until their children are convérted—saved. It may often be that the desire of their hearts in this respect will never be witnessed by them on earth; but still let them ever cherish it, even though they have to die with their prayers still unanswered. This involves, at the outset, the necessity of being themselves Christians; and unless they are, how can they discharge their duties aright? How can they teach their children right principles, explain to them the ruin of their natural condition, and the method of salvation? And if they cannot, how solemn is the responsibility incurred when the training and care of souls are invited and undertaken! The essential qualification of a parent, therefore, is to be saved—reconciled to God through the blood of Christ.

Accepting, then, this definition of the object and end of parental care, it may be asked, what are the means to be employed?

1. They are to *govern* their children for God. As we have seen, God speaks with especial approbation of Abraham's "commanding his household after him," &c. The passages also cited from the Proverbs urge the duty of discipline, and of enforcing discipline, if need be, by the chastisement of the rod. The parent, in a sense, is to occupy towards his children the place of God; or, rather, in the government of the family, he is to exercise the delegated authority of God. For this reason he must carefully ground his rule on the Scriptures, and must teach his children that their disobedience is sin, not only against himself, but also, and chiefly, against God. Every regulation made in the household must have respect to the Scriptures, so that it may be enforced by an appeal to the Scriptures. Nothing, therefore, must be tolerated, no conduct permitted, which the Scriptures condemn. If parents were always careful to act thus, and to explain that they so acted—not only would their children render a more cheerful obedience, but they would also soon feel that their parents never acted from caprice or an arbitrary judgment, but that what they did was enjoined upon them by the authority and command of God. The government of children, in a word, should be a transcript of God's government. He alone should be exalted in the family. So doing, parents would be revealing to their children the character and nature of God, and training them from their earliest moments to acknowledge His power and to reverence His commands. The gain would thereby be immense. Let us suppose, now, that a child should ask permission to go to any place, or to do anything that might possibly be associated with sin. How helpful it would be to parents to turn to the pages of Scripture to explain the reason why permission could not be accorded! So, in everything, let parents uphold God's authority, and govern their families according to Scriptural principles, and they will be doing more for the welfare of their children than could be effected by all the plans that the wisdom of this world could devise or invent. A caution, however, is needed. "Fathers," says the Apostle, "provoke not your children to anger, lest they be discouraged." There are two modes of government. It were possible to lay down right principles, and yet to govern in such a way as to irritate, "provoke" the minds of the children—in a word, to govern harshly. It is this which

the Scriptures deprecate. While, therefore, wise parents will seek to establish God's supremacy in their families, they will constantly seek to win, not extort, their children's obedience. They will endeavour, as far as possible, to avoid giving cause of irritation, so as not to discourage them from following in the paths of God. They are permitted to seek to please their children within the limits of the Word of God; and acting in this spirit, they will train them from their earliest years to choose and to love the authority of God. Most disastrous consequences have often followed from the neglect of this warning. Children have learnt to dislike their homes, and have thus been exposed to all the dangers that lie round about those who are, to all intents and purposes, without parental guidance. Always, then, seek to govern for, but also in the spirit of, God. Combine mercy with righteousness, love with authority, and your children will delight to acknowledge the household rule.

2. They are to instruct their children assiduously and carefully from the Scriptures. This duty is enjoined in several of the passages already quoted. In addition to this, the Apostle Paul is directed to notice, in commendation, Timothy's early training in the Word of God. "From a child," he writes, "thou hast known the Holy Scriptures" (2 Tim. iii. 15); and we infer, from his mention of Timothy's mother and grandmother, that it was by these godly women that he had been so instructed. This duty must not be delegated, for it rests primarily on the parents, and none are so well qualified as they, if they are Christians, to discharge it. But what must they teach from the Bible? They must teach them concerning the existence of God, and the modes in which He has been pleased to reveal Himself; they must teach them their natural relations, duties, and obligations to God, the facts and histories recorded, the Incarnation of the Son of God, and His work of Redemption; and they must teach them plainly and distinctly the way of salvation through faith in a crucified Saviour; and they must do this in faith, expecting God's blessing to rest on their teaching. Too much attention cannot be given to this point. It is often the case that parents stop short of this. They teach their children to be good, to read the Bible, and to pray; but they hesitate to tell them that they are lost, and must believe in Christ in order to obtain salvation. This is a fatal mistake. It is often made on the plea that children cannot understand these things. But when this plea is advanced, it is forgotten that the Holy Spirit can and does explain to the feeblest minds the truths of the Gospel; and that there are throughout the land hundreds of children whose lives declare plainly that by the grace of God they have been so taught, and have passed from death unto life.

It need hardly be added that much wisdom is required in the method of instruction from the Scriptures. Many children have conceived a distaste for the Bible, which has lingered about them for years, because they have been compelled to learn hard lessons from it, and sometimes by way of punishment. This danger is to be carefully eschewed. Wisely managed, the Bible can be made almost the favourite book of the child, and then it will be easy to lead him step by step until he has an acquaintance with the fundamental doctrines of the Gospel. The injunction to which we have referred is the best guide as to method.

"Thou shalt talk of them (these words) when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." When sitting with their families, relaxing from the duties of the day, when out for a walk with the children, in the evening when all are assembled, and in the morning when all are seated together, then speak of the Word of God. Do not reserve it for solemn occasions, but often make it the subject of familiar discourse, and thus make the pathway to its knowledge as pleasant as possible, and in this way, depending upon the Spirit of God, win them to love and study the Word for themselves.

3. The two duties named involve a third, and that is, the duty of prayer for children. The knowledge that all your teaching will be in vain, apart from the Spirit of God, will lead to this, as well as your concern for their everlasting welfare. Parents should pray much, and often together, for their children; and they should also pray for them when they pray with them, and no parent should neglect praying with his children. How many examples of blessing resulting to children, in answer to prayer, we have recorded in the Gospels! The Syrophœnician woman, the nobleman Jairus, the father who met the Lord on His descent from the Mount of Transfiguration—all remind us of the efficacy of parental prayer; and hundreds of instances in modern times could easily be added to these, to show that there is no surer way of blessing for our children than by continuous applications to the Throne of Grace. Everything encourages us to expect our prayers to be answered. The promises and the Saviour's special love to children alike declare that such prayers cannot be offered in vain.

II.—Another obligation, another class of duties, falls upon parents. Above all, they have to train their children for God. It is also true that they have to prepare them for their relationships in this world, for what may be termed their natural duties. Of course their best preparation for these is, in every aspect, their conversion to God. But they need an education and instruction to enable them to discharge the duties of the position in life which they may be called upon to occupy; and to provide for this, occasions oftentimes great anxiety and concern.

1. Parents, in pursuance of this end, have to send their children to school. This may seem to be a trivial matter; but how frequently has the whole character of the future life of a child received its bent from the school to which he was sent! Hence the need of much wisdom in the selection. And it is of the first importance that schools should be chosen that have Christian masters or mistresses. It is lamentable to see how careless parents, and even Christian parents, are in this matter. For the sake of a few educational advantages, or even on the ground of convenience, they will sometimes place their children for years under the care of those who are unbelievers, and so imperil even their souls. No parent who "seeks first the kingdom of God" will fall into this mistake. Another error committed is to allow their children at school to read classical works full of impurity and immorality. It is sad to think that, in hundreds of our so-called best schools, more time is spent in teaching children—boys and girls—from ancient and modern writings in other languages, which are calculated to injure them morally for life, than in instruction from the Word of God. Nay, in many,

the Word of God is only heard occasionally, and then, as a matter of form, while the best energies of the scholars are devoted to the worthless (in a moral sense) productions to which we have alluded. It is claimed that the Bible must not be used too largely, lest the consciences of men should be injured; but have Christians no consciences as to Horace and Ovid, as to Homer and Sophocles, as to the French and German books that find most favour with the teachers of these languages? It is time that Christian parents took higher ground in this respect. It may be, moreover, gravely questioned whether parents are not neglecting their duty, excepting where their circumstances make it a necessity, in sending their children to boarding-schools. There are cases in which this is a necessity, and with the proviso that Christians are at the head of them, the evil is mitigated, if not abrogated. But if children can be kept at home, surely they should be kept under parental influence. God has given them into the care and keeping of their parents, and the path should be very plainly indicated before they feel justified in delegating to others the duty which has been entrusted to them.

As to the education parents should seek for their children, it should be of such a kind as would be suitable to the positions they are likely to occupy, and especially such as would be helpful to them as the servants of God. To keep this aim in view would be to glorify God in their education. So far from this being the case generally, parents often, on the other hand, allow their children to learn "accomplishments," *e.g.*, dancing, and certain kinds of music, which can only be a temptation to them in after-life, qualify them for the service of the world, minister to their pride, and which must be laid aside if they are converted. It is no wonder, when we remember this, that so many young people are drawn into the vortex of worldly gaiety to the peril of their everlasting welfare.

2. Parents have to choose, or to guide in the choice of, situations in life, or kinds of employment for their children. Much care and discretion are needed for this duty—care and discretion, directed by the wisdom which God only can bestow. The tastes and tendencies of children must, no doubt, be consulted; but, with a due amount of prudence, the parent can easily determine the choice of the child. It were very easy to point out the many mistakes which are also made in this matter. Sometimes parents will accept the offer of eligible situations for their children solely on the ground of the worldly advantages they promise to bestow. Cases are not infrequent of sons, especially, leaving all the influences of Christian homes for spheres in which almost every evil influence is concentrated. Several illustrations of this may be mentioned. A pious and most consistent Christian received the offer of an appointment in the army for his son. It was accepted; but it was no wonder that his son lived and died an unbeliever. A Christian lady received an offer of a situation for her daughter. At the time her daughter was under deep impressions, and the influences round about her were calculated to intensify her convictions. But she was sent to the offered place, and her impressions faded away like the morning cloud or the early dew. Let all parents therefore make, even in this particular, the spiritual concerns of their children the main object. For if they seek the glory of God, they may safely leave to Him their temporal welfare.

One very simple rule may very much aid in this question. No child should be allowed to enter upon any calling or situation where sinful practices prevail, or even where the temptation to such is very strong. More, indeed, might be said. It were unwise to allow children to enter establishments where the members are left, practically, without any moral supervision or control. Who could calculate the number of young people that are irretrievably ruined annually in some of the large London establishments! This fact, together with the reasons mentioned, should make parents very solicitous as to their children's position and calling in life. The great safeguard will be found in seeking God's direction and blessing, and in remembering that the everlasting welfare of their children must, in everything, be their chief concern.

III.—Parents have to decide upon the question of books and amusements for their families.

1. *Books.*—In the early stages of life, books play, in many instances, an important part in the formation of the minds of the young. On this account it is very important that they should come into contact with the best books, and to ensure this much parental wisdom is required; for it is very easy to frustrate the object proposed. If, for example, parents, convinced of the pernicious character of many tales and novels, strictly forbid the reading of all tales, they will but create in the minds of their children an intense desire after them, and tempt them to procure such surreptitiously.

It happened to the writer once that, when young, he was sitting in the garden in front of the house. A carriage drove past, and a lady threw out a tract. He ran to pick it up. Its title was, "You must not read it." The effect of the prohibition was that he read it as fast as he could. So will it often be with children if you absolutely forbid the reading of novels.

Parents should, therefore, the rather enter into their children's tastes, and select such tales for them as are made to convey sound lessons and Scriptural truth. In this way the taste will be formed and elevated, and they may be led on to read only such books as will contribute to the great purposes of their education.

It will be helpful in this respect to form the habit, as far as may be, of talking over with them the books they have read, and therein the opportunity is found of pointing out the defects or errors which they contain. Bad books—morally bad books—should never be allowed to fall into their hands. Such abound on every hand, and in every form, and hence the need of constant vigilance and care. Bearing this in mind, and guiding them to read those that may both interest and instruct, and be helpful to them in after-life, parents may find in books useful auxiliaries in the education of their families.

2. *Amusements.*—Many worldly amusements must be forbidden in every Christian home. It is of the more consequence that recreations of an innocent character should be permitted. The home should ever be made the most attractive of all places for the young. Where it is not they are easily tempted and led astray. It would be impossible to lay down rules on this subject. But it may safely be said that no amusement should be allowed which is associated by the world with sin, or which might afterwards lead the child into temptation. Dancing, card-playing, and billiards would fall under this description. Further specification need not be given, for if the Christian conscience be exer-

cised, as enlightened by the Scriptures, the rule may easily be applied. And there are so many amusements which are perfectly innocent—some of which, indeed, may be made to subserve an educational purpose—that very little difficulty will be experienced.

It will be at once seen from this imperfect sketch how vast is the extent of parental responsibility, and how onerous is the nature of the duties that parents are called upon to discharge. But He who imposes both the one and the other will give all needful strength to fill the position which He has called them to occupy. And how unspeakable the recompence if He should so bless the faithful performance of their duties that, when they stand before the Throne, they may be able to say, "Here are we, and the children whom Thou didst place under our care!" The possibility and the prospect of such an issue of their labours should be a constant encouragement in their work, lightening their load, and filling their hearts with joy and praise.

Sunday Morning.

A SERMON FOR YOUNG FOLKS.

"And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun."—MARK xvi. 2.

YOU have often heard about Jesus, and you know how kind He was to children—how He took some of the youngest of them up in His arms and blessed them. One day a little girl died. Her father and mother were in great trouble about her, but Jesus came and raised her to life. Was not that very wonderful? At another time, a man died, and was buried; but Jesus came and raised him from the dead, and called him out of the grave. No one ever had such power as Jesus. But at last Jesus himself died. Is not that very strange—that one who could give life to others should die? Well, you know how He died. Wicked men nailed Him to the cross. He didn't kill them, as He might have done. No, He prayed for them; He bled for them; He died for them. Yes, He died that they, and we too, might be saved.

And then, He was buried, according to the Scriptures. Joseph, a rich man who loved Jesus, was permitted to take Him down from the cross; and after he had wrapped the precious body of his Friend and Saviour in "fine linen," he laid it in a sepulchre, or a tomb of his own, which was hewn out of a rock.

What a funeral there must have been! None but the friends of Jesus cared to go to it. And what must they have felt as they stood near the grave! There was Mary Magdalene, out of whom Jesus had cast seven devils: she stood there, *weeping*. Then, there was another Mary, the mother of the Apostles James, Simon, and Jude. You may try to fancy what her grief would be. She was sister to Mary, the mother of

Our Lord. And besides these, there was, perhaps, another woman there, whose name was Salome. She was the wife of Zebedee, and the mother of the Apostles James and John. The mother of the beloved disciple! —what must she have felt!

Jesus was buried as soon as He was taken down from the cross; and these good women, who had been standing "afar off," must have hastened to the spot, and were amongst the chief mourners who "followed after, and beheld the sepulchre, and how His body was laid." This was at the close of the day which we call "Friday." The next day was the seventh day of the week, which was to the Jews the Sabbath of the Lord. During that day the disciples and the women "rested according to the commandment."

But now, on the first day of the week, Jesus, who had been nailed to the cross; who had suffered, bled, and died; and who had been buried, too, arose from the dead. He returned to life, and left the grave.

When you children go into the churchyard, you see different inscriptions upon the grave-stones. But what could be inscribed upon the tomb of Jesus? Not, "Here lieth the body of Jesus of Nazareth." No. What then? Let us ask an angel. He will tell us. Listen: "He is not here: He is risen." This is what the women saw and heard when, "very early in the morning the first day of the week, they came to the sepulchre at the rising of the sun." Think of this. Jesus is alive again; and He says in His word: "I am He that liveth, and was dead; and, behold, I am alive for evermore" (Revelation i. 18). Every child should rejoice. Why? Because Jesus, the Friend and Saviour of little children, is alive. Let me tell you, too, that He can see them, although they cannot see Him; He loves them, although some of them, we fear, do not love Him; and He is thinking about them *now*, although many of them, perhaps, never think of Him.

The name of Jesus is not mentioned in the text; but you cannot read it, and understand it, without thinking of Him. You all know, of course, that a sepulchre is a tomb, or a grave, and that the one spoken of here is that in which Jesus was buried. Then, who came unto the sepulchre? The women who had been present at the burial of Jesus.

And why did they come so early in the morning to the sepulchre? Because they loved Jesus, and believed in Him, and wished, if possible, to see Him once more. The text, you see, is full of Jesus, although His name is not mentioned. It may be so, too, with the sermon, sometimes. The Saviour's name may not be pronounced again and again by the preacher, and yet the sermon may be full of the truth, spirit, and love of Jesus. Don't forget this; I want you to remember it when you become men and women.

Let us now think of these people who came to the sepulchre. They expected to find Jesus there; and they brought with them the ointments and spices which they had prepared, and with which they meant to anoint and embalm His body.

If we look at the text, it tells us:—

I. When they came. It was on "the first day of the week." This day has ever since been "set apart" by the disciples of Jesus Christ for His service. Although so many hundreds of years have passed away, we still meet together to worship God in the name of His dear Son on this, the first day, which is commonly called "Sunday." A little boy wants to know why it is called by this name. Well, it's the sun that makes the day, isn't it? And poor heathen men, who didn't know any better,

used to worship the sun. Hence, some of them called this day Sun day in honour of the sun. But we don't do so. No: we feel that this day belongs to the Saviour. And yet we sometimes call it Sunday. And why shouldn't we? For Jesus Christ is "the Sun of Righteousness;" and *He* makes the first day of the week so bright, and beautiful, and blessed, to all who trust in Him. The day is His. We delight to call it "the Lord's-day." It is the day on which we come to seek Jesus, to worship His name, and to sing of His love.

Don't forget that the day on which these women came to the sepulchre, was not only "the first day of the week," but the first Lord's-day that had ever dawned upon the world. Men, and women, and children had long before enjoyed the Sabbath-day; but this was the beginning of Sundays. How do you girls and boys spend this day? Remember that the first day of every week is the Lord's. He knows how you use it.

Then, if you look again at the text, you will see that these women came "in the morning" of this day. They didn't put off coming until the afternoon or the evening. No: they thought too much of the Saviour to do so. They not only sought Him on the first day of the week, but in the first part of the day—*the morning*. And that is the way with children and grown-up people now who know the love of Christ. They read of Him, and hear of Him, and seek Him with their whole heart in the morning of this holy day.

"Lord, in the morning Thou shalt hear
My voice ascending high;
To Thee will I direct my prayer,
To Thee lift up mine eye."

We hope you girls and boys will never be found saying: "It will be quite time enough for us to go to the Sunday-school in the afternoon"; or, "It will be soon enough if we go to church in the evening"; or, "It will do if we think of Jesus Christ, and seek Him, when we are men and women." No: we must seek Him in the beginning of the week, in the beginning of the day, in the beginning of life.

Again, if you look at the text, you will see that the women came "*early* in the morning the first day of the week." What made them come early? Their love to the Saviour. And if love to Jesus brought them early to the dark and dreary sepulchre, what will it make us do? It will bring children early to the Sunday-school, where they may hear of Him who says: "Suffer little children to come unto Me, and forbid them not." It will bring people, whether young or old, early in the morning, the first day of the week, to the house of God, that they may meet with a living Saviour, feel His presence, seek His grace, and praise His name. May every child be able to sing:

"Early, my God, without delay
I haste to seek Thy face."

Let me ask you to read the text once more, and you will find that these women came not only early, but "*very* early in the morning the first day of the week." One of them, at least, came before it was light. John tells us that Mary Magdalene came "when it was yet dark" (John xx. 1). And the others were there very soon, if not as soon as she was.

If, now, the thought of a dead Saviour, lying in the dark sepulchre, brought these poor sorrowful women from their homes "very early in the morning," what should people do when they think of the *living* Saviour, who says: "Where two or three are gathered together in My name, there am I in the midst of them"? Should they not come early, very early, to meet with Him?

"This is the day that Christ arose
So early from the dead;
Why should I keep mine eyelids closed
And waste mine hours in bed?"

If we look at the text, it tells us:

II. To what they came. "They came unto the sepulchre."

I should like you to think of this. The sepulchre was there, but not Jesus. No: the greatest event that ever happened in the world had taken place before the women came: Jesus had risen from the dead! These good people found the tomb empty. The Saviour was out of the grave before some folks were out of bed. He arose from the dead before the sun arose. Jesus, all bright and glorious, burst forth from the dark sepulchre before the first rays of the sun had scattered the darkness of night. You children often look at the sun, and think how bright and glorious it is; but Jesus, "the Sun of Righteousness," is far more glorious. Think of Him. A living Saviour! What power He has! He could say, "I lay down, My life . . . I have power to lay it down, and I have power to take it again" (John x. 17, 18). He says, too: "And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day" (John vi. 40). As surely as Jesus arose from the dead, and left the sepulchre, will He at last awaken out of the deep sleep of death, and raise up from the grave, all who believe in Him. And they will see His face, and walk in the light of His love, and live for ever in "the presence of His glory."

May all the children in the family, in the school, and in the house of God to-day, so love the Saviour, that when they die and are buried, it may be "in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ"!

You may be young, but you are not too young to come to Jesus. Listen to what He says in the Bible: "Those that seek Me early shall find Me." And let me tell you that, however early you seek Him, you will find that He is before you—you will learn that He came to seek you, before you began to seek Him. These women came, as you know, very early to the sepulchre; but Jesus was before them. Yes: He awoke from the sleep of death, and left the grave before they brought their sweet spices, or were ready to wait upon Him. And, however early you may seek the Saviour, it will not be too soon. If a little boy comes to the Sunday-school wishing to think of Jesus Christ, he may be there before any of his schoolfellows or teachers, but he will find the Saviour there waiting for him. Don't forget who it is that says, "I love them that love Me, *and those that seek Me early shall find Me.*" It was thus with the women who came to the sepulchre. Oh that it may be so with you!

If we look at the text, it tells us:

III. What they saw soon after they came.

"The rising of the sun." As soon as they had come to the tomb of Jesus, or even while they were yet on their way, they saw the first rays of the morning light.

Think of the rising of the sun. It will help you, perhaps, to understand the great event that had already taken place—Jesus rising from the dead.

The rising of the sun is certain. Every little boy knows that it is sure to take place. Nothing could hinder it. How foolish it would be if men were to try to do so! Fancy all the soldiers in the world pointing their bayonets to the east, and saying, "Sun, you are not to rise!" But the sun takes no notice of them. No: as soon as the appointed moment comes, it rises all fresh and beautiful,

and is "as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race."

And the rising of Jesus from the dead was just as sure to take place. A great stone might be rolled to the door of the sepulchre, and sealed, too, as Pilate ordered it to be. The Roman soldiers, some sixty of them, may be set to watch, as we know they were. But the Saviour couldn't be kept in the grave. No: the rising of Jesus, like the rising of the sun, defied all opposition.

The rising of the sun gives light instead of darkness. How cheering is the morning light! Perhaps a little boy remembers being very ill. As he lay in bed one night, and was in great pain, he wished again and again that it was morning. And when, at last, he saw the light coming in at his bedroom-window, he knew, as he had never known before, the sweetness of the light. Well, a risen Saviour is the light of the world; but we never know how precious that light is until we feel our need of it. If children think of Jesus, and wish for Him, He will come to them as the light. He will give them knowledge instead of ignorance; joy instead of sorrow; hope instead of despair. A living Saviour can turn the night of the soul into the day of salvation. May every child know this by trusting in Him!

The rising of the sun is the grandest sight in the world. People have sometimes stayed up all night, and have climbed to the top of a high mountain, that they might have a good view of it; and when, after patient waiting, they have beheld the sun rising silently and grandly, they have felt it to be the finest sight they ever saw. It cannot be described or painted. No, a picture of it is but a poor thing. The rising of the sun must be seen, and then it will fill you with delight and wonder.

And let me tell you, dear children, that *Jesus rising from the dead* is the grandest truth in all the Bible. When we look at it with the eye of faith, it fills us with "joy unspeakable and full of glory."

We read of some who believed it not for joy. It was, they thought, too good to be true. But when Jesus met with them, and talked to them, and called some of them by name, they couldn't but believe that He was risen from the dead.

And now, I should like you to think more of a risen Saviour. The light of the sun should every morning remind you of Him. The sun is far away from us; how far, I can hardly tell you. Ninety-five millions of miles, it is said; but that is so far you cannot think of it. And yet, how near you is the light of the sun! A little boy need not take one step nor put out his hand to reach it. Jesus, too, is far away. He is in the highest heavens, and yet His love is close to you, round about you, even as the light in which you sit, stand, or walk. Every little child knows that the light of the sun is everywhere. You cannot go into a garden or a field where it is not. It can fill every house and every room in the house. And Jesus is everywhere. You cannot flee from the presence of a risen Saviour. And still there are some children, and men, and women who do not know Him. How strange! The Bible says that they are "blind," and so they must be. Are any of you blind? Yes: if you do not know Jesus—if you do not love Him. But then, He can open blind eyes, and He will open yours if you ask Him.

I hope you will often think of these good women who loved the Saviour, and of what the text says about them: "And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun." But I should like every child to listen to what

Jesus says: "I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life."

May you, dear children, believe in Jesus, and follow Him, for He will lead you safely through this world, and take you at last to heaven.

The Puritans in Westminster Abbey.

IN a former paper we spoke of the grand funeral of the greatest of the Puritans—Oliver Cromwell—in the Abbey, and of his disgraceful disinterment by order of the restored King. Next in greatness to Cromwell, if not his equal, or even more, was the author of "Paradise Lost," the Latin Secretary of the Protector; yet, such was the hatred which three generations of Royalists cherished towards the poet, that not even his name was allowed to be inscribed upon the walls of the Abbey. Milton died in 1674, and it was not till 1737 that the injustice was repaired, and the record of his abiding renown made a matter of national concern. The great Puritan preachers stood sometimes in the pulpit of the Abbey, and uttered some of those striking sermons which have since been circulated through the wide world. John Owen is said to have preached there while Charles I. was being executed at Whitehall; so that, possibly, the shouts from the excited populace blended with the solemn words of the great preacher. It is certain that his published sermon on "God's Work in Zion" was preached in the Abbey at the opening of Parliament in 1656. Goodwin, then President of Magdalen College, Cambridge, also preached there before Cromwell's first Parliament; and Howe, on "Man's Duty in Glorifying God," before Richard Cromwell's last Parliament. Nor was good Richard Baxter's voice unknown to the worshippers there; for he preached at least once in the Abbey, and probably for at least two hours, delivering his admirable sermon on "The Vain and Formal Religion of the Hypocrite." Besides these especial services, "Seven Presbyterian ministers were charged with the duty of having a 'morning exercise' in place of the daily service. These were—Stephen Marshall, chief chaplain of the Parliamentary army, and (if we may use the expression) Primate of the Presbyterian Church; William Strong, one of the most famous preachers of the day; Herle, the second Prolocutor of the Westminster Assembly; Dr. Stanton, afterwards President of Corpus, Oxford, called the 'Walking Concordance;' Philip Nye, who, though an uncompromising Independent, was the chief agent in bringing the Presbyterian 'Covenant' across the Border; John Bond, a son of Dennis Bond, who afterwards became Master of the Savoy Hospital, and of Trinity Hall at Cambridge. Of the remaining name, Wittaire, nothing is known."

Bearing in mind the strong distaste of each other which doubtless existed between the Puritan and Royalist parties, we are prepared to read that, when the former became masters of the Abbey, they would pay but scant respect to the "Popish relics" which they found there; but we are happy to state, on the testimony of Dean Stanley, that not very much mischief was perpetrated, con-

sidering the heated state of public opinion. The impartial account of the matter, from the Dean's pen, is well worth quoting:—"The religious services were entirely changed, and, whilst the monuments and the fabric received but little injury, the ornaments of the church suffered materially. The altar, if indeed it ever had been since the Reformation, at the east end of the Choir, had, in Williams's time, been brought into the centre of the church, for the communion of the House of Commons. The copes, which had been worn at the coronations by the dean and prebendaries, and probably on special occasions by all the members of the choir, were sold by order of Parliament, and the produce given to the poor of Ireland. The tapestries, representing the history of Edward the Confessor, were transferred to the Houses of Parliament. The plate belonging to the College was melted down, to pay for the servants and workmen, or to buy horses. The brass and iron in Henry VII.'s Chapel were sold. In July, 1643, took place the only actual desecration to which the Abbey was exposed. It was believed, in Royalist circles, that soldiers were quartered in the Abbey, who burnt the altar-rails, sat on benches round the Communion Table, eating, drinking, smoking, and singing; destroyed the organ, and pawned the pipes for ale in the ale-houses; played at hare and hounds in the church, the hares being the soldiers dressed up in the surplices of the choir; and turned the chapels and high altar to the commonest and basest uses. It is a more certain fact that Sir Robert Harley—who had the commission from the Parliament for the removal of monuments of idolatry, and who under it took down the crosses of Queen Eleanor at Charing and Cheapside—destroyed the only monument in the Abbey which totally perished in those troubles—the highly decorated altar, which served as the memorial of Edward VI., and which doubtless attracted attention from Torrigiano's terra-cotta statues. On a suspicion that Williams, with his well-known activity, had carried away the Regalia, the doors of the Treasury, which down to that time had been kept by the Chapter, were forced open, that an inventory of what was to be found there might be presented to the House of Commons. Henry Marten (such was the story) had been entrusted with the welcome task; and England has never seen a ceremony so nearly approaching to the Revolutions of the Continent, as when the stern enthusiast, with the malicious humour for which he was noted, broke open the huge iron chest in the ancient Chapel of the Treasury, and dragged out the crown, sceptre, sword, and robes, consecrated by the use of 600 years, and put them on George Wither, the poet, who, being thus crowned and royally arrayed, first marched about the room with a stately garb, and afterwards, with a thousand apish and ridiculous actions, exposed those sacred ornaments to contempt and laughter! The English spirit of order still, however, so far presided over the scene, that, after this verification of their safety, they were replaced in the Treasury, and not sold till some time afterwards." Dean Stanley gives Wood and Heylin as authorities for this contemptuous treatment of the crown-jewels, and candidly mentions that Mr. Forster, in his "Statesmen of the Commonwealth," doubts the story; so that we may fairly give the memory of Marten and Wither the benefit of the doubt. In all probability the tradition is to be numbered among those multitudes of falsehoods concerning the Puritans, which, as Mr. Carlyle says, "have long been asking for decent burial and dark oblivion."

In our former paper we briefly alluded to John Bradshaw's burial in the Abbey, and the following particulars concerning his connection with the place are worth reading. Dean Stanley now occupies the house where Bradshaw spent his last hours; and these are the Dean's words concerning his noted predecessor: "The house had been granted on lease to Bradshaw, President of the High Court of Justice. He belonged to a small Independent congregation, gathered in the Abbey under the ministry, first of Strong, and then of Howe. Here, according to tradition, he loved to climb by the small winding stair from the Deanery into the solitary chamber in the south-western tower, long since inhabited only by hawks or pigeons. A round piece of timber was long shown here as Bradshaw's rack; and the adjacent gallery was haunted, as the Westminster boys used to believe, by his ghost. A distinguished old Westminster scholar, who, for a wager, passed a night in the Abbey to confront the ghost, stills retains a lively recollection of the unearthly sounds of birds and rats through his cold dark imprisonment. The 'rack,' or rather 'wheel,' was merely a part of the machinery for building the tower, and remained there till 1867. The chamber, with its fireplace, still exists. During recent repairs, piles of skeletons of pigeons, killed by the hawks, were found there, as well as fragments of ordinary vessels. A recess, called Cromwell's seat, probably from some confusion with Bradshaw, exists in the vaults beneath the College Hall. Bradshaw was present at the Council of State in 1659.

"When the proceedings of the army were discussed and justified, and, 'though by long sickness very weak and much exhausted; yet, animated by his ardent zeal and constant affection to the common cause, he stood up and interrupted Colonel Sydenham, declaring his abhorrence of that detestable action, and telling the Council that, being now going to his God, he had not patience to sit there to hear His great name so openly blasphemed, and thereupon departed to his lodgings, and withdrew himself from public employment.'

"In those lodgings at the Deanery he died, and was, as we have seen, buried with his wife in the course of the same year in Henry VII.'s Chapel, to rest only for a few months, before their disinterment under Charles II."

The well-known name of good Philip Henry, the father of the Commentator, connects itself somewhat with the Puritan annals of the Abbey. He was educated at Westminster School in the days of the Commonwealth, under the famous Dr. Busby. In the noble hall of Christ Church, Oxford, is an interesting picture containing the portraits of the pedagogue and his youthful pupil, between whom much mutual affection existed. Philip was almost the only boy whom Busby never flogged, and whom he never in any way corrected but once, only then uttering the mild words, "And thou, my child!" Busby so loved him that he allowed him to be absent from early school, that the "young Puritan" might attend the daily lecture in the Abbey, between six and eight o'clock; and the doctor so carefully "prepared" him for the Presbyterian celebration of the Sacrament that the boy never forgot it. "The Lord recompense it a thousandfold into his bosom!" are Henry's grateful words. And he writes, many years after:—"What a mercy that at a time when the noise of wars and of trumpets and clattering of arms was heard there . . . that then my lot should be where there was peace and quietness, where the voice of truth was heard, and where was plenty

of Gospel opportunities!" After the Restoration, Dr. Busby said to his former pupil, "Prithee, child, who made thee a Nonconformist?" "Truly, sir, you made me one; for you taught me those things which hindered me from conforming." It seems a pity that no memorial stone to good Philip Henry is to be found in the sacred temple he loved so well. However, a record of "the sweet singer" of the Nonconformist Israel, Dr. Watts, is there. "Returning towards Poet's Corner, in the south aisle of the choir, is a monument which commemorates at once the increasing culture of the Nonconformists and the Christian liberality of the Church of England." The monument to Watts was erected at the beginning of this century, and mutilated by some bigot a few years after. We cannot claim the gifted William Cowper as a Nonconformist—though he was, probably, half a one in heart—but his youthful connection with the Abbey entitles him to a brief mention in its records.

"That I may do justice (Cowper says) to the place of my education, I must relate one mark of religious discipline which was observed at Westminster: I mean the pains which Dr. Nicholls took to prepare us for confirmation. The old man acquitted himself of this duty like one who had a deep sense of its importance; and I believe most of us were struck by his manner, and affected by his exhortations. Then, for the first time, I attempted to pray in secret." A curious incident occurred to Cowper there, which was not without its spiritual use, and which Southey thus relates, "Crossing St. Margaret's churchyard late one evening, a glimmering light in the midst of it excited his curiosity, and instead of quickening his speed, he, whistling to keep up his courage the while, went to see whence it proceeded. A grave-digger was at work there by lantern-light, and just as Cowper came to the spot, he threw up a skull, which struck him on the leg. This gave an alarm to his conscience, and he reckoned the incident as among the best religious documents which he received at Westminster." The thrice famous Wesleys are not entirely without memorial, though a slight one, in this national temple. Samuel, the elder brother of John and Charles, was like his mother, strongly attached to the Stuart dynasty; and when the last ruler of the race—Queen Anne—died, he "made lamentations over her," and said:—

"Where Anna rests, with kindred ashes laid,
What funeral honours grace her injured shade?
A few faint tapers glimmered through the night,
And scanty sable shocked the loyal sight,
Though millions wailed her, none composed her train,—
Compelled to grieve, forbidden to complain."

Samuel Wesley afterwards became one of the masters of Westminster School, and as such he educated Charles Wesley, who afterwards went from the school to Christ Church, Oxford.

We have reserved the last part of our paper for a reference to the famous "Westminster Assembly," which held its sittings in the Abbey, and thus obtained its name. The Assembly was composed of the best theologians of the Puritan party which Great Britain could supply, and was formed to achieve and establish a religious reformation in Church doctrine and discipline, which was to bear the same relation to Anglicanism, which Anglicanism bore to Popery. The first meeting took place July 1st, 1643, comprising 121 members, among whom were four actual and five future bishops. Both Houses of Parliament were present at the open-

ing of the Assembly, the like of which had not been held "since the conference which ushered in the re-establishment of the Protestant Church under Elizabeth." One of the members thus describes it:—

"We sent to both Houses of Parliament for a warrant for our sitting in the Assemblie. This was readilie granted, and by Mr. Hendersone presented to the Proloqutor, who sent out 3 of their number to convoy us to the Assemblie. Here no mortal man may enter to see or hear, let be to sitt, without ane order in wryte from both Houses of Parliament. When we were brought in, Dr. Twisse had ane long harangue for our welcome, after so long and hazardous voyage by sea and land, in so unseasonable a tyme of the year. . . . The like of that Assemblie I did never see, and as we hear say, the like was never in England. They did sitt in Henry the 7th's Chapell, in the place of the Convocation; but since the weather grew cold, they did go to Jerusalem Chamber, a fair roome in the Abbey of Westminster. . . . At the upmost end there is a chair set on ane frame, a foot from the ground, for the Mr. Proloqutor, Dr. Twisse. Before it, on the ground, stands two chairs, for the two Mr. Assessors, Dr. Burgess and Mr. Whyte. . . . . The house is all well hung, and has a good fyre, which is some dainties in London. . . . . We meet every day of the week but Saturday. We sitt commonlie from nine to one or two afternoon. The Proloqutor at the beginning and end has a short prayer. The man, as the world knows, is very learned in the questions he has studied, and very good, beloved of all, and highly esteemed; but merelie bookish, and not much, as it seems, acquaint with conceived prayer, (and) among the unfittest of all the company for any action; so after prayer he sits mute. It was the canny conveyance of those who guides most matters for their own interest, to plant such a man of purpose in the chaire. The one Assessor, our good friend Mr. Whyte, has keeped in of the gout since our coming; the other, Dr. Burgess, a very active and sharpe man, supplies, so far as is decent, the Proloqutor's place. Ordinarilie, there will be present about threescore of their divines. These are in three committees, in one whereof every man is a member. No man is excluded who pleases to come to any of the three. Every committee, as the Parliament gives orders, in wryte to take any purpose to consideration, takes a portion; and in their afternoon meeting prepares matters for the Assemblie, setts downe their mind in distinct propositions, backs their propositions with texts of Scripture. After the prayer, Mr. Byfield, the scribe, reads the propositions, whereupon the Assemblie debates in a most grave and orderlie way. . . . When a question is once ordered (settled) there is no more debate of that matter; but if a man will raige he is quickly taken up by Mr. Assessor, or many others, confusedlie crying, 'Speak to order, to order!' No man contradicts another expresslie by name, but most discreetlie speaks to the Proloqutor, and at most holds on the generall, 'the reverend brother who latelie, or last, spoke,' 'on this hand,' 'on that syde,' 'above,' or 'below.' I thought meet, once for all, to give you a taste of the outward form of their Assemblie. They follow the way of their Parliament. Much of their way is good, and worthie of our imitation; only their longsomenesse is wofull at this time when their Church and kingdom lys under a most lamentable anarchy and confusion. They see the hurt of their length, but cannot get it helped; for being to establish a new plattforme of worship and discipline to their nation for all time to come,

they cannot be answerable if solidlie, and at leisure, they doe not examine every part thereof."

Our Scotch friend, Robert Baillie, had facts on his side when he complained of the length of the discussions of the "Assemblie;" for its sessions numbered 1,163, and occupied five years, six months, and twenty-three days. The net results were the Directory, the Longer and Shorter Catechism, and the Confession of Faith. This last-mentioned product of the Assembly became, for a time, the legal belief of the kingdom; but the return of the Stuarts "changed all that," and many things beside. Westminster Abbey was cleared of the Puritans, the former Assembly retired into the shade, and the results of their 1,163 sessions are to be chiefly sought, for good or evil, north of the Tweed.

Short Notes.

THE REVIVIFICATION OF JAMAICA.—The proposal which is shortly to occupy the attention of Parliament, to oblige the nation to pay the legal expenses of Governor Eyre's defence, suggests the idea of contrasting the condition of Jamaica under his malignant administration, with its present picture of prosperity, after six years of the enlightened administration of Sir John Grant. It must not be forgotten that Sir John commenced his political career under Lord William Bentinck, in India; and those who have an opportunity of estimating the blessings he has conferred on the island, will at once understand why the memory of that illustrious Governor-General is held in the most affectionate reverence by the natives of India. In our limited space we can only glance at the improvements which have been made in Jamaica, and they are sufficient to show what may be effected by a benevolent and large-minded statesman. When he was entrusted with the government of the island, there was an annual deficit, and an accumulating debt. The debt has been reduced from £600,000 to £327,000, the whole of which, under present arrangements, will be wiped out in twenty-seven years. The annual general revenue is £414,418, and the expenditure £374,480; which leaves a surplus of about £40,000—notwithstanding the remission of taxes to the extent of £41,000. This surplus, moreover, has not been created by any injudicious and injurious parsimony, inasmuch as the expenditure of 1869-70 exceeded that of the preceding year by £35,000. Nearly £40,000 have been laid out on main and parochial roads and bridges. Hospitals, prisons, and churches have been completed, and fresh custom-houses and other public buildings have been erected, to suit the increasing activity of trade. Great efforts have been made to acclimatize useful plants,—the ipecacuanha, the Assam tea-plant, the Bombay mango, the mangosteen—the glory of the islands in the Eastern Archipelago—and, above all others in value, the cinchona, of which 30,000 trees were planted in 1870. The mental improvement of the island is full of hope for the future. The managers of the schools

of all denominations are abandoning their objections to receive assistance for them from public funds, and during 1870 the Church of England received £2,115; the Wesleyans, £989; the Baptists, £892; the Moravians, £703; and the Presbyterians, £388. The sum devoted to the promotion of education in the first year of Sir John's administration, was £3,445; five years later, it had reached £9,190. The great want of the island is agricultural labour, which has to be imported from the East. Coolies have been introduced from India, under contracts which last for ten years, after which period they are entitled to a free passage back, and a gratuity. This system of immigration requires, however, to be watched with much jealousy, to prevent its degenerating into a slave trade. Sir John Grant, when Lieut.-Governor of Bengal, had to supervise and control the engagement of the coolies, and now, as Governor of Jamaica, he has to watch over their treatment on the island; and so admirable has been the provision made for their protection, that in 1870, of 363 coolies whose time had expired, only 102 embraced the option of returning to India, while 261 elected to remain on the island. It would be difficult to over-estimate the value of the services which Sir John Grant has rendered to Jamaica, and there can be no doubt that a steady adherence to the enlightened principles of government which he has introduced, will render this noble colony one of the most valuable dependencies of the Crown.

KIDNAPPING IN THE SOUTH SEAS.—The contrast which this system of well-regulated immigration in Jamaica affords to the system of atrocious kidnapping, by which the plantations in Queensland and the Fiji Islands are supplied with labourers, can scarcely fail to make an impression on the governing mind of England. The murder of Bishop Patteson by the savages of the South Sea Islands, to revenge the injuries inflicted on them by the European and American men-stealers, has awakened the attention of the public to the enormities perpetrated in the Southern hemisphere under the English flag, and induced Government to promise imperial interference. The sensation thus created has been rendered more intense by the report recently received from H.M. ship *Boadicea*. While cruising off Cardwell, one of the northern ports of Queensland, she boarded a small schooner of New Zealand build, which had five feet of water in her hold, and was completely water-logged. Fourteen natives were found on board, supposed to belong to the Solomon group. They were reduced to the condition of perfect skeletons from want of food, and no provisions could be discovered on board; but there were found three corpses in a state of decomposition, and also a number of the instruments employed in carrying on these raids, such as hatchets, knives, rifles, and revolvers. The natives who were found alive on board appeared to be under an apprehension that they were about to be shot, and were reluctant to enter into any communication with the officers. The schooner was subsequently discovered to be the *Peri*, of Auckland, which was said to have been employed in the kidnapping trade, and the islanders are supposed to have risen on their oppressors and put them to death. It is completely within the power of England to extinguish these infernal practices, as she alone is responsible for their continuance, and it is sincerely to be hoped that no Downing Street official sensibilities will be allowed by the nation to interfere with the most stringent effort to efface this new blot from our national escutcheon.

EDUCATIONAL STATISTICS OF LONDON.—We have sometimes been disposed to rebuke the tardy progress of the London School Board, but we feel disposed to qualify, if not altogether to withdraw, our complaint on the report of the Statistical Committee which has recently been presented to the Board, and which reminds us that its operations embrace the elementary education of a population as large as that of the kingdoms of Denmark and Norway put together. The earnestness and the energy of that Committee is fully indicated by the fact that the vast mass of information embodied in their report has been collected and arranged in the brief period of eighteen months. In the last census made up by the Registrar-General, on the 2nd of April, 1871, it was reported that the number of children in London between the age of three and thirteen, amounted to 681,101. The Statistical Committee, after a laborious and minute investigation, have ascertained that of these, the number educated at home, or at schools where the weekly fee exceeded 9d. was 102,416, while the number attending the ordinary schools did not fall short of 398,679. We have, thus an aggregate of 501,095 children under instruction, which shows that three-fourths of the children in the Metropolis are now receiving an elementary education,—a most gratifying result, for which, we think, the public was not prepared. Those incapacitated from infancy, illness, or disability was 73,262. The Committee reckon that the total number who may be said to have valid excuses for non-attendance, was 95,775, and that 80,039 have no excuse at all. The total number of existing schools was 3,130, while it appears that 145 new schools or enlargement of schools were projected. After taking into consideration the available school accommodation, and the average attendance of children who may be expected, they state, as the result of their researches, that school accommodation is needed for 103,863 children. Including the whole area of the Metropolis, they ask the Board to authorize the immediate provision of schools for 100,000 children. When this is accomplished, London will be freed from the revolting spectacle of the street Arabs, as they are called—but who may more appropriately be described as gutter-children,—and our Metropolis will present as grateful an aspect in this respect as Berlin or Dresden or Leipsic. Many years, however, must elapse before schools can be erected for the accommodation of this number, and it is therefore to be regretted that, according to the report, only twenty-five buildings have been engaged for the reception of 6,530 children, at a rent of £1,530 a-year. Why should not this number be quadrupled, and 100 houses hired for temporary use? The expense would scarcely exceed £6,000, and the Board would then have the satisfaction of rescuing one-fourth of the destitute children of London from the dominion of ignorance and vice.

THE SCHOOL BOARD SYSTEM is gradually drifting into a very unsatisfactory position. It is much to be regretted that under its operation all the denominational animosities of the old Church-rate conflicts, which distracted the country for more than a quarter of a century, are revived, and imported into the question of education, which ought rather to become a bond of social union, and to secure the harmonious co-operation of all classes and sects. The present economy is altogether anomalous. Under the Education Act, all denominational creeds, catechisms, and formulas are to be excluded from the schools established by the School Boards and supported by parish rates. It is left to the respective Boards, either to give

unsectarian religious instruction, or, at their own discretion, to exclude the Bible and to make the schools exclusively secular. As the Nonconformists have, with some exceptions, adopted the principle of the Birmingham League, the object of which is to eliminate all religious instruction from the schools, while the Churchmen insist on the inculcation of religious truth in conjunction with secular tuition in the school-rooms, the vacancies which occur in the School Boards are contested with great acrimony, in order to secure a majority. When the Church element predominates in a Board, there is likely to be the union of secular and religious instruction. Where the Nonconformists are in the ascendant, an effort may be expected to confine instruction to secular topics. This discord cannot fail to impede the progress of education. But this is not all. By the 25th clause, the rates may be devoted to the payment of the school fees of the children in schools already established, and as these schools are almost exclusively in the interests of the Church, the rates have been devoted, in many cases, to the support of schools in which the creeds and catechism of the Church of England are scrupulously taught. This is contrary to the spirit of the Act, however consonant it may be with the views of those who introduced it. It is apparently to this diversion of the parochial rates, in any degree, that we may in a great measure attribute the violence of the contest for every vacancy, and the air of triumph with which a victory is celebrated by the respective parties. It is not with these elements of discord that a system of national education can be built up; and if the Education Act is to become a real blessing to the country, it must be subject to an early and judicious revision.

MISSION IN FORMOSA.—Presbyterianism, which at the commencement of the Long Parliament enjoyed a position of paramount power and influence in England, but was nearly stamped out during the persecuting reign of Charles II., has been resuscitated among us since the beginning of the present century, and is now growing up with renewed energy, and becoming a powerful agency for maintaining the principles of the Reformation in this country, and for the diffusion of Christian truth in pagan lands. The synod of the English Presbyterian Church was held last month in the Rev. Mr. Dykes's church in Regent Square. The report of its foreign mission was peculiarly gratifying. It has selected China for the sphere of its evangelical labours, and it is delightful to hear of the success which has attended them. At Amoy thirty-two adults were baptized during the last year, and sixty-three in Swatow. But it is in the island of Formosa that its exertions have been most signally blessed. Five years ago there was not a single convert there. There is now a professing Christian population connected with the mission of 3,000, of whom 285 native men and women were baptized last year, making the total number of accessions to the Church within the twelvemonth, 380. The sum raised last year for missions was £7,000; but the prospects of the mission are expanding to such an extent as to render an appeal for larger funds necessary; and, considering the zeal and the resources of this body, there can be no doubt that it will be fully responded to.

ULTRAMONTANISM. — The Pope has refused to receive a farthing of the liberal allowance which the Italian Parliament has voted for his support, and announced his determination to subsist on the alms of

the faithful while he continues, as he says, a prisoner at the Vatican; but his agents are incessantly engaged in intrigues at the various Courts of Europe for the restoration of his temporal power. The transfer of the supreme political power in Europe from Paris to Berlin, and from a Roman Catholic to a Protestant power, is gall and wormwood to the Papal Cabinet, and no exertions are spared by the Roman Catholic hierarchy to embarrass Prussia, and to bring her into collision with foreign powers, and more especially with France. Their intrigues have been pushed on with such resolution and audacity as to render it necessary for Prince Bismarck to take strenuous measures to defeat them, and to place the Roman Catholics in Germany in a position of due subordination to the civil power, which they are endeavouring to override. He determined to strike at the root of their power by bringing in a Bill to divest them of the control they enjoyed over the system of public education. It seemed for a time uncertain whether he, the ablest and most powerful statesman in Europe, would not be discomfited by the Catholics. His measure was carried in the Lower House of the German Parliament by only a small majority, and it was feared that it would be lost in the aristocratic Upper Chamber. But the undaunted firmness of his character, and the support of his sovereign, overcame all resistance, and his School Inspection Bill was carried by a larger majority than in the other House. But he has still to encounter the unflinching hostility of the Papal party. The archbishops and bishops assembled at Fulda have just issued a pastoral letter to the clergy of Prussia, claiming the power of inspection as a function inseparable from the Church, and enjoining the exercise of it as a religious duty, in spite of the law which has been passed.

The chief hope of the Pope and the Ultramontanes was from Catholic France and the devotion of the French prelates. Bishop Dupanloup was one of the most strenuous opponents of the dogma of Infallibility in the Œcumenical Council, but since Rome has been occupied by the King and Government of Italy he has become one of the most energetic advocates of the restoration of the temporal power, and maintains a continuous agitation on the subject in France. The President of the French Republic also exhibits a similar bias. He considers that France is still the eldest son of the Church, and he has recently declared that as Prussia is the champion of Protestantism, so France is the champion of Roman Catholicism. There can be little doubt that there is a majority in the Assembly eager to support the cause of the Pope; and if France had not been crippled to an unexampled extent, and were not kept in restraint by the fear of another and premature conflict with Prussia, an army would long ere this have marched into Italy to restore his temporalities to the Pope. Every true Protestant will regard it as a providential circumstance that at the time when the Papacy stands most in need of France, and France is burning with the desire to aid the Papacy, she should be so thoroughly disabled as to be unable to move in this crusade. In proportion as the hostility of France to Italy on this point becomes more palpable, the Italian Government draws closer its political relations with Prussia, both having the same object of baffling the intrigues of the Vatican. The one thing which the Italian Parliament and people are determined on is, that under no circumstances shall Rome and the temporal power be restored to the Pope; and there can be no cordial friendship between France and Italy till this question is

finally disposed of by the full acknowledgment of the present state of things on the part of the French Government. To console the Pope for the mortification of his present position, he is assured by Monsignor Capel that the conversion of England to Roman Catholicism is advancing at a rapid and most gratifying pace.

Reviews.

Systematic Theology. By CHARLES HODGE, D.D., Princeton, New Jersey. Vol. II. London and Edinburgh: Thomas Nelson and Sons.

PROFESSOR HODGE has placed the Church of Christ under large and lasting obligations of gratitude to him for this comprehensive work, which will associate his name with the ablest defenders of the faith, and the most eminent of exegetical critics.

Having, in his first volume, considered the doctrines which concern the nature of God, and His relation to the world, he proceeds to occupy the second volume pretty equally with Anthropology, or the doctrines which concern man; his origin, nature, primitive state, probation, and apostacy; and Soteriology, or the person, work, and offices of the Redeemer.

The modern doctrine of spontaneous generation, and other anti-Scriptural theories of the origin of the human race are boldly encountered and ably confuted. Lamarck, Darwin, and Huxley are candidly dealt with, but are evidently, in Dr. Hodge's esteem, not such formidable antagonists to revelation as they are often esteemed to be on this side the Atlantic. The chronological difficulty he dismisses with the curt but conclusive sentence, "The Scriptures do not teach us how long men have existed on the earth. Their tables of genealogy were intended to prove that Christ was the Son of David, and of the seed of Abraham, and not how many years had elapsed between the Creation and the Advent."

The Trichotomists, who hold that man consists of three distinct substances—body, soul, and spirit—σωμα, ψυχή, πνεῦμα—are shown the unscriptural nature and perilous tendency of their views. We are thankful for the Professor's lucid exposure of an error which is stealthily working much injury in this country. All the shades of the Realistic theory and that of Pre-existence are confronted with the Scripture doctrine, and, as always with Dr. Hodge, in a style which renders the argument not only clearly intelligible, but positively attractive to a mind of ordinary capacity. We could have fain wished that larger space had been allotted to the philological argument for the unity of the race. We are firmly convinced that in this direction discoveries have to be made which will more than dispose of the difficulties, or *quasi* difficulties, started by the zoologists.

That portion of the work which is employed in discussing the different theories of sin, will, we trust, render invaluable assistance to the heads of our colleges. The care with which the learned author has treated this portion of his subject, has resulted in one of the most exhaustive treatises on the subject.

In the second part of the volume, Dr. Hodge conducts the reader to the study of the person, work, and offices of Christ. In the treatment of each of these subjects, and the numerous questions that spring out of them, Dr. Hodge fearlessly avows his attachment to the Augustinian exposition of the doctrines of grace. Evangelical orthodoxy has rarely met with so stalwart a champion as the learned Princeton

Professor, whose invaluable work we commend to the attention of our readers.

One extract must serve as a specimen of Dr. Hodge's style:—

"SATISFACTION OF CHRIST.

"*Argument from the Religious Experience of Believers.*

"By the religious experience of Christians, is meant those states and acts of the mind produced by 'the things of the Spirit,' or by the truth of God's Word, as revealed and applied by the Holy Ghost. We are clearly taught in Scripture that the truth is not only objectively presented in the Word, but that it is the gracious office of the Spirit, as a teacher and guide, to lead the people of God properly to understand the truths thus outwardly revealed, and to cause them to produce their proper effect on the reason, the feelings, the conscience, and the life. What the Holy Spirit thus leads the people of God to believe must be true. No man, however, is authorised to appeal to his own inward experience as a test of truth for others. His experience may be, and in most cases is, determined, more or less, by his peculiar training, his own modes of thinking, and diverse other modifying influences. But this does not destroy the value of religious experience as a guide to the knowledge of the truth. It has an authority second only to that of the Word of God. One great source of error in theology has always been the neglect of this inward guide. Men have formed their opinions, or framed their doctrines, on philosophical principles, or moral axioms, and thus have been led to adopt conclusions which contradict the inward teachings of the Spirit, and even their own religious consciousness. The only question is,—How can we distinguish the human from the Divine? How can we determine what in our experience is due to the teaching of the Spirit, and what to other influences? The answer to these questions is (1), That what is conformed to the infallible standard in the Scriptures, is genuine, and what is not thus confirmed, is spurious. The Bible contains not only the truths themselves, but a record of the effects produced on the mind when they are applied by the Holy Spirit. (2.) Another test is universality. What all true Christians experience must be referred to a cause common to all. It cannot be accounted for by what is peculiar to individuals, or to denominations. (3.) A subordinate test, but one of great value to the individual, is to be found in the nature of the experience itself, and its effects upon the heart and life. A religious experience which makes a man self-complacent, self-righteous, proud, censorious, and persecuting, is certainly not to be referred to the Spirit of holiness and love. But if a man's experience renders him humble, meek, contrite, forgiving, and long-suffering; if it leads him to believe all things, and hope all things; if it renders him spiritually and heavenly-minded; if it makes it Christ for him to live; in short, if it produces the same effect on him that the truth produced on the prophets and apostles, there can be little doubt that it is due to the teaching and influence of the Holy Ghost.

"It is certainly an unanswerable argument in favour of the divinity of Christ, for example, as a doctrine of the Bible, that all true Christians look up to Christ as God; that they render Him the adoration, the love, the confidence, the submission, and the devotion which are due to God alone, and which the apprehension of Divine perfection only can produce. It is certainly a proof that the Scriptures teach that man is a fallen being; that he is guilty and defiled by sin; that he is utterly unable to free himself from the burden and power of sin; that he is dependent on the grace of God and the power of the Spirit, if these truths are inwrought into the experience of all true believers. In like manner, if all Christians trust in Christ for their salvation: if they look to Him as their substitute, obeying and suffering in their stead, bearing their sins, sustaining the curse of the law in their place; if they regard Him as the expiatory sacrifice to take away their guilt and satisfy the justice of God on their behalf; if they thank and bless Him for having given Him-

self as a ransom for their redemption from the penalty and obligation of the law as prescribing the condition of salvation, and from the dominion of Satan, from the power of sin and from all its evil consequences; then beyond doubt these are the truths of God, revealed by the Spirit in the Word, and taught by the Spirit to all who submit to His guidance. That such is the experience of true believers in relation to the work of Christ is plain—(1.) Because this is the form and manner in which holy men of old, whose experience is recorded in the Scriptures, expressed their relation to Christ and their obligations to Him. He was to them an expiatory sacrifice—a ransom—an ἱλασμος, or propitiation. They regarded Him as made a curse for them, as bearing their punishment, or 'the chastisement of their peace.' They received the 'sprinkling of the blood of Jesus Christ' as the only means of being cleansed from the guilt of their sins, and of restoration to the favour of God and holiness of heart and life. This was undoubtedly their experience as it is recorded in the Bible. (2.) In the second place, from the times of the Apostle to the present day, the people of God have had the same inward convictions and feelings. This is clear from their confessions of faith, from their liturgies and prayers, from their hymns, and from all the records of their inward religious life. Let any one look over the hymns of the Latin Church, of the Moravians, the Lutherans, the Reformed—of Episcopalians, Presbyterians, Baptists, Methodists, Independents, and Congregationalists — and see what truths on this subject constituted and now constitute the food and atmosphere of their religious life:—

"'Jesus, my God, Thy blood alone
Hath power sufficient to atone;
To the dear fountain of Thy blood,
Incarnate God, I fly.'

"'My soul looks back to see
The burdens Thou didst bear,
When hanging on the cursed tree,
And hopes her sins were there.'

"'Ein Lämmlein geht und trägt die Schuld,
Der Welt und ihren Kinder.'

"'Geh hin, nimm dich der Sünder an,
Die auch kein Engel retten kann
Von meines Zornes Ruthen!
Die Straf 'ist schwer, der Zorn ist gross;
Du kannst und sollst sie machen los
Durch Sterben und durch Bluten.'

"Does any Christian refuse to sing such hymns? Do they not express his inmost religious convictions? If they do not agree with the speculations of his understanding, do they not express the feelings of his heart, and the necessities of his fallen nature? The speculations of the understanding are what man teaches; the truths which call forth these feelings of the heart are what the Holy Ghost teaches.

"This argument may be presented in another light. It may be shown that no other theory of the work of Christ does correspond with the inward experience of God's people. The theory that the work of Christ was didactic—that it was exemplary—that its proximate design was to produce a subjective change in the sinner, or a moral impression on the minds of all intelligent creatures: these and other theories, contrary to the common Church doctrine, fail especially in two points. First, they do not account for the intimate personal relation between Christ and the believer which is everywhere recognised in Scripture, and which is so precious in the view of all true Christians. Secondly, they make no provision for the expiation of sin, or for satisfying the demands of a guilty conscience, which mere pardon can never appease.

"Throughout the New Testament, Christ is represented not only as the object of worship and of supreme love and devotion, but also as being to His people the immediate and constant source of life and of all good. Not Christ as God, but Christ as our Saviour. He is the head, we are His members; he is the vine, we are the branches. It is not we that live, but Christ that liveth in us. He is made unto us wisdom, righteousness, sanctification, and redemption. His blood cleanses us from all sins. He redeemed us from the curse of the law, by being made a curse for us. He bore our sins in His own body on the tree. He is our Great High Priest, who ever lives to

make intercession for us. It would be easy to show, from the records of the religious life of the Church, that believers have ever regarded Christ in the light in which He is here presented. The argument is, that these representations are not consistent with any moral or governmental theory of the Atonement.

"There are two hymns which, perhaps, beyond all others are dear to the hearts of all Christians who speak the English language—the one written by Charles Wesley, an Arminian; the other by Toplady, a Calvinist. It is hard to say what meaning can be attached to these hymns by those who hold that Christ died simply to teach us something, or to make a moral impression on us, or others. How can they say—

"'Jesus, lover of my soul,
Let me to Thy bosom fly'?

Why should they fly to Him if He be only a teacher or moral reformer? What do they mean when they say—

"'Hide me, O my Saviour, hide'?

Hide from what? Not from the vindicatory justice of God, for they admit no such attribute.

"'Other refuge have I none;'

refuge from what?

"'All my trust on Thee is laid.'

For what do we trust Him? According to their theory, He is not the ground of our confidence. It is not for His righteousness, but for our own, that we are to be accepted by God. It would seem that those only who hold the common Church doctrine can say:

"'Thou, O Christ, art all I need;'

all I need as a creature, as a sinner, as guilty, as polluted, as miserable and helpless—all I need for time or for eternity. So of Toplady's precious hymn:—

"'Rock of Ages, cleft for me;'

for me personally and individually; as Paul said, he lived 'by faith of the Son of God who loved *me*, and gave himself for *me*.'

"'Let the water and the blood,
From Thy wounded side that flowed,
Be of sin the double cure;
Cleanse me from its guilt and power.'

How can such language be used by those who deny the necessity of expiation; who hold that guilt need not be washed away; that all that is necessary is that we should be made morally good? No one can say:—

"'Nothing in my hand I bring,
Simply to Thy cross I cling,'

who does not believe that Christ 'bore our sins in His own body on the tree.'

"It is a historical fact that where false theories of the Atonement prevail, Christ and His work are put in the background. We hear from the pulpits much about God as a moral governor; much about the law and obligation, and of the duty of submission: but little about Christ, of the duty of fleeing to Him, of receiving Him, of trusting in Him, of renouncing our own righteousness that we may put on the righteousness of God; and little of our union with Him, of His living in us, and of our duty to live by faith in Him. Thus new theories introduce a new religion."

The Dictionary of Illustrations, Adapted to Christian Teaching. London: R. D. Dickinson, 73, Farringdon Street. 1872.

WE called the attention of our readers some eighteen months ago to the "New Cyclopædia of Illustrations," by the Rev. Eli Foster, of New York, and expressed our warm appreciation of its merits as an instrument of Christian instruction, both in the pulpit and in the school. The present volume, which is based upon Mr. Foster's work, has received many valuable additions, and been in several other ways strikingly improved. Mr. Foster's Cyclopædia contained a number of illustrations and anecdotes which had been previously given in the similar work of the Rev. J. Bate; and all these have therefore been omitted, and fresh selections furnished. The new illustrations have been chiefly supplied by the Rev. J. G. Pilkington, whose competency for the task is proved by his editorship of Spencer's *Things New and Old*, by his compilation entitled *The Spiritual Garland*, and by his reputation as a

popular and effective preacher. It is no doubt wise to have omitted the illustrations given by Mr. Bate, as purchasers of this volume can be assured that they are securing what is, to the fullest possible extent, a really new work—one, moreover, which is, by a long way, the best of its class. Mr. Foster's own selection is admirable. His materials have been gathered from every conceivable quarter: from mythological and legendary lore, from history, ancient and modern, from all the arts and sciences, and from every branch of industry and investigation. His arrangement also is orderly and compact. Mr. Pilkington's supplement is in every way worthy of the original work, and will certainly render it of far more varied and extensive usefulness. There is in this edition a very complete index of subjects, and an index of texts, occupying together forty-nine pages. The facilities for reference are, in fact, all that can be desired; and from the 6,774 paragraphs, many of which contain several illustrations, every subject of importance may receive elucidation. We congratulate the enterprising publisher on the issue of so noble a work, and heartily endorse the closing sentences of his address: "The work will, it is believed, be found incomparably the best book of the kind extant; and to ministers of all denominations, Bible-class leaders, Sunday-school teachers, and all persons who are engaged in studying or disseminating religious truth, it will be simply *invaluable*."

The Abominations of Modern Society. By the Rev. T. De Witt Talmage, Brooklyn, New York. London: R. D. Dickinson, 73, Farringdon Street. 1872.

It is a melancholy thing that in the nineteenth century such a book as this should be necessary. But that the necessity exists no one can for a moment doubt. "Abominations" abound, and we must sorrowfully confess that many of these denunciations are as applicable to England as to America. Next to Ward Beecher, whose genius is in many respects unparalleled, Mr. Talmage is now the most popular preacher in New York. His sermons are published weekly, and are eagerly run after. Nor is it difficult to see the reason. He is a bold outspoken man, with a clear incisive style, remarkable dramatic powers, and a wonderful facility of illustration. In this volume he appears at his very best. Among the abominations he exposes are the influences of fashion, the ball-room, the unlawful speculations of "The Stock Gallery," gambling, drunkenness, swearing, lies white and black. His words burn with indignation towards evil, and those who read them cannot fail to feel their power. To young men in commercial life, especially, the book will prove of great value.

The Parish Apprentice; or, John Winzer, the North Devon Puritan. By the Rev. Samuel Newnam, Edinburgh. London: S. W. Partridge and Co., Paternoster Row.

We prefer the author's own review of this valuable little book to any of our own, and therefore reprint part of his *Preface*, which faithfully represents the character of the work:—

"This brief sketch of the life of John Winzer has been published, owing to the conviction that a life so devoted to God, and useful to man, is deserving of some such memorial. To many who knew him, the life, as they *saw* it lived, will prove a vital power for good, and it is hoped that the perusal of these simple records will stimulate others to seek the wellbeing of their race. Many Lives are published, but the persons who lived them occupied such exalted positions, in learning, wealth, influence, and achievements, that those dwelling in the valley have felt no inspiration to live their lives, or to attempt their deeds. . . . . The life here sketched any person, however lowly, can attempt to live without being paralysed by the thought, 'The height I cannot reach.' John Winzer was a labourer's child, a parish apprentice, a tiller of the ground. In social position, in daily intercourse, in learning and influence, he stood on a level with

those who obtained their bread by the sweat of their brow. Yet this man, with his heart given to Christ, so lived that whole villages have been blessed by his influence. By simple piety and prayer, by self-denial, and faith in God, his life's battle was fought, and being dead he yet speaketh."

We hope that this charming memoir will have a large circulation.

Children Viewed in the Light of Scripture. By the Rev. W. REID, Lothian-road United Presbyterian Church, Edinburgh. Edinburgh: W. Oliphant and Co.

IN all respects, except on the subject of Baptism, a book quite to our mind. It is a mystery to us that a writer so enlightened on other subjects as Mr. Reid should reproduce the exploded platitudes by which the heresy of Infant Baptism is perpetuated. Nothing but a complete immersion into Scripture truth will cleanse away the delusions and the dislike by which our Presbytorian brethren feebly attempt to fortify their unscriptural teachings and practice. We have neither time nor space this month thoroughly to expose the illogical and tremulous vagaries of Mr. Reid, but he is likely to hear from us again.

The Heroes of Faith; being a Series of Discourses on the Saints mentioned in the Eleventh Chapter of Hebrews. By D. T. PHILLIPS, Philadelphia. Philadelphia: W. Flint & Co., No. 26, South Seventh Street.

MR. PHILLIPS has been pastor of a Baptist church in Philadelphia for the last three years; but, in consequence of his wife's indisposition, he has been compelled to return to England, and is now seeking a pastoral charge. Under these circumstances, we adopt the unusual course of passing our opinion on a book published at so great a distance from our readers. Mr. Phillips's work is not critical, but devotional. His style is vivacious, his illustrations numerous, and indicative of considerable reading. Practical religion is everywhere enforced in the brief expositions which compose the book, and we wish both for its author and itself much success.

My Father's Bible—Song. The words by T. OLIPHANT; the music by BRINLEY RICHARDS. London: R. Cocks and Co., New Burlington Street.

THE poetry of this song is very pathetic, and the melody equal to any Mr. Richards has written. It will be greatly prized in Christian families.

Stems and Twigs; or, Sermon Framework. Second Series. Being the Notes of One Hundred Sermons preached at Weymouth. By R. A. GRIFFIN. London: R. D. Dickinson, 73, Farringdon Street.

THE author of this volume has recently left England to seek a pastorate in the United States. The specimens he has left of his preaching capacity indicate considerable power. They are original and ingenious, and fully charged with Gospel truth. We are sorry that the old country should lose Mr. Griffin, but trust there is a long course of usefulness before him in the Western World.

Errors of Ritualism. A Course of Lectures by WILLIAM URWICK, M.A., Minister of Hatherlow Chapel. Manchester: Tubbs and Brook, 11, Market Street. London: Simpkin and Co., Stationers' Hall Court.

PRINTED in Dublin, and published in Manchester, this is one of the most elegant productions of the provincial press it has been our privilege to set eyes on. The contents of the book are thoroughly deserving of the careful manipulation they have received: eight excellent lectures on the Priesthood, Apostolical Succession, Baptismal Regeneration, the Real Presence, Confession, Absolution, Ritual, Church Authority.

The Natural History of the Year. By the late B. B. WOODWARD, B.A., Librarian to Her Majesty the Queen. Revised edition. London: S. W. Partridge & Co., Paternoster Row.

EACH of the months is the subject of a separate chapter, in which its natural history is discoursed upon in such a manner as to ingratiate the attention and inform the minds of the young. The beautiful engravings and rich decorations of the book combines with the excellence of its instructions to make it valuable as a present.

David's Vision; with a Preliminary Dissertation, showing David's Prophecy of Christ. By a Pilgrim to the Holy Land. London: James Nisbet & Co., Berners Street.

THE writer of this volume has, in the first instance, collected out of the Psalms, all the passages of Scripture which are quoted by the Saviour and His Apostles, as referring to Christ. These are succeeded by a number of stanzas, entitled "David's Vision," which prove their author to be a diligent student of Scripture, although we cannot greatly commend them for poetic excellence.

Breathings of the Better Life. London: Virtue & Co., 26, Ivy Lane, Paternoster Row.

A COLLECTION of extracts, both in poetry and prose, from sources both ancient and modern, and surrounded by such typographical adornments as the Messrs. Virtue delight in.

Picture Stories for Children: a New Series of Gospel Narratives. By E. B. London: R. L. ALLEN, 15, Paternoster Row.

ADMIRABLY adapted to impress saving truth on the minds of the little ones: simple and serious without dulness.

Intelligence.

ESHER, SURREY.—On Good Friday special thanksgiving services were held to commemorate the liquidation of the debt on Park Road chapel and schools. A proof of the power of voluntaryism is evinced, seeing nearly £1,300 have been raised in four years towards the cost of the neat and substantial building in which the friends at Esher worship. Notwithstanding the unpropitious weather, the congregations on the thanksgiving-day were large, and much holy enthusiasm pervaded the meetings. The Rev. F. Baron presided at the afternoon meeting, when three of the senior members of the church gave thanks. The Scriptures were read by the Revds. W. K. Rowe, and A. Griffin; after which an excellent address of congratulation and counsel was delivered by the Rev. E. T. Gibson, of Crayford. Tea was provided in the commodious schoolroom, in which there was scarcely room to accommodate all who attended. At a quarter-past six the evening meeting commenced, J. P. Bacon, Esq., occupying the chair. After singing and prayer, offered by Mr. E. Smith, financial reports were read by Messrs. Hine, jun., and White, jun., the secretaries of the chapel and school-building committees. The history of the church, from its formation (twenty years since) to the period of the erection of the chapel, was given by Mr. Forey, in whose house the church was formed. From the pastor's statement it appears that liberal assistance had been given by many friends, towards freeing the chapel from pecuniary difficulties—the worthy chairman, for instance, having given £30. The number of members had increased since the opening of the chapel from twenty-four to seventy, and various agencies for Christian work instituted.

The chairman then gave an address,

in which he confessed that at the first financial meeting on behalf of the debt at which he presided, it seemed to him, from the aspect of things, to be a hopeless case. He heartily congratulated the congregation on the success which had been achieved, and counselled that their efforts should be employed to make the cause self-supporting as quickly as practicable.

A resolution was then moved by Rev. W. K. Rowe, and seconded by Rev. J. A. Griffin—"That the most hearty thanks of this meeting be given to the Rev. C. H. Spurgeon, J. Harvey, Esq., and J. Sands, Esq., for their munificent assistance of £120 towards clearing the chapel debt. Addresses were subsequently delivered by the Revds. F. Baron and E. T. Gibson.

On the following Sunday two excellent sermons were preached by the Rev. Samuel Green, of Hammersmith.

COVENTRY—ST. MICHAEL'S BAPTIST CHAPEL AND THE REV. W. T. ROSEVEAR.—It is with great pleasure that we record the acceptance by the Rev. W. T. Rosevear of a most earnest invitation to reoccupy the pulpit of St. Michael's Baptist Chapel in this city. We understand that the reverend gentleman accepted the pastorate on the condition that the congregation would, within twelve months, entirely liquidate the existing debt on the building, of £1,600, and that they have proved their determination to secure his services by contributing within a few days between seven and eight hundred pounds towards this object. We are also glad to learn that they have been most liberally aided by some of our leading citizens, among whom are the following:—W. H. Hill, Esq., Mayor, £5 5s.; D. Spencer, Esq., £100; James Hart, Esq., £100; John Cash, Esq., £50; Thomas Townsend, Esq., £25; John Gulson, Esq., £20; Messrs. T. and S. Berry, £10; Arthur Atkins, Esq., £10; William Robinson, Esq., £10; Charles Robinson, Esq., £10; Charles Jordan, Esq., £5; a few friends through Mrs. Rosevear, £100; making in all, up to this date, the handsome sum of twelve hundred pounds. This noble effort we regard as honourable to all concerned. On the one hand we would congratulate the congregation at St Michael's Chapel on having secured a pastor of Mr. Rosevear's high character and ministerial ability, and on the other we feel that Mr. Rosevear is to be congratulated on the unmistakably hearty welcome which he has thus received from his old friends.— *Coventry Times*, April 3.

The Rev. R. Colman, on account of continued ill-health, has been compelled to resign the pastorate of the Baptist Congregational Church, Richmond, Surrey. His labours in Richmond have extended over nearly four years, and he now affectionately commends the work to the prayerful sympathy of the churches. His address for the present will be Clapham Common.

The Rev. W. C. Bunning has resigned, through ill-health, the pastorate of the church worshipping in Rose Street, Edinburgh. Mr. Bunning has been recommended a sea-voyage by his medical adviser, and we understand that on the recommendation of Dr. Brock and Mr. Spurgeon, he intends accepting the pastorate of the Baptist Church, Geelong, Australia.

CHIPPERFIELD, RICKMANSWORTH, HERTS.—On Good Friday interesting services were held in the Baptist chapel, in connection with the recognition of the Rev. S. Couling, late of Oakengates, Salop. The Rev. W. B. Hobling, of Goldhill, commenced by reading and prayer; after which the Rev. H. C. Leonard, M.A., of Boxmoor, delivered a discourse on the constitution and polity of a Christian Church. The Rev. S. Couling then briefly stated his views of Divine truth, and the Rev. E. Mannering, of Hampstead, gave the charge to the new pastor. The devotional parts of the service were conducted by the Revds. A. Powell of Mill End, A. G. Free of Chesham, and R. Stone of Sarratt. After tea (provided in the British Schoolroom), a large number of the pastors and members of neighbouring churches united at the Lord's-table, the Rev. Dr. Steane presiding, the Rev. S. Couling engaging in prayer, and the Rev. T. Foston of Hemel, Hempstead, delivering an address on on the privileges and obligations of Church members.

Correspondence.

Near the Azores, "Homeward."
Barque "Alice Ritson."
March 7th, 1872.

Dear Sir,—Presuming that our friends take some degree of interest in our merchant sailors, I make my report of the voyage. We sailed from Sunderland on the 12th December, 1870, and were a crew of eighteen——six of whom were Baptists. We assembled together on every favourable opportunity, viz., twice on the Lord's-day, and the breaking of bread once a month. Prayer-meeting on Monday evening, and lecture or sermon on Wednesday evening, besides every morning at half-past seven, for what we may call family worship. We had a sore trial in the case of one who had last voyage made a profession of faith in Christ, but who, being overcome by Satan, broke out in the most violent fit of passion that I ever witnessed. By God's help he was prevented from doing any serious bodily harm. I afterwards landed him in Cape Town. He was by birth an Italian, and ignorant. Humanly speaking, this occurrence damaged the progress of conversions. "But the Lord's ways are not as our ways, He seeth not as man seeth." One man only was converted on the passage out: he has been kept by the power of God, and was baptized, with two others of the crew, in Bombay; there was also the third mate of the ship "Oxford," baptized along with them. At present we are fourteen, out of eighteen, who love the Lord; but it is only Him who knoweth the secrets of all hearts, knoweth who are His. Nine break bread together. The whole crew have behaved well, and attended regularly our meetings. In Bombay we had several friends from the shore to enliven our meetings by their presence, and Mr. Edwards preached for us two or three times. In the Mauritius we had also, at different times, several friends of the Truth at our meetings. And six brethren, seamen belonging to H.M.S. "Forte," united in our worship on two occasions; there was one other of their shipmates a Baptist, whom we did not see—making seven, probably out of 450 men. The case of these brethren is peculiarly interesting. One, named Barber, was immersed at Athens, in 1864, and by grace given to him of the Lord, was instrumental in bringing the other six to know Jesus. Think, now, what these disciples have to contend with on board a man-of-war, and truly I have never seen a more devoted little band. Two of them were very intelligent, and all well versed in the Scriptures, which they frequently studied together in the evenings, when possible, between the guns. Oh, is it not cheering to know that "Hearts of Oak" are made the willing servants of our God. In Bombay, too, the custom-house officer was led to the Redeemer. I could not say that he saw clearly that Jesus had opened the prison-doors—that Christ had set him free from sin, and given him liberty to serve God. He believed, but was most anxious about the evidences of his faith. Particularly did he desire to know if he had repented enough. I could only tell him, "God has given us His Son—accept Him. He that hath the Son hath life, and don't make Him a liar. Jesus will tell you what to do." We have also a little boy of fourteen who, the other day, made a profession of faith in Jesus. I have so little time to spare in London, that it is necessary for me to get my letters written ready. Remember me in your prayers!

I remain,
Dear Sir, yours faithfully,
THOMAS MATCHES.

7, Hawthorndean Terrace,
West India Road,
Commercial Road, E.

We sailed from Sunderland to Singapore; thence to Port Louis, Mauritius; thence to Bombay; thence to Cochin, on the Malabar coast, and loaded there for London. Any inquiry or information that you may request, I shall be most happy to give, or attend to so far as I am able. I leave you to judge whether you publish this letter or not; but very glad will I be to receive a letter from you. Thanks be to God our Father, we arrived all well on Good Friday.

T. M.

The
MISSIONARY HERALD
MAY 1, 1872.

REPORT.

WITH a grateful sense of the Divine goodness and condescension, the Committee present to the constituents of the Society their Eightieth Report. Some years have been distinguished by events of thrilling interest, others have been marked by steady and almost unobserved advance. Of the latter class has been the year just closed. Harmony has characterized the councils of the Society, the churches have exhibited an increasing interest in the work of God, while, everywhere in the mission field, some inroads have been made on the kingdom of superstition and sin.

THE MISSIONARY STAFF.

The Committee have, however, to regret the non-fulfilment of their desire to strengthen and increase their staff of missionaries in India. The impression produced by the Treasurer's address, at the meeting held in Northampton, in the autumn of 1871, led several brethren to offer themselves for missionary service. Two, the Revs. T. L. Rees and R. Williams, have been selected for the work of Christ in Jamaica; a third, the Rev. Joseph Hawkes, has been welcomed by the long-tried Church in Jacmel; but two only, the Rev. Joseph Gregson, and Mr. de St. Dalmas, have been set apart for India, while the Rev. W. A. Hobbs has returned, in order to labour at Sewry. The Committee feel that the Society is much indebted to the Rev. Joseph Gregson, for the self-denying consecration of himself again to mission work, to do which he has left a flourishing congregation and church at Portsea. These brethren will not, however, form any numerical addition to the Indian field, for Mr. Gregson only replaces the loss sustained by the Society in the departure of his cousin, the Rev. John Gregson, for Australia; while the lamented decease of the Rev. C. F. Supper will leave the number of Indian missionaries the same as before. Two or three appli-

cations are still before the Committee, but unless the funds can be increased, the incoming Committee will necessarily be deterred from availing themselves of services so sorely needed. It should clearly be understood, that with only two or three exceptions, all the Society's stations in India are undermanned; besides which, the advances of age, and the inroads of sickness greatly weaken the brethren who are at their posts. With reference to the North-West Provinces, the Rev. Joseph Gregson, who has just reached the scene of his future labours, describes, in the following language, the impression produced upon his mind:—"I have been painfully impressed," he says, "with the very feeble condition of our stations, and most fervently pray that help will soon be given from the Home Churches. At Monghyr, Brother Lawrence is not able to take all the work of the station and district, after forty years of laborious service in the country. Mr. Campagnac is in bad health, and, in consequence, little more than station work can be done. At Benares, Mr. Heinig has just recovered from a severe attack of illness; and Mr. Evans is again suffering in his head, at Allahabad. At Agra, I shall be alone; and at Delhi, Mr. Smith is not only alone, but in very enfeebled health. At Muttra, Mr. Williams is alone, and will soon return home in consequence of failing health. Out of eleven missionaries in the North-West, we have only three who are physically capable of discharging *all* the duties connected with mission work." The Committee venture to ask for these facts the most earnest and prayerful consideration. They trust, that during the coming year, they may find in the sympathy and liberality of their friends, the means, in some measure, of meeting the need so forcibly pressed on their attention.

But while such is the state of the mission in India, with regard to the missionary band, the providence of God has enabled the Committee to strengthen it in other quarters. Mention has already been made of the two brethren sent to Jamaica, and of another to Hayti. The liberality of a friend has further enabled the Committee to make up the four men for Norway—resolved upon at the Cambridge meeting in 1870; and the Rev. James Wall has been placed on the permanent list of the Society's missionaries for the Lord's service in Rome and Italy. The Society has now in its employment, or under its direction, 63 missionaries, about 220 native preachers and pastors, and 140 schoolmasters—a staff of 423 persons. Some eight lady visitors, and fourteen or fifteen Bible-women, who labour in connection with our missionaries and their wives, in the Zenanas, and among the female population in India, are not included in this enumeration. For the most part they are supported by the Ladies' Association, which has been formed for this object.

The only death during the year among the missionary brethren has been

that of the Rev. C. F. Supper, of Dacca. He entered on missionary work in India in the year 1849, under the auspices of the Basle Missionary Society. But in 1851 he joined this Society, from which time he laboured in the gospel with great assiduity and perseverance in Cutwa, Bishtopore, and finally in Dacca and the surrounding districts. Much of his life was spent in itinerating in Eastern Bengal, and in preaching in the bazaars and houses of Dacca. His gentle and humble manners made him very popular with the natives, by whom, as well as by his fellow-labourers, he will long be held in loving remembrance.

ITINERANT LABOURS IN INDIA.

Turning now to the Reports of missionary labour during the year in India, the Committee are happy to observe a very large and increasing amount of itinerant effort by the brethren whose health enables them to undertake it. In Eastern Bengal, the Rev. R. Bion and his assistants have not allowed a single month of the year to pass without some excursion or direct attempt to preach the Gospel to those by whom it had not been heard. The markets and bazaars in hundreds of villages, annual melas, where myriads congregate for purposes of worship or trade, have been diligently visited In dense jungles and swamps, unvisited by any European save the missionary, thousands and thousands of people have gladly listened to the messengers of Christ. For a fortnight together they have continued in some places preaching daily. "If, in the result," says the missionary, "baptisms have been few, it is a remarkable fact that the Gospel of Christ is unceasingly drawing the attention of the masses, so that opposition to it has, as far as outward appearances go, entirely ceased." In the neighbouring district of Backergunge, the Rev. J. Sale reports, as the result of a close scrutiny of their journals, that the native preachers have preached the Word of God to some hundred thousand Hindus and more than 80,000 Mussulmans. Excepting occasional insults from fanatical Ferazees, and exceptional cases of anger and misunderstanding, the preaching has been well received. Several villages have been visited at the earnest and repeated request of the inhabitants.

In Jessore the same diligent labour has been prosecuted by fewer hands; but the Rev. J. Ellis reports that 45,000 persons have heard the Gospel. The native missionary brother, the Rev. Gogun Chunder Dutt, reports that on his side of the district a thousand villages have been visited, with one hundred and ten markets and fairs; some 30,000 souls having thus heard the message of God's reconciling love. In the village of Dumooria, the head-man, with seven families, has openly renounced idolatry, and all its debasing rites. In the district of Birbhoom, the Rev. Isaac Allen has journeyed to many

new places, inhabited by a mixed population of Bengalis and Sonthals. Only in Cutwa was he met by opposition, where his voice was occasionally drowned with the old heathen cry, "Huri Bol, Huri Bol." He records interesting conversations with individuals, some of whom have been educated in the Government Institutions, and who are now found in considerable numbers throughout Bengal, employed in Government service. Near Dudhani he mentions an almost spontaneous work that has sprung up in a Bengali village among a number of shopkeepers. They are in the habit of meeting together in the evenings to read the Scriptures, comparing its teachings with those of Hinduism. Five or six have not only left off idol-worship, but boldly avowed their belief in Christ. One young man, through his refusal to worship the goddess Durga at the annual festival, has been driven from home, with high words and blows, by his parents. In another town, the Mohammedans furnished the missionary with a place to stay in, and with sweetmeats; and an attentive congregation assembled, many of whom sat up till midnight, hearing the Word read, and discussing the merits of Christianity and Mohammedanism.

The Rev. John Page reports the "joyous work" of a second visit, of twelve weeks' duration, to Independent Sikkim. Supplied with Tibetan Scriptures by the Moravian brethren of Lahoul, he went through some sixty villages or hamlets of Lepchas and Bhottyas. The principal Buddhist monasteries on the route were also visited. Everywhere they met with kindness and courtesy. A lodging was almost always provided for him and his two assistants, and good wishes were abundantly expressed by the lamas (priests). "You do not come, as some do," said they, "to indulge in sport, or see the land, but to make known God to the people; hence we are thankful for your visits, and wish that all the people would attend to your teaching." A native gentleman in an important official position has entrusted his son to Mr. Page for education, and others wish to send their sons for the same purpose. Kindness and attention everywhere proved that God had prospered their way. The Rev. G. Kerry, with two of his native assistants, has paid an interesting visit to Juggernath's shrine at Pooree, in Orissa. An interesting opportunity of preaching the Gospel among the thousands of pilgrims who annually resort thither, was thus secured. Besides two visits to the villages to the south of Calcutta, Mr. Kerry has also taken a preaching tour along the banks of the Hooghly, in which he met much that convinced him that God had not forgotten His promise, nor rejected the labours and prayers of His servants.

Advancing age and physical weakness do not prevent the Rev. T. Morgan from continuing the work in which he delights to engage—that of preaching the [illegible]nong the heathen around him. Speaking of the changes going on before

his eyes, he says: "The swinging (Churuck Pujah) was always popular. I went to the old place. There was a great crowd. But the swinging-pole had disappeared for ever. There were, however, several swings like those I have seen in an English country-fair—women and children going round and round in great glee, and paying for it. I spent two hours in preaching. The next great day is when Juggernath takes his annual airing. There were no cars, nor Juggernath. There was a large fair, with useful and fancy articles for sale. Formerly there were a great number of clay images of Juggernath for sale; this year I saw none. The Government allows fourteen days for the Durga Pujah holidays. All Government work is suspended. There are family gatherings, and a great deal of drunkenness and debauchery. On the day of throwing the images into the river, I went on the roads preaching and distributing tracts. Formerly there were numerous processions in honour of the goddess; this year the turn-out was poor—in fact, a miserable exhibition. I find the Mussulmans singularly changed. Formerly, the very mention of Mohammed and the Koran would cause them to bristle like cobras; now they are mild, docile, anxious to hear and get some portions of the Bible. There is a sort of waking-up to the suspicion, that after all Mohammed may not be right."

Weak in numbers as are the missionaries of the North-west Provinces, they nevertheless emulate their brethren of Bengal in their itinerant labours. The Revds. W. Etherington and J. D. Bate report a very interesting tour in Central India. A portion of it was in one of the native states. In many places they found that the Gospel was utterly unknown. Their visits to the places on their route were not hurried; they stayed in some of them for many days, when the interest excited seemed to call for a further exposition of the truth. Men of all classes listened with attention to the Word of God. Travelling usually by the railway, they were lightly equipped, often finding their lodgings in the railway-stations or in the travellers' bungalows by the roadside; twice they found shelter beneath an Englishman's roof, and once they slept under the stars. Melas, too, they visited at Monghyr, Sonepore, and Allahabad, in which other brethren joined them. The Rev. Josiah Parsons has visited Hurdwar, availing himself of the offer of some American brethren to share their tent. At this celebrated place of pilgrimage the Brahmins inveighed bitterly against the missionaries, declaring that they were effectually turning away the minds of the people from the religion of their fathers. Several begged the missionaries, most piteously, to desist before they were financially ruined. One celebrated Purohit (household priest) strongly objected to their preaching Christ as the *only* Saviour. The exclusiveness of Christianity was intolerable, and to pitch Christianity against Hinduism was the way to set everybody against the latter, and to monopolize all religious

teaching. Great numbers were found to have a knowledge of the Gospel, while the general absence of enthusiasm for the idols, and for the rites and ceremonies of their worship, was very marked. "Secret believers in Christianity," he says, "I could count by scores."

In and around Patna, the Rev. D. P. Broadway and his native assistants, have steadily pursued their course of untiring effort to preach Christ crucified to the people. Usually the message has been attentively listened to, villagers often following the preachers from place to place. In the Delhi Mission, itinerating has been carried on perseveringly by the native brethren, Chumni Lal and Seetul Das. Others have visited the villages nearer Delhi. Chumni's report shows a total of 180 villages visited, and 1,500 people preached to. He has thirty inquirers. Seetul has traversed a wider district, and hopes soon to baptize some thirty inquirers in one village alone. These brethren are freely supported with food in nearly all the villages they enter. They stand not alone in this voluntary devotion to the service of Christ, members of the Church occasionally taking part in the work of faith. Mr. Sale marks it as a notable sign of improvement in his district, that some of the younger converts are actively bestirring themselves in the work of evangelization, while others in Calcutta have gone forth to find a hearty welcome and a gracious reception among their idolatrous countrymen. The Committee may sum up the impression produced on their minds, by this tale of devoted and indefatigable labour, in the words of Lord Napier, the Governor of Madras, which, although primarily applicable to Southern India, are equally true of the northern countries of Hindustan; "The progress of Christianity is slow, but it is undeniable. Every year sees the area and the number of Christians slightly increase. The Gospel is brought more and more to the doors of the poorest and most ignorant outcast people. I cannot but believe that the time may come when these classes who have no real religious belief, and no place in the social hierarchy of their own country, will be attracted in great numbers by the truths, the consolations, and the benefits of the Christian faith. The present period is one of moderate progression, but it does not exclude the expectation of rapid and contagious expansions, such as were witnessed in the sixteenth century in Malabar and Madura, in the last century in Tanjore, and more recently among the Shanars of the South." Towards effecting this consummation, the labours of our missionaries must be regarded as of eminent value.

THE NATIVE CHURCHES.

The Committee are happy to report that the effort commenced last

year among the churches to the south of Calcutta, to place them on an independent basis, has been maintained, with very hopeful results. It was then announced that five churches had elected pastors: they have now begun to contribute towards their support. The churches were also informed that they must assume the responsibility of erecting and keeping in repair their places of worship. As these had been greatly damaged by the cyclone three years ago, the Committee offered, instead of providing the whole expense of their rebuilding from the funds of the Society, that they would grant a sum equivalent to that raised by the people themselves. The Rev. George Kerry thus relates the result:—"The Khari people, after some delay, to see whether what was said by me was unalterable, raised 100 Rs., and received 100 Rs. from the Society, and for 200 Rs. put their chapel into a very decent state of repair. On the Sabbath morning of the reopening, the place was crammed full of people. I preached from Malachi iii. 1. At this service several of the brethren offered prayer with the congregation. In the afternoon Romanauth preached a very beautiful and real Gospel sermon. The people seemed to be stirred up with renewed zeal. They agreed with my suggestion to hold special meetings for prayer for the outpouring of the Spirit of God upon them." The chapel at Lakhyantipore is a larger structure than that at Khari, and the costliness and extent of the repairs necessary constitute an insuperable difficulty, in the eyes of the people, to undertaking their execution. They omitted no opportunity of appealing to the missionary's pity, by pointing out the certain ruin of their once beautiful and commodious chapel. They were, however, told they must repair it themselves. At length, last year, they raised 50 Rs., and then stopped; but this year they have again tried, and have raised 137 Rs. more. They will therefore be entitled to draw a similar sum from the Society's funds. This will not be enough; but the missionary is hopeful, that the effort to help themselves having begun, it will acquire strength with exercise. Two other chapels have been repaired by the people at their own cost; but, as they were small, no difficulty was felt in obtaining the requisite funds. At Russool Mohammed Choke a native brother, Gorachund Roskor by name, has rebuilt the chapel, at his own expence; it would have cost the Society 80 or 100 Rs. On the occasion of the opening, a pastor and deacons were set apart to the service of the church. An interesting proposal has come before the Committee from this community, to the effect that the sum which the Committee would have to pay for seven years, in a diminishing amount annually, should be paid at once, for the purpose of purchasing three or four acres of land as a sort of glebe for their pastor's support, the members tilling it free of cost for the pastor, whoever he may be. From one of the churches

in Jessore a proposal has been made that the church will at once undertake their pastor's support, if the Committee will build him a house. The church at Johnnugger, near Serampore, has also commenced the formation of a pastors' fund. Whatever judgment may be formed of the above plans, these symptoms of an active desire to provide for the maintenance of the means of grace are a most gratifying sign of progress. The Committee will do all in its power to foster this spirit of independence. They hope that the apathy and reluctance of former days are passing away.

It was mentioned in last year's Report that the Rev. James Smith had returned to Delhi, with the object of carrying out, as far as practicable, his plan of securing the complete independence of the Native Church, by teaching them to rely on their own resources, and not on the funds of the Society. His principle may be stated in his own words:—"Just so far as converts and stations are the result of faithful evangelistic labours, applied and rendered effective by God's Spirit, unaided by the influence or prospect of worldly gain, and no further, can it be counted success. Our efforts have been directed, not to the increase of paid native agents or converts who look to us for their material support, but to the dissemination of Christian principle, and to the fostering of a spirit of manly independence in those professors of Christianity who remain in their own homes and spheres, follow their own trades, and strive to fight life's battle without our money." In accordance with this principle, Mr. Smith deprecates the support of natives of any class from foreign funds, and the formation of Christian villages and orphanages. As the present result in Delhi, says Mr. Smith, "I can look round on more than a hundred families professing Christianity, not isolated in Christian villages or mission compounds, but scattered over the city among the heathen, working at their own trades, and thus earning their bread without troubling the mission, to a large extent conducting their own religious services, and making considerable efforts for the evangelization of their neighbours." With regard to the working of the Native Church, Mr. Smith states that he has "sought to make public worship subservient to family religion. Hence our efforts have been devoted to the establishing of small assemblies in the midst of the houses of the converts, wherever they exist, thus bringing our instruction, as far as practicable, within hearing of the women and children, with a view of reverting to the old apostolic plan of the church in the house. In this way we are not without hope of getting rid of the difficulty there is in securing native pastors; for whilst we have no man properly qualified to take charge of a large church, yet many are fully capable of superintending these smaller assemblies, and leading them in their devotional exercises. Our brethren thus keep up twenty-one weekly

services, according to a plan drawn up by themselves. About one thousand persons are in attendance at these meetings, and I anticipate results from them of far greater magnitude than we have ever realised in Delhi before." Mr. Smith usually attends one or the other of these meetings every evening. The only salaried teachers in the Mission at the present time, are the schoolmasters of the twelve ragged schools and the Central School. With an inconsiderable exception, the schools are provided for by the Delhi Municipality and the Public Instruction Department. This represents, says the Rev. C. B. Lewis, in his valuable report to the Committee, "all that Mr. Smith is now paying for the furtherance of gospel truth in Delhi, except a little occasional aid to those who travel from home to preach." The two preachers, Chirag Masih and Chumni Lal, are supported "out of money partly subscribed by the members, and partly given to the Church by friends willing to help their endeavours. The Mission sustains only the English Missionary, and I feel confident that no other station of our Mission in India exhibits so much evangelistic work carried on at so small a cost to our funds." In the following passage Mr. Lewis has given to the Committee, after mature consideration, his views of the work in Delhi:—

"One cannot but wish that our native Christian brethren at Delhi were generally more intelligent and better-educated men than they are; and that their social status was higher and more influential. The most of them are poor shoemakers, living in just such wretched hovels as their heathen brethren occupy; and, notwithstanding all the teaching they have received since their conversion, their condition is one of much ignorance and of defective Christian culture. But how could it be otherwise? This fact extenuates and explains much that we have to regret in the history of the past two years. As a church, the present condition of the converts must appear unsatisfactory, especially so to any one who looks for the speedy reproduction here in India of the orderly Christian communities we all know in our own land—with beloved and honoured pastors, intelligent and fervent-spirited deacons, teachers, and visitors of the sick and the poor, and commodious places of worship and schools. The Delhi Christians can show but little to represent all this—less, indeed, than is to be seen in some other mission stations, where the free expenditure of European contributions has provided the neat sanctuary, the well-instructed native pastor, bands of well-fed and cleanly-dressed school-boys and girls, and all else except a self-reliant, self-helping body of Christian people, united together only by their common faith in Christ, and determined to do just what they themselves can to hold fast and to hold forth the Word of Life. But such a trim model of an English church is an artificial thing. It owes its existence to foreign benevolence,

and its shape to foreign civilization, and, with the failure of foreign resources, it must necessarily fall to pieces. If there is less of apparent symmetry in the Delhi congregations than may be found elsewhere, there is at least unquestionable vitality, and if this be wisely cherished and encouraged, as I believe it is by Mr. Smith's method of treatment, there is every reason to hope that it will increase in volume and in strength, and will hereafter assume a shape more in accordance with our own experience of the refining and elevating influences of the doctrine of Jesus Christ.

"Of Mr. Smith's personal activity in this work, it were hard to speak too highly. He is ever moving about amongst the people, and his energy inspires all with whom he comes in contact. He greatly needs help; and it is much to be desired that a young missionary should be sent to Delhi to work with him, and eventually to take up the plans which, it may be feared, he cannot himself very long direct."

Whatever views may be entertained of the value of the principle on which Mr. Smith is endeavouring to act, the experiment is one of the deepest interest, and will be watched by the Committee and the friends of Christianity in India with earnest prayer that the Divine blessing may rest on the self-sacrificing labours of Mr. Smith, and that it may issue in the salvation of the perishing, and the establishment of a zealous, devoted, and vigorous Church in Delhi, from which the Gospel may spread into all the region round about.

THE SONTHAL MISSION.

It is with much pleasure the Committee report the gratifying progress of this interesting work, under the auspices of the Indian Home Mission. The people—who are said to number about two million souls, scattered over a rugged country, larger in extent than England and Wales—are found very willing to listen to the Word of Life, the message finding the more ready acceptance, in consequence of the goodwill and acts of friendliness shown to the people by the missionaries, under the oppression they endure from Bengali merchants and bankers, on whom they depend for monetary aid in the cultivation of the soil. Many hundreds frequently assemble to hear the Word of God. One very significant incident is mentioned. At a large assembly of head-men of villages—about a hundred in number—the subject of Christianity was recently discussed. The meeting adopted the conclusion that the God of the Christians is the only true God; that Christianity is friendly to the poor and the oppressed; and that the Sonthals who wished to profess the Christian faith should do so without molestation. One head-man, who had shown himself a persecutor of the Christians, was

there and then degraded from his office by a decree of the assembly Thirteen persons have been baptized during the year, and the native church now consists of twenty-eight members. Much time and care have been expended in gathering and classifying the words of the language, and for the first time reducing it to a written form. A Sonthali grammar has been prepared by Mr. Skrefsraad, which is now in the press. Many of the songs and traditions of the people have been collected, and are being translated for publication. In due time the missionaries will be prepared to enter on the important work of translating into Sonthali the Scriptures of Truth.

REPORT OF THE SPECIAL COMMITTEE ON THE INDIAN MISSION.

In consequence of the discussions which took place a little more than two years ago, the Committee felt it their duty to undertake a thorough investigation into all the departments of the work being carried on by their brethren in India. For this purpose a series of questions was prepared by a Special Committee formed for the purpose, embracing in detail the entire work of each missionary. Information was sought from gentlemen acquainted with India, and interested in missionary labour. The Indian missionaries at home also gave their assistance to the Special Committee. The documents and reports, the issue of their prolonged inquiries, and which have been printed for the use of the Committee, are of great importance, and it is due to the supporters of the mission that the general results of their investigation should here be given. Not the least of the advantages thus gained has been the removal of many misapprehensions, especially with reference to the amount of time devoted by the Society's missionaries to education and to the ministry of the Gospel among resident Europeans. Nor is there necessary such extensive and radical changes in the plans pursued, as by many it was thought likely would be the case. The primary duty of the missionary life—the oral and extensive preaching of the Gospel—had by no means been neglected, and it was left to the Committee only to repeat its oft-expressed wish to give still greater facilities for the accomplishment of this essential duty. On the important question of native agency the Committee have resolved to make strenuous efforts to raise up an educated ministry in connection with the College at Serampore, to carry into effect, as speedily as circumstances will admit, its already decided resolution to throw the support of the pastors on the churches they serve, and, finally, to encourage the growth of an indigenous evangelistic agency less dependent than at present on the funds of the Society at home. The Committee have further thought that the efficiency of the Mission would be largely promoted

were the missionaries to assemble at least once a year in conference for mutual assistance, counsel, and prayer. It will be the duty of these Conferences to examine, receive and dismiss, as may be necessary, the native agents of the Society; to fix the amount of their stipends; to superintend the classes that may be formed for the education of native candidates for missionary or pastoral service; to provide for the examination of missionary probationers during, or at the end of, their two years term of probation; to advise the Committee on all matters relative to the occupancy of new fields of labour, the continuance of stations, and the removal of missionaries; and, finally, to watch over the general interests of the Mission. It is in the following words that the Special Committee express the impression made on their minds by the inquiries so laboriously made, and the conclusion to which they were led:—

"They rejoice to find to how great an extent the missionaries have been faithful to the primary duty of their calling, and that the Society, in the persons of its brethren, has been ever distinguished for the direct and oral preaching of the Gospel. They are also gratified to learn that measures are in progress to secure the independence of the Churches, and the self-support of the native pastorate; while the Churches, to a considerable extent, already observe their duties as such in the reception of persons into fellowship, and the discipline so necessary to be maintained. In no case are any members of the churches supported by the funds of the Society, except in so far as they are doing the work of the Society, or as age and sickness may render them dependent on the Christian love of their brethren. The great majority of the converts are very poor, and it may be yet a long time before a thoroughly indigenous native pastorate can be sustained by the unaided efforts of the churches. Still, every year increases both the numbers and wealth of the converts, and a more rapid progress may be looked for in the future than has been realised in the past.

"This review of the Indian Mission has given your Special Committee a large measure of gratification. The results attained are neither few nor small. The body of our missionaries are men worthy of the unwavering confidence and the cordial affection and support of the Churches, and, though the time has come for some important changes or modifications in our plans, it is not that the brethren have neglected the duties of their high vocation, but because the progress of events both calls for some modifications and enables us to seize advantages which our predecessors did not enjoy, but which their labours have materially contributed to secure."

ZENANA WORK.

It is with pleasure that the Committee can report an increase in this most valuable agency for reaching the homes of India. Although the funds are raised by the Ladies' Association, the Zenana visitors, readers, and Bible-women, are under the immediate supervision of the wives of the Society's missionaries. Most of the chief centres of missionary labour are now supplied with teachers. Calcutta, Barisal, Dacca, Benares, Monghyr, Agra, and Delhi, have all their zealous workers—both European and native—and the blessing of God has richly descended upon them. The expenditure of the Association upon this most valuable agency, amounts to about £900 a year; but its annual contributions reach to little more than £600 a year. The Committee regard this Association as one of its most valuable auxiliaries, and rejoice that, after so many years of patient waiting and hope, the women of India have at length been admitted to the privileges of instruction in Christian truth.

CHINA.

Since the issue of the last report Dr. W. Brown has joined Mr. Richard in Chefoo. After spending some time in acquiring the language, Dr. Brown has commenced the practice of medicine among the people. A dispensary has been opened in the heart of the town, a part of the chapel being fitted up for this purpose. Dr. Brown's impressions of the moral character of the Chinese are of the darkest kind. There is the greatest need of the Gospel to purify their social life as well as to save their souls. The Rev. T. Richard has been assiduously engaged in itinerant labours, both in the districts around and more remotely to the west of Chefoo, as well as in the country of Mantchouria, in which Christian missions have as yet made no progress. His plan is to stay in the places he visits for some days at a time; for although he may thus enter but few towns, their inhabitants enjoy a better opportunity to become acquainted with the gospel. The Native Church in Chefoo seems to be actively engaged in the work of Christ. Early in the year they chose one of their number as a preacher to the heathen, supporting him with their own money, and with their sympathy and prayers. In company with another member of the church, this native evangelist has traversed a district once before visited by Mr. Richard. The church has received an accession of six members by baptism, and under the pastoral care of Ching San Sen maintains orderly discipline, and the means of grace.

Not a little anxiety has been felt by the missionaries with respect to the action of the Chinese Government. For some time they were unable to pro-

ceed beyond the Treaty Ports for the purpose of spreading the Word of God. It is known that foreigners in China are under the authority of the respective governments to which they belong. Taking advantage of the treaty made with the French Government, Roman Catholic missionaries, far in the interior of the country, have claimed for their converts exemption from the control of the local authorities. Some have even assumed the titles, the dress, and the authority of mandarins, have resisted the legal claims of the Chinese Government, and have insisted on the restoration of property belonging to the Jesuits confiscated centuries ago. In consequence, the advisers of the Emperor of China have endeavoured to limit the liberties secured by treaty to foreigners and missionaries, and for a time it appeared as if all intercourse with the interior would be permanently stopped. As the excitement consequent on the massacre of Tientsin quieted, missionary journeys were resumed, and but little hindrance or molestation has been met with. Important and valuable as may be the protection to life and property enjoyed by foreign missionaries, under the treaties their respective governments have secured, it may well be doubted whether it is of any real advantage in the promotion of the Kingdom of God. Protestant missionaries, enjoying treaty advantages, have often to share with Romish priests the hatred and enmity of the Chinese authorities, and are not unfrequently confounded with them as professing the one religion of the Lord of Heaven; yet in no case do they claim for their converts exemption from the laws of China, or teach them to disobey such wise and just regulations as the Chinese Government is entitled to impose. Indications are not wanting that the ministers of the Empire are both able and anxious to distinguish between the lawless and arrogant claims of the Romish priests, and the labours of Protestant missionaries who carry out the true principles of the Gospel, or, to use the words of the treaties, who sincerely preach the Christian religion, which "inculcates the practice of virtue, and teaches men to do as they would be done by."

CEYLON.

Steady progress continues to characterize the mission in Ceylon. Year by year a considerable number of converts from Buddhism are added to the churches, and the labours of the missionaries and their helpers are extended to new places. It may be interesting briefly to summarize the labours in which the missionaries are engaged. In the two districts, into which the mission is divided, there now exist, in connection with the Society, nineteen Christian churches, having a total membership of 647 persons. One of these churches—that of Korigammana—was formed during the year. The smallest church has five persons in its fellowship, the largest 106. Nine of the entire

number contain more than twenty-five persons in each. Three missionaries, with seventeen native assistants, watch over the interests of these Christian communities, and instruct them in the will of God. In ninety-two towns and villages, the brethren constantly preach the Word, and, with general acceptance, explain, in opposition to Romish and Buddhist superstitions, the truths of the Gospel. Many hundreds of heathen hear the Gospel in places of which no mention is made in the reports; and not without gratifying proofs that the power of the Spirit of God is present with His servants. "Like a vinedresser working in a fruitful vineyard," says one of the native brethren, do they joyfully and hopefully proceed with their work. "What made you give up Buddhism?" was the question put by four priests, at the Galli temple, to a recent convert. "A few years ago," was the reply, "I felt that I was a sinner, and sought salvation in Buddhism, but did not succeed. I sought it in Christianity, and there I found it, to my satisfaction, and surrendered my heart to Jesus Christ, and am now enjoying that 'peace of God, which passeth all understanding.'" In the Central Province, of which Kandy is the chief town, Mr. Carter reports several prolonged discussions with the priests of the Buddhist faith, at which hundreds of people have been present. It is one of the cheering signs of progress, that the adherents of Buddha no longer look on the efforts of the missionaries with apathy and contempt, but are compelled to enter the arena of discussion, and, by vigorous assaults, endeavour in vain to stay the people in their search for Christian instruction.

During the progress of the mission, twenty-four chapels have been erected, and, for the most part, by the willing hands and self-denying liberality of the people themselves. At the present time, new chapels are in course of erection, or are contemplated, at Heneratgodde, at a cost of £75, at Grand Pass, the original seat of the mission, and at Gonawelle, where the present building is found too small for the congregation. Towards the latter object two of the members have given £25 each, while the church has engaged to raise, immediately, £100. Similar advance has been made in the matter of school-houses. Fifteen have been built; one during the present year, and five others are in course of erection. The chapels are also used as schoolhouses, and, at the present time, there are not fewer than 872 children in the twenty-four day-schools, carried on under the auspices of the mission. The Christian value of these institutions may be understood from a fact, mentioned by the Rev. F. Waldock, that not fewer than seventy scholars have joined the church from the Gonawelle school alone. The Christian instruction, given in the day-school, is still further enforced in the Sunday-schools, which meet at nearly all the stations. They are twenty-four in number, and contain 640 children; fifty-one Christian persons cheerfully and voluntarily giving a por-

tion of their Sabbaths to conduct them. Some efforts have been put forth to encourage the Churches to assume a position of independence of the Society's funds. The Church at Kandy has for some years sustained itself, though with difficulty; but the Church at Grand Pass, in Colombo, the parent Church of the mission, has for seven years zealously provided for itself the means of grace. It consists of ninety-one members. Besides the regular services at the chapel, many others are held in various parts of the town, at which the way of salvation is made known by the pastor, Mr. de Silva, and some of the members of the Church. Mention is made, in their report, of the decease of a very old member, one of the first-fruits of the mission. He continued to the end a consistent follower of the Lord, and his end was peace. As the present chapel is very old and in a dilapidated condition, a new chapel has become indispensable. Fifty pounds have been already given, and £74 promised by the congregation; but as a large sum will be required, the Church appeals to the liberality of the friends of the Mission for aid. "We are doing," they say, "all we can in supporting ourselves and in furthering this object, and we strive thus to bring about, in the course of the coming year, the delightful realization of our long-cherished hope." It is due to Mr. Waldock to remark that his practical knowledge of architecture has been of the greatest service in the erection of the various structures which the progress of the Mission has called for. He and his colleague, the Rev. H. Pigott, labour indefatigably and harmoniously in the promotion of every good work, and it is their happiness to enjoy visible proof that the work of the Lord is prospering in their hands. In addition to the usual work of the missionary, Mr. Carter is busily engaged in a revision of his translation of the Old Testament. Some delay in putting it to press has taken place from a desire to secure the co-operation of other Christian bodies. There is, however, every prospect that a portion of the work will this year be printed, and as much haste made as is compatible with accuracy. Mr. Carter has also been engaged on a new Singhalese hymn-book, which promises to be of great value to the churches in their worship of God, both in private and in public. It is the happiness of our brethren, during their absence among the jungle churches, to be assisted in some portion of their labours by gentlemen, members of the Pettah church, who often gratuitously supply the pulpit. The Ceylon Mission is a busy scene of well-directed labour, on which the blessing of God manifestly rests: order prevails in all the arrangements, and difficulties are surmounted with a wisdom that is sustained by faith and prayer.

AFRICA.

Many difficulties continue to surround the progress of the work in this portion of the Society's field. At Bethel Town the Rev. A. Saker has continued peacefully and vigorously to pursue, and has at length completed, his great work—the translation of the Old Testament Scriptures. It is now finished at press, and the labour of many years is brought to a conclusion. With his native assistants he has been able to visit neighbouring places, to strengthen the school, and to watch over the spiritual interests of the Church. A few have been brought into fellowship. His arduous labours have been pursued with many interruptions from weakness, and he ardently longs for the relief which a fellow-worker would furnish. At Hickory Town the house in progress last year has been completed by Mr. Smith, and will become the residence of Mr. Fuller on his return. By this arrangement Mr. Smith will be released, and the Committee hope to carry out their long-cherished plan of extending the blessings of the Gospel to some of the many tribes in the vicinity of the Cameroons River who have not yet heard the message of Divine love and peace. At the best, the Cameroons River presents but a restricted sphere of operations—the Dualla tribes, among whom the present work is carried on, probably not numbering more than 20,000 souls. The prejudice, hostility, and ignorance of these tribes have largely contributed to limit the operations of the Mission still more. But the Committee are not without hope that Mr. Smith may be able to surmount these obstacles, and may find localities, not far removed, in which he may commence a new effort for the promotion of the Divine glory and the salvation of men. Mr. Smith reports that he has baptized five persons during the year, and others are giving hope of having found peace in Christ.

The Committee deeply regret to state that serious difficulties have arisen at Bell Town, which are under their careful consideration, and which they sincerely hope may prove but temporary.

At Victoria, the church under Mr. Pinnock's charge has been called to sustain a severe loss in the death of Mr. Wilson, its senior deacon, and one of the first colonists to settle in this township, which he so largely helped to form out of the dense jungle which clothes the slopes of the Cameroons mountain, at the base of which it is situated. His life was one consistent with the Gospel, and to the last he took a large and active share in the management of the affairs of the church and colony. The later weeks of the year were also clouded by the commission of a great crime. A half-civilized man, rescued from slavery by the missionaries, and living in the town, in a fit of passion slew a friend who remonstrated with him for some fault. In such a

small community an event like this absorbed all attention. Assisted by the counsels of Mr. Saker, the man has been tried and consigned to perpetual confinement; but the event greatly interfered with the peaceful progress of the missionary's labours. Mr. Pinnock, however, reports that he has had the pleasure of receiving five persons into fellowship, while visits to Fish Town and to the natives of the mountains have not been neglected.

WEST INDIES.

Steady progress continues to characterise the missions in Trinidad and in the Bahama Islands, under the care of the Rev. W. Gamble, the Rev. John Davey, and the Rev. W. Littlewood. Mr. Gamble has found a useful and efficient colleague in Mr. Wenman, who has taken charge of the country churches in the district of San Fernando. The details of these brethren's labours will be found in a subsequent page of the Report. It will here suffice to say that they have enjoyed many tokens of blessing from on High, and the churches are advancing in an intelligent appreciation of the truth of God.

From Turk's Islands we have, as last year, only a tale of distress and temporal suffering. The decay of trade continues, with little prospect of recovery. Under these circumstances, the Committee have requested their zealous and active missionary, the Rev. I. Pegg, to make Puerto Plata, in St. Domingo, the headquarters of the Mission, visiting from time to time the Turk's Islands group, as circumstances may require. To this arrangement he has consented, and during the present year he will test the value of the plan. It is expected that many of his former flock will settle in St. Domingo, a large island, which presents not only a wide and untrodden field for missionary enterprise, but also possesses capabilities of material prosperity denied by nature to the coral-banks of the Bahamas.

With regard to Hayti, the Committee have only to repeat the pleasure they have experienced in sending the Rev. Joseph Hawkes to this interesting sphere of missionary toil. He has been most heartily welcomed. During the three years that have passed since the decease of the Revds. W. H. Webley and W. Baumann, the native church has suffered many vicissitudes. Some of its members died through want during the anarchy which prevailed in the island, but, amidst it all, the church has clung together, maintained the means of grace, and steadfastly and consistently upheld the truth of God. Mr. Hawkes enters on his work in a most hopeful spirit, and sustained by the fervent prayers of the people.

JAMAICA.

The usual annual reports of the Baptist Union of Jamaica have not yet come into the possession of the Committees; they have, however, been made aware that the prosperity of the preceding year has, through God's great mercy, been continued during the year just closed. The additions to the churches have not been quite so numerous, but activity prevails in every department of Christian work. The Churches are at peace among themselves; the preaching of the Word is largely attended; the inquirers' classes increase in numbers; the liberality of the people is evinced by the support they render to their pastors, to the erection of new chapels and schoolhouses, and to the promotion of the Gospel both at home and abroad. The plan of placing four new missionaries in destitute parts of the island, to be supported from this country for four years, has so far succeeded that the Committee have been able to send out two brethren—the Revds. T. L. Rees and P. Williams—who have both arrived and entered on their work in the mountains of St. Elizabeth and Clarendon with the brightest prospects of success. The Committee still hope that the Churches at home will enable them to complete the desired number; but the fund is at present inadequate to the expense. They have received £1,196 10s. 3d. More than double this sum is required to accomplish so desirable an end.

CALABAR INSTITUTION, KINGSTON.

This Institution also continues to participate in the general prosperity of the Island. Year by year, its beneficial influence increases among the Churches it seeks to supply with trained ministers of the Gospel and schoolmasters. In the absence of the regular report, the Committee gladly avail themselves of an interesting communication from the President—the Rev. D. J. East. He states that the studies in both departments of the Institution have embraced the usual routine; the Theological School having eight students, and the Normal School department fourteen. Two students in each class have completed their term. One of the two ministerial students is engaged as a home missionary, under the auspices of the Jamaica Missionary Society; the other has become the pastor of the church at Mount Charles, and will also render assistance to Mr. East in the arduous duties attending the pastorate of the Church in East Queen-street. The two Normal School students have become schoolmasters—the one at Mount Charles, and the other at Falmouth. Six candidates for the Theological Department have been accepted, and five for the Normal School, for the year just commenced. The

schools connected with the College continue to give much encouragement. The High School numbers seventy scholars, belonging to the more respectable classes of the community. Lads are thus brought under Christian missionary influence who would otherwise enjoy no religious culture. The day-school has been somewhat reduced in numbers by the opening of a free school in the neighbourhood, the schools of the Calabar Institution being conducted on the principle of self-support; the fees, therefore, form an important element in the success of these institutions. The Inspector of Schools thus reports on their efficiency:—"I feel pleasure in stating the very high opinion I have formed of the character and usefulness of the Calabar Institution. I could wish to see every native teacher in Jamaica pursue the course of training adopted in the Calabar schools, as I am thoroughly convinced that they will bear honourable comparison with kindred institutions, either in Great Britain or America." For the efficiency thus approved, the Institution is almost entirely indebted to the untiring and skilful exertions of Mr. East's colleague in every good work—the Rev. J. S. Roberts.

Equal blessing has followed the labours of Mr. East in the pastorate of the churches in East Queen-street and at Mount Charles. At East Queen-street he found 80 members; there are now 330. At Mount Charles scarcely 40 members could be mustered when he began; there are now 170. The congregations are large, and every department of Christian work on which churches of Christ usually expend much of their spiritual life and zeal, has been revived, earnestly pursued, and, by God's blessing, successfully carried on. In conclusion, Mr. East adds: "I think I may now venture to congratulate the Committee and those brethren who projected the removal of the Institution to Kingston. It was not with me; for at one time I was strongly opposed to it. It was, indeed, my proposal to remove from Rio Bueno; but Kingston was farthest from my thoughts. God, however, evidently had need of us here, and brought us. We will thus far bless and magnify His name."

BRITTANY.

Amidst much to depress and hinder the work in this remote district of France, the missionaries have patiently pursued their work of faith and labour of love. Priestly opposition, combined with the irreligion and indifference of the people, presents formidable difficulties to be overcome. Still, on the whole, the missionaries feel more hopeful for the future. The distribution of tracts and Scriptures has been very widely carried on, and with more than usual desire on the part of the people to obtain these silent but powerful messengers of truth. Mr. Lecoat has with difficulty escaped being

called out to serve in the army, and his school has been interrupted by the active hostility of the Romish clergy.

ITALY AND ROME.

Since the last report, the Rev. James Wall has been accepted by the Committee as a missionary on the staff of the Society. His ministrations in Rome and its vicinity are full of interest, and have enjoyed remarkable attestation of the Divine presence and power. The two rooms he has been able to open in Rome are crowded with hearers. The church which has been constituted embraces about fifty members; while in several towns within easy distance of Rome, there are knots of Scripture-reading and of praying people, who are seeking Him who is the true and living way. It only remains to add that the sums contributed by friends for this special work have sufficed to sustain it, without further charge on the general funds of the Society.

NORWAY.

The very interesting work begun in this northern region of Europe continues to enjoy much of the Divine blessing. During the year sixty-nine persons have made an open profession of their faith in Christ; and the church at Tromsoe, the nearest Christian church in Europe to the line of perpetual snow, now numbers ninety-eight members in its fellowship, under the pastoral care of Mr. Olaf Hanssen. Both here and at Bergen, where Mr. Hubert labours, efforts are being made to erect sanctuaries for the worship of God, for which funds have partially been raised in this country by the liberal friend to whom the Committee is indebted for one-half the support of the four brethren who have been sent into the field during the last year and a half. The number of stations supplied by the five brethren engaged is thirteen, and four other brethren give their voluntary assistance elsewhere. The net increase in the churches has been sixty. "Not a few souls," says Mr. Hubert, "have been gathered into our small churches, and surely many more might have been gathered by the grace of God if the labourers had been more; for truly the fields are white unto harvest, but the labourers are few." Two of the missionaries have only joined the mission within the last two or three months. No report of their labours has, therefore, as yet come to hand; but there is every reason to hope that the large measure of blessing which has attended the work hitherto will continue to be enjoyed, and the Word of the Lord have free course and be glorified.

FINANCES.

In one or two respects the hopes cherished by the Committee in the early part of the year have not been fulfilled. They hoped for such an increase in the funds of the Society, as not only to cover the expenditure, but also to remove the debt of last year. This has not been the case; and they have to regret that the Balance-sheet exhibits an addition of £2,060 2s. 10d. to the balance of £1,656 remaining over from last year; being a total debt of £3,716 2s. 10d. But, since the closing of the accounts, the Committee have to acknowledge, with grateful thanks, the grant of £1,000 towards the expenses incurred in the preparation and printing of the Dualla Scriptures, now finished. The debt, therefore, is reduced to £2,716 2s. 10d.

This increase of debt, however, does not arise from any material diminution in the most important sources of receipts, although the sum total is this year £27,846 14s. 1d. as against £29,637 16s. 8d. last year, which, indeed, shows a diminution of £1,791 2s. 7d. But as there is a less receipt of £1,704 4s. 11d. in legacies, and £449 in the Translation Fund, the cause of the difference of the two years is sufficiently apparent. But in order to form a just comparison, it is necessary to deduct from both years the legacies received, inasmuch as they now form a fund from which only one-seventh is annually placed to the General Purposes Fund account. In this way there was placed, last year, to the General Purposes Fund only £1,140, although the legacy receipts were £3,362 14s. 11d. This year the sum placed to the General Purposes Fund is £1,281 3s. 3d., an increase of £141 3s. 3d., although the amount of legacies actually received has been £1,658—the balance going to the increase of the Legacy Fund. Comparing the two years thus corrected, it is found that the receipts of the present year are £27,469 17s. 4d.; last year they were £27,415 1s. 9d., giving an advantage of £54 16s. 7d. to the present year.

In taking more in detail the items of receipts, the accounts show a diminution under the following heads, viz.:—

	£	s.	d.
Special stations and funds	364	13	11
Translations	449	0	0
Miscellaneous receipts	317	12	6
Calcutta Press advances	18	5	8
Publications	12	1	3
House account	43	6	9
	£1,205	0	1

But to counterbalance this diminution there has been an increase in the following items, viz. :—

	£	s.	d.
Contributions for General Purposes ..	1,035	2	11
Serampore College	46	14	5
Interest account	36	5	1
Legacies	141	3	3
	£1,259	5	8

It would thus appear that the chief diminution of income has taken place in certain contingent receipts—the Special Funds, the grants of the Bible Translation Society, and in Miscellaneous Receipts, which consist for the most part of sums that have to be repaid in the following year. On the General Purposes Fund there has been a most gratifying increase amounting to £1,035 2s. 11d., and as this exhibits the interest taken by the churches in the Society's labours, there is no cause for despondency, but on the contrary, for congratulation. The increase under this head is general throughout the country, the metropolis alone falling short of its usual average. There has been for some years past a slow but permanent advance on the contributions from the churches. This year it is the largest for some years, and is doubtless due to the general prosperity of the country, acting in conjunction with the deepening interest of the churches in missionary work. The reports of the deputations during the year show that this interest is augmenting. There have been this year no considerable donations; the growth has been entirely in the stated collections and contributions.

In examining the receipts under the head of Special Stations and Funds, we find the following items of decrease, viz. :—

	£	s.	d.
India	60	7	7
Indian Stations	16	8	11
China	18	10	3
Africa	268	9	3
Jamaica	67	10	0
Bahamas	5	7	4
Native Preachers	0	8	9
Schools	14	2	0
Brittany	20	7	9
New Mission Plan	123	15	0
Total Decrease ..	£595	6	10

On the other hand, the following items show an increase, viz.:—

	£	s.	d.
Ceylon	28	4	0
Calabar College	14	0	0
Trinidad	10	0	0
Norway	171	12	6
Total Increase ..	£223	16	6

The diminution in the receipts on account of Africa is more than met by a decrease of expenditure on that mission of £385 10s 2d. The increase of contributions for the Norwegian Mission does not meet, however, the increase of its cost, which amounts to £246 0s. 10d. Some few contributions have probably to be realized for the support of Mr. Richard in China, on the new mission plan; and the diminution in receipts for Jamaica, may be referred to the demand made on the friends of the Society to carry out the plan adopted last year of an addition of four missionaries to the European staff in that island. All the other items are small; but, in the aggregate, as already stated, the loss on these Special Funds amounts to £317 12s. 6d.

Again omitting the Legacies from the account, the Committee have to report a total expenditure during the year of £29,530 0s. 2d., as against £28,848 2s. 6d. of the previous year—an increase of £681 17s. 8d. Last year there was an expenditure of £1,656 beyond the receipts; *this* year it has amounted to £2,060 2s. 10d.; making a total debt of £3,716 2s. 10d. But inasmuch as it has been shown above that the receipts of the present year slightly exceed those of last year, the growth of debt is clearly owing to an excess in the expenditure beyond the ordinary receipts of the Society. If, however, the entire receipts of the two years, under the head of Legacies, instead of only a seventh part in each year, had been, as was formerly done, placed to the credit of the General Fund, the debt would have been only £1,117 1s. 2d. As the Legacy Fund augments—and it is likely to increase still more—this over-expenditure will, in some measure, be met; but as the accounts now stand, it is evident that the regular expenditure of the Society is in advance of its receipts of from £1,000 to £2,000 per annum. This subject must, undoubtedly, engage the closest attention during the coming year, and it will have to be decided whether the work of the Society must be diminished—a thing difficult to be done in the presence of continually-increasing demands, and of attractive openings in missionary fields—or whether strenuous efforts should not be made to lift up the income of the Society some £2,000 or £3,000 a-year. Looking at the large and steady growth of the denomination, and the great increase in the wealth of the country, in which it may

be presumed all classes participate, the Committee may be permitted to express a hope that it will be found the practicable, as well as the wisest course, to adopt the latter part of the alternative.

As the Balance Sheet will contain in full detail the particulars of the expenditure, it is only necessary to note here the general items in which an increase or decrease has taken place. In the following missions there has been an increase of expenditure, viz. :—

	£	s.	d.
India	270	3	6
Translations	200	0	0
Ceylon	366	14	9
Calabar Institution	9	7	6
Bahamas	85	2	5
Trinidad	69	2	8
Brittany	55	5	0
Norway	246	0	10
	1,501	16	8

A decrease of expenditure is found in the following missions, viz. :—

	£	s.	d.
China	67	16	0
Africa	385	10	2
Jamaica	130	6	7
Hayti	86	0	3
	669	13	0

The increase of expenditure on the missions has therefore been £631 3s. 10d. On the miscellaneous items of expenditure, embracing the outlay on deputations, agency, publications, &c., the total expenditure is £4,904 14s. 8d., against £4,854 0s. 10d. last year—an increase of £50 13s. 10d. The most important item of increase is under the head of deputation expenses, which amounts to £157 3s. This is owing to the service of the Churches not being supplied by the missionaries, of whom fewer than usual have been at home during the year. It may, however, be said to be fairly met by the augmentation that has taken place in the general funds. The same may be said of the slight increase of £33 17s. 8d., under the head of publications, owing, largely, to the gratuitous circulation of the "Missionary Herald," a measure which the Committee think has been most useful in diffusing information, and in stimulating the missionary zeal of the churches.

It now only remains to speak of two or three separate funds, and the first of these is the Legacy Reserve Fund. The amount invested on this account in 1870 was £4660. Last year, after placing one-seventh of the whole fund to the credit of the General Purposes Fund, the balance, £2,212 11s. 1d.

was invested; the balance of this year, amounting to £278 12s. 6d., has also been invested; so that the total investment now stands at £7,666 7s. 4d., Consols, bought for £7,171 3s. 7d. The purpose of the investment has been answered, as the sum placed to the credit of the General Purposes Fund has been fully up to the average of legacy receipts in former years.

The Widows' and Orphans' Fund is this year entirely separated from the General Account. The contributions have gradually increased until, in the present year, they are rather in excess of the outlay. In former years the General funds have been often heavily drawn upon to meet the necessities of the Widow and Orphan. In 1871 the General Fund contributed £324 15s. 0d. This, the Committee hope, will not be the case in future, as the interest shown by the Churches, in making a sufficient provision for those dependent on the somewhat precarious life of a missionary, has continued yearly to increase. It is with pleasure the Committee observe the readiness and liberality with which their appeal was met. Last year the Churches contributed £959 5s. 7d. This year, from the same source, the Committee have received £1,145 4s. 0d.—an augmentation of £183 18s. 5d.

Last year it was stated that the Treasurer retained in hand a sum of £5,435 12s. 2d. on account of the New Mission Premises. Negociations were then in progress for the purchase of the freehold. The Committee have the pleasure to report that in this object they have succeeded. The price paid, including expenses of transfer, &c., was £2,608 7s. 8d. A small improved ground rent remains to be transferred, at a price already agreed upon, and then the denomination will possess commodious premises, in a central situation, and every way adapted for public use, as a freehold for ever, including two houses which are let to respectable tenants at a fair rent. The Committee congratulate their constituents on the completion of this important object. It only remains to add, that it is expected the rent of the two houses will be sufficient in the future to cover all the cost of repairs of the entire estate.

The Fund formed as the result of the appeal last year to send four additional European brethren to Jamaica, has reached the sum of £1,196 10s. 3d. Two brethren have been sent, and £234 16s. 7d. spent on their account. Unless further augmented, the fund will not bear more than the support of these two brethren for the four years stipulated. As it is most desirable this should be done, the Committee venture to invite the liberality of their friends in this good cause.

The Native Pastor at Work in Jamaica.

THE Calabar Theological School, under the care of the Rev. D. J. East, now being carried on in Kingston, sends forth yearly a few men among the Churches, who become their pastors, and who are very vigorously engaged in promoting the kingdom of God. The Rev. W. M. Webb, of Stewart Town, is one of these brethren, and it may be interesting to our readers to have from his own pen, an account of the progress of the two Churches over which he presides. He writes from Stewart Town, very nearly in the centre of the island, on the 6th January.

"I now address to you a few lines in regard to my work at these stations. I am thankful to say that I can report progress during the year which has just closed. We have had much to be thankful to the Master for; our congregations here and at Gibraltar kept up exceedingly well during the whole year, and many have been baptized and added to the Churches. The spiritual life and growth of the members, with few exceptions, have also been very cheering; unbroken peace has been preserved, and on the whole, I have reason to believe that the word of God has not been preached in vain. Our finances have also been satisfactory, and I am thankfully convinced that there is a growing spirit of liberality among the people to whom I minister in holy things; there has also been a marked increase in our missionary contributions. The visit of our excellent countryman and friend, Mr. Fuller, quite cheered and stirred up the people; and both here and elsewhere there is a lively interest created on the behalf of our African mission—may this interest be abiding—and the visit of Mr. Fuller will have done us and the Churches in this land a great and good service."

A NEW CHAPEL.

"You will be pleased to learn that on the 28th of last month we laid the foundation stone of our new chapel to be erected at Gibraltar. Mrs. Clark, of Brown's Town, very kindly performed the ceremony for us. There was an exceedingly large assembly to witness the interesting ceremony. The Church and congregation at Gibraltar have set their heart and mind as one man, upon the erection of a substantial, commodious, and pretty chapel, and it is pleasing to know how earnestly and cheerfully they are giving and working to accomplish the object. The collection laid on the stone, on the day that it was laid, by these comparatively poor people, took all present quite by surprise. We had hoped and prayed that the amount might be £50, but I must confess that I had my fears, and other dear brethren, while wishing success, also expressed their fears; but the prayer and faith of the Church prevailed with God, and a remarkable spirit of liberality was poured out, so that the amount laid on the stone was £85 5s. This, with £30 that they had given in small sums during the year, and the voluntary labour which they will give, will push us on a good way in the erection of the building; but we shall want £400 in cash. The Gibraltar people well deserve aid, for they know well how to help themselves. Will any kind friends in England

small community an event like this absorbed all attention. Assisted by the counsels of Mr. Saker, the man has been tried and consigned to perpetual confinement; but the event greatly interfered with the peaceful progress of the missionary's labours. Mr. Pinnock, however, reports that he has had the pleasure of receiving five persons into fellowship, while visits to Fish Town and to the natives of the mountains have not been neglected.

WEST INDIES.

Steady progress continues to characterise the missions in Trinidad and in the Bahama Islands, under the care of the Rev. W. Gamble, the Rev. John Davey, and the Rev. W. Littlewood. Mr. Gamble has found a useful and efficient colleague in Mr. Wenman, who has taken charge of the country churches in the district of San Fernando. The details of these brethren's labours will be found in a subsequent page of the Report. It will here suffice to say that they have enjoyed many tokens of blessing from on High, and the churches are advancing in an intelligent appreciation of the truth of God.

From Turk's Islands we have, as last year, only a tale of distress and temporal suffering. The decay of trade continues, with little prospect of recovery. Under these circumstances, the Committee have requested their zealous and active missionary, the Rev. I. Pegg, to make Puerto Plata, in St. Domingo, the headquarters of the Mission, visiting from time to time the Turk's Islands group, as circumstances may require. To this arrangement he has consented, and during the present year he will test the value of the plan. It is expected that many of his former flock will settle in St. Domingo, a large island, which presents not only a wide and untrodden field for missionary enterprise, but also possesses capabilities of material prosperity denied by nature to the coral-banks of the Bahamas.

With regard to Hayti, the Committee have only to repeat the pleasure they have experienced in sending the Rev. Joseph Hawkes to this interesting sphere of missionary toil. He has been most heartily welcomed. During the three years that have passed since the decease of the Revds. W. H. Webley and W. Baumann, the native church has suffered many vicissitudes. Some of its members died through want during the anarchy which prevailed in the island, but, amidst it all, the church has clung together, maintained the means of grace, and steadfastly and consistently upheld the truth of God. Mr. Hawkes enters on his work in a most hopeful spirit, and sustained by the fervent prayers of the people.

JAMAICA.

The usual annual reports of the Baptist Union of Jamaica have not yet come into the possession of the Committees; they have, however, been made aware that the prosperity of the preceding year has, through God's great mercy, been continued during the year just closed. The additions to the churches have not been quite so numerous, but activity prevails in every department of Christian work. The Churches are at peace among themselves; the preaching of the Word is largely attended; the inquirers' classes increase in numbers; the liberality of the people is evinced by the support they render to their pastors, to the erection of new chapels and schoolhouses, and to the promotion of the Gospel both at home and abroad. The plan of placing four new missionaries in destitute parts of the island, to be supported from this country for four years, has so far succeeded that the Committee have been able to send out two brethren—the Revds. T. L. Rees and P. Williams—who have both arrived and entered on their work in the mountains of St. Elizabeth and Clarendon with the brightest prospects of success. The Committee still hope that the Churches at home will enable them to complete the desired number; but the fund is at present inadequate to the expense. They have received £1,196 10s. 3d. More than double this sum is required to accomplish so desirable an end.

CALABAR INSTITUTION, KINGSTON.

This Institution also continues to participate in the general prosperity of the Island. Year by year, its beneficial influence increases among the Churches it seeks to supply with trained ministers of the Gospel and schoolmasters. In the absence of the regular report, the Committee gladly avail themselves of an interesting communication from the President—the Rev. D. J. East. He states that the studies in both departments of the Institution have embraced the usual routine; the Theological School having eight students, and the Normal School department fourteen. Two students in each class have completed their term. One of the two ministerial students is engaged as a home missionary, under the auspices of the Jamaica Missionary Society; the other has become the pastor of the church at Mount Charles, and will also render assistance to Mr. East in the arduous duties attending the pastorate of the Church in East Queen-street. The two Normal School students have become schoolmasters—the one at Mount Charles, and the other at Falmouth. Six candidates for the Theological Department have been accepted, and five for the Normal School, for the year just commenced. The

help us in the great work? We have had nice services during the Christmas week, and with this new year myself and loving people have buckled on the armour of the Lord afresh, to fight the Lord's battle against sin in ourselves, and in the world. Wishing you a Happy New Year, and the Missionary Society a very large income, and much prosperity, and with kind regards, in which Mrs. Webb unites, I remain, sincerely yours, W. M. WEBB."

Census of Turks' Islands.

FROM the census of these islands, which was taken on the 3rd of April, 1871, we extract the following interesting particulars of the religious and educational condition of the population. The three islands of which the Presidency consists, viz., Grand Turk, Salt Cay, and Caicos, contain respectively 2,149, 696, and 1,878 persons—a total of 4,723; of whom 2,102 are under fifteen years of age. The male population numbers 2,274 individuals; the female, 2,449. The religious denominations are numbered as follows:—

	Grand Turk.	Salt Cay.	Caicos Islands.	Total.
Church of England	475	224	250	949
Wesleyan Methodist	938	322	250	1,570
Baptist	554	105	1,146	1,805
Presbyterian	19	9	—	28
Roman Catholic	35	2	1	38
Lutheran and Dutch Reformed	2	—	—	2
Of no denomination	126	34	231	391
	2,149	696	1,878	4,723

It thus appears that the Baptists are nearly twice as numerous as the members of the Church of England, and are the largest religious body in the islands.

With regard to educational advantages, there are eight public day-schools and five private day-schools, which contain respectively 435 and 67 children. The attendance, however, is very much beneath the number said to belong to the schools. The public day-schools have a regular attendance of only 279 children; the private day-schools of 44. As there are 1,243 children between the ages of five and fifteen, the number at school is but a small proportion of the juvenile population.

The principal pursuits of the people are agriculture and salt-raking, which respectively absorb 689 and 549 labourers; total, 1,238. But 1,125 persons were found to be unemployed, a sufficient indication of the distress which the decay of the salt-trade has brought upon the two chief islands. There were also 1,272 children of too tender an age to be employed in manual occupations.

THE CHRONICLE

OF THE

British & Irish Baptist Home Mission.

MAY, 1872.

REPORT.

The British and Irish Baptist Home Mission has now completed the seventh year of its existence under the new constitution. The union of the Home Mission with the Irish Society, was regarded by some with considerable apprehension, and by others, with equal favour. The first seven years' experience has shown that neither the forebodings nor the anticipations were without foundation. In some places, a single collection for the united mission has produced less than one for each Society had previously done. But this disadvantage has been more than counterbalanced by the practical sympathy which the union has called forth. To amalgamate two institutions which had a common object, and were doing a similar work—though in different parts of the British Islands—was a step which commended itself to the common-sense of all practical minds, and hence the favour with which it has been received by the Denomination in general, and the measure of support which it has called forth.

Last year, the Committee reported that sixty brethren were labouring in connection with the mission; during the past year the number has risen to about seventy. In the four most northerly counties of England, where the Denomination is weaker than in any other part of the country, the Northern Association—which is affiliated with the British and Irish Mission,—has set an example of missionary zeal and liberality, which the Committee would be glad to see imitated in other parts of the land. New stations have been adopted, and additional evangelists employed; and local contributions towards their support have risen more than a hundred per cent. over previous years. Middlesbrough, where an effort was began a few years ago, has become self-supporting during the last twelvemonths. In the month of September the quarterly cheque was sent before the Committee in London had been informed that the friends had taken upon themselves the entire burden of the missionary's support. The cheque was returned, accompanied by the following letter, which does honour to the

Church :—"The cause at Middlesbrough has been slowly progressing during the last twelve months. In all the departments of our work, we have seen tokens of the Divine blessing. The attendance at the house of prayer has been very cheering. Morning congregations good ; evening, so crowded, that we have often had to close the doors, and shut many persons outside. As the Church had considerably increased its members, we began to inquire, in August last, whether we could do without the £35 a year that we were receiving from the Home Mission. As we were struggling with a debt upon our schools of nearly £700, and were about to erect a new chapel at a cost of £2,700, towards which we had not more than £1,100, it seemed that we might properly continue to receive the grant ; but instead of doing so, the Church passed the following resolution, a copy of which was forwarded to the Committee : 'That in consideration of increasing numbers in the Church, and the many urgent demands on the Home Mission funds, we decline any renewal of the grant which we have received from the Mission, and render out heartiest thanks for the truly noble aid with which we have, for many years past, been favoured; and as the result of which, we are now able to stand alone in the great work which the Lord has committed to us.'". Mr. Priter adds : "We have had no serious difficulty in meeting the increased demands." Several other communications from the North present features of considerable interest.

Considering the large number of brethren now in connection with the Mission, the breadth of the field that they are trying to cultivate, and the widely different circumstances under which their efforts are carried on, there will naturally be great diversity in the qualifications of the labourers, and various degrees of success in their work. Some are toiling in hard and unproductive soils, and amidst ecclesiastical, moral, and social influences of a most unfavourable and depressing kind. Others, who go forth weeping, bearing precious seed, soon return with rejoicing, bringing their sheaves with them.

Several complain of the bitter intolerance which they receive from men whose sacred calling and high position, should teach them to rejoice in the doing of Christ's work, by whoever it is done. In this free England there are many districts where the life of a missionary is one of patient endurance of clerical opposition. Week in, week out, his footsteps are dogged by an ecclesiastical rival. He is looked upon as a poacher on the preserves of the Church, and to eject him is regarded as a solemn duty ; hence, in instances not a few, far greater zeal is displayed in attempting the ruin of a Dissenting Sunday-school, and closing a Nonconformist chapel,

than in making people Christians. And this is to be deplored all the more, when it is remembered that in too many instances, in alluring or driving the flocks from these living streams of evangelical teaching, the only substitute they have to offer is the stagnant water which is drawn from an old Roman reservoir. East Parley, in Hampshire, is a case in point. During many years, this village—which is a tything of Christchurch—was a rural stronghold of Protestant Nonconformity. About nine years since a school-church was erected close to the Baptist chapel. This was the first step towards the conquest of East Parley. It was unfortunate that the tenure under which both chapel and chapel-house were held, gave the Baptist church no permanent hold on either. In the latter, the minister—notwithstanding an undisturbed possession during twenty-six years—was simply a tenant at will. An adverse vote at the general election of 1868 provoked the wrath of the owner, and the missionary was evicted from his dwelling, which was transferred to the mistress of the church school. The consequence was, that the servant of God had to remove his residence to Christchurch, and now, at the age of seventy, he has to travel five miles to his work, and the same distance back. A day-school, which was conducted by the minister for the sake of keeping the children and young people to the chapel, had to be given up. Further, on examining the trust-deed of the chapel, it was found they held it only during two lives. An application was made to the landlord for a renewal of the lease, or the purchase of the property; but it was peremptorily refused, and when the single surviving life expires, the old meeting-house, where successive congregations have worshipped since 1813, will be lost to the denomination, and—most probably—to the promulgation of evangelical doctrine. This is but one out of many instances of the vexatious, cruel, and intolerant proceedings to which home missionaries are exposed. But there are more favourable aspects of home missionary work than those to which allusion has been made.

Mr. STANLEY, who is endeavouring to raise a new cause at *Whitstable* in Kent, reports that the chapel congregations have more than doubled during the year. Mr. FEEK, of *Redditch*—a new station—is glad to say "that the Divine blessing is still attending the efforts put forth by us. During the past year, eighteen persons have been added to the Church and during the same time, we have succeeded in removing from the chapel a debt of £140. The spiritual condition of the church is encouraging, and several members of the congregation are inquiring after the truth." *Hornsey Rise* is also a recent undertaking. Mr. F. SMITH is labouring with fair prospects of success. "The church was formed in September last, of

50 members, to which 17 have been added since. Already the congregation raises £80 towards the ministry, and £60 towards incidental expenses.

Mr. DUNNINGTON, of *Redbourne*, who labours in a populous district in Hertfordshire, is happy to inform the Committee that, "of late, the work has been more blessed than at any time since the beginning of the effort. Since my last report, 18 have been baptized and added to the church. All our services are well attended. Our friends are poor; but they are working hard to extinguish the debt. It is very pleasing to see them bringing their sixpences and shillings for this purpose. At our weekly offerings we have sometimes 12s. in coppers, which is a proof that all the people give, many of them from their deep poverty. Mr. BAX, speaking of the work at *Faversham*, says "the attendance at, and the interest in, our weekly services have been well sustained, and there appears to be a spirit of earnest inquiry among the people. Nine have been added to the church. This figure, however, does not represent the entire number brought to the Saviour during the past year, but only those who at present have seen it their duty to be baptized. With respect to our out-station, I rejoice over it daily. Before I went, it was dark and destitute; but now the people hear the word gladly. The room is generally crowded, and I believe that a good work has been begun in the hearts of many." The Committee could add other testimonies to the zeal and usefulness of their brethren who are labouring in ENGLAND; but IRELAND claims its place in the Report. Since the last yearly meeting of the Mission, the Registrar-General's returns on religious denominations in Ireland have been published, and very general surprise has been created by the statement, that while there has been a numerical decrease in nearly all other denominations of professing Christians during the ten years from 1861 to 1871, the Baptists have doubled their number, with 500 in excess of the hundred per cent. increase. But this represents a purely *denominational* increase. It is known that there are thousands in Ireland that have been baptized, who have never united with the *Baptists*. And it is equally notorious that many Baptists refused—as a matter of conscience—to include their unbaptized children in the denominational returns. While these facts afford ground for encouragement and thankfulness, they furnish a powerful motive for sustained and increasing personal consecration and diligence in the future. During the past year, there has been an increase of labourers in the *south* of Ireland. Two years ago, there was *one* Missionary and *one* Scripture reader south of Dublin; now there are *five* Missionaries, with one reader; and two Missionaries in Dublin, instead of one.

A missionary, labouring in Westmeath, says, "When I settled in this locality, about twelve months since, I was discouraged, but tried to trust in the Lord, and do good as I had opportunity. Through God's blessing on my labours, the field is now open, and a good beginning has been made. I preach and visit in seven different places in Westmeath and King's County, the district extending about thirteen miles from north to south, and eight miles from east to west." Mr. HENRY, of *Belfast*, reports that "The past year has been marked with special encouragement. Exclusions from the Church have been few, while additions have been considerable. Since my return from America, there has been a clear increase to our membership of fifty, while the attendance on public worship has been increased by, at least, one third, and occasionally doubled. Contributions for the various objects of the Church have been much augmented. An effort is being made to clear off the remaining debt of above £200 on our place of worship. Harmony and brotherly love prevail amongst us." Mr. ROCK, of *Ballymena*, writes: "Last year my heart was much burdened because I saw so few deciding for the Lord. Since then He has increased us considerably. Twelve have been added to our membership, and there is a spirit of unity and earnestness among the members which cheers me not a little. Not long since, at one of my services, a man was led to seek Jesus. I saw him lately, when he seemed very happy, and said his wife had also found the Saviour." When the chapel at Ballymena was erected, one condition on which the ground where the building stands was granted, was that a dwelling-house should be erected within a given time. This period had expired, but with a debt pressing on them, the friends have not been able to think of a house; a deputation waited on the landlord, and asked for time, but in vain. His reply was—"Build, or forfeit the ground." A meeting of the trustees and friends connected with the chapel was called, and £100 was subscribed on the spot. The town was canvassed, and Presbyterians and Methodists, with their ministers, gave contributions. The subscription list was shown to the landlord, and he expressed his admiration of the energy and liberality which the movement had called forth by a donation of ten pounds. Within a short time the sum of £200 has been subscribed.

There is probably no country in the world where it is more difficult for a missionary to obtain a patient and respectful hearing from the great mass of the people, than in Ireland. Superstitions prevail, which show that the darkness of the Middle Ages still lingers in many parts of the island; and services are exacted and rendered which are alien to the simplicity and

spirituality of the Gospel. Moreover, there are fierce hereditary prejudices, arising from differences of race and religion, from centuries of Protestant ascendancy, and presumed English misrule. But notwithstanding these obstacles, most of the missionaries gain access to the people.

Mr. Douglas, speaking of meetings which he holds in rural districts where the message of peace is seldom proclaimed by any other than himself, says, "Romanists are known to be present to hear the word at many of my services. In my house-to-house visitation, I speak to them of the way of salvation, and am heard with respect and attention. During the year I have addressed hundreds of people at wakes, to whom I had not access otherwise, and amongst these have been many Roman Catholics, who heard me with marked attention. My district extends around the central station in a radius of five or six Irish miles. Since the last annual report God has honoured me with the largest measure of success that I have had since my settlement in this place."

Shortly after the last annual meeting the Committee entered into a temporary engagement with a blind missionary, who labors in one of the large towns in Ireland. During ten months, he has visited about 120 Roman Catholic families, "with whom," he writes, "I had much spiritual conversation without any molestation. Except on two occasions, they listened to the reading of the Scriptures, and accepted the periodicals which I offered them. Some of them also attended my public addresses. During the same period I have held 200 cottage meetings, at which I have addressed 5,000 persons. In the summer I conducted 20 open-air meetings, the attendance at which ranged from 60 to 300. Five persons profess to have been brought to a knowledge of the truth by my exposition of the Scriptures, while I have helped many others out of their religious difficulties. The persons whom I have been instrumental in bringing to Christ have been baptized, and united with Baptist churches.

In the *County of Tyrone*, where the majority of the people may be said to sit in darkness and in the region of the shadow of death, and where comparatively little missionary work is attempted, there are two evangelists, Mr. Dickson and Mr. McDowell, who pursue their itinerant labours with much diligence, and a pleasing measure of success. The former observes that "clerical influence has succeeded in placing additional obstacles in our way. Our out-stations are well attended on the whole. During the year I have baptized six in our new chapel; and of late our Sunday-school—in spite of continued opposition—is considerably revived and increased. In another district, five or six Irish miles from here, which is worked by the

joint labours of Mr. McDowell and myself, twelve persons have been baptized, and five others have been accepted for baptism." The following fact shows what great good sometimes springs from circumstances which are apparently accidental. One of the above-named missionaries—Mr. Dickson—was on his way to preach at a country station. While passing a cabin by the roadside, a woman came out in great distress, and requested him to go in and speak to a dying young man. The missionary responded. An hour afterwards, the youth passed away. Mr. D. was invited to the funeral. He preached, first in the cabin, and then in the churchyard. The Word was blessed, and he writes, "*Four have been baptized therefrom, and many more are earnestly inquiring.*"

It is obviously impossible for a committee to crowd into its annual report every feature of interest connected with the letters of missionaries who are labouring in so many parts of the British Islands. So far as the past year is concerned, the Committee has good cause to thank God and take courage. The additions from 47 stations in the United Kingdom which have sent statistical returns, amount to 387, being an average of a little over 8 to each place. But if numerical increase is any test of prosperity, the Irish Mission has received the larger blessing, the average additions to each church in the sister island being ten, as compared with seven in the English stations.

American sympathy is taking a practical shape. Mr. W. V. Garner, of Boston, Mass., in a recent letter to *Dr. Price*, of Aberdare, reports that "several of the Boston pastors have formed themselves into a Baptist club, for the purpose of keeping ourselves well informed relative to the necessities of European mission fields.

"We have appointed a delegation to visit our large centres, such as New York, Brooklyn, Philadelphia, and cities of the west and south, and get the Baptist pastors in each place to organise themselves into societies like our own, and co-operate with us in efforts to evangelise Europe.

"*Europe* is the watchword that will electrify America to-day, and we mean to ring it out until Old Ireland shall hear the sound, and be blessed by our deeds.

"The Boston brethren have appointed me to open correspondence with you and Mr. Henry, in order that we may obtain some details relative to the present condition and wants of the Irish Mission.

"As soon as the clubs are organised in other cities, we shall transmit such facts to them, and by this means awaken (under God) a *simultaneous* interest in your good work.

"We meet semi-monthly, and would be glad to hear from you as frequently as possible."

In reference to funds, the Committee has still to lament the uncertain support which is given by the churches. From legacies, less than £300 has been received, which is far below either of the two previous years. On the other hand, the income from ordinary sources for the year which has just closed, exceeds that of 1870-1 by about £340. The great drawback to a higher rate of increase in the income of the Mission is the partial and fluctuating support which it receives from the denomination. But the Committee is praying and hoping for a deeper sympathy with the work, and a wider practical recognition of its claims. Above all, the Committee is anxious for the Divine blessing to rest more abundantly on such labours as are put forth. The object of all Christian work is identical with the end of Christ's intercession.

It is for no uncertain issues that the servants of God are striving. The night may tarry, and the watchmen of Zion strain their eyes to catch the first streaks of dawn; but their cry is still, "The morning cometh." And if the gloom should deepen for a time; if new elements should enter into the conflict, and painful reactions follow extraordinary successes, the end of all will be a brighter day, and a more complete victory. Above the discordant voices and babel sounds of modern society, earnest and patient listeners hear the distinct utterances of "great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord and of His CHRIST, and HE SHALL REIGN FOR EVER AND EVER."

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by G. B. WOOLLEY, Esq., Treasurer, and by Mr. KIRTLAND, Secretary, at the Mission House, Castle Street, Holborn, London, E.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard Street, London.

THE

BAPTIST MAGAZINE.

JUNE, 1872.

The Song of Hannah.

BY THE REV. J. H. COOKE, SOUTHSEA.

IN one of the old paintings of the expulsion of our first parents from Eden, Eve is represented carrying with her a sprig from one of the amaranthine flowers of Paradise. Placed in the uncongenial soil without, it has nevertheless taken root and grown; and although some time elapsed ere it put forth blossoms, yet at length God smiled upon it and it bloomed. Though not so fair as in its native soil, still it sent forth flowers which cheered Adam's sons, and became beautiful ornaments to Eve's daughters. It blows all the year round; but often in early spring, just when the sun is about to shine with strength, it puts forth a panicle of rare beauty pointing upwards to the sky. The name of this flower is "Praise." The Song of Hannah is one of the earliest preserved flowers, and one of rare and singular beauty. God was about to visit Israel by Samuel, and this hymn was the first sign of the approaching spring.

Another translation is here offered. To render a Hebrew poem into English, so as to catch the terseness as well as the fulness of the poetry of the original, requires rare skill. Perhaps a really satisfactory rendering is unattainable. As we ascertain the excellence of a building by regarding it from different points of view, so a comparison of translations wrought on different plans assists in the apprehension of the original :—

Exultant in soul, uplifted in strength,
Triumphant o'er all my defamers, at length
I am joyfully saved by Jehovah!

Unequalled in holiness, perfect is He;
No rock like our God upon Time's dashing sea:
No one can compare with Jehovah!

Cease, then, to boast; let proud words be stayed—
By Him human actions are truthfully weighed—
Omniscience belongs to Jehovah!

He watches the mighty and breaketh their bows;
A girdle of strength on the weak He bestows—
The Lord of all men is Jehovah!

The wealthy are brought to toil for their bread,
The humble and poor by His bounty are fed—
All riches belong to Jehovah!

The house of the childless seven children shall fill,
Whilst the mother of many grows feeble and ill—
The ruler of life is Jehovah!

Death-sender is He—Life-bringer is He—
To that realm beyond death which men cannot see,
They go and return by Jehovah!

The poor in their want, the rich in their state,
The humble and meek, the strong and elate—
Each lot is decreed by Jehovah!

He uplifts from the dust, when He seeth fit,
From squalor and filth, with nobles to sit—
All stations are fixed by Jehovah!

He appoints who shall sit on a glorious throne;
The pillars upholding the world are His own—
The Builder of earth is Jehovah!

The feet of His saints He preserves in the light—
The wicked shall perish in darkness, for might
Is found not in man, but Jehovah!

All who resist Him confounded must be—
High over them, thundering mightily,
In the heavens sitteth Jehovah!

The ends of the earth He to judgment shall bring,
In splendour and strength upholding His King,
And exalting the Christ of Jehovah!

A minute attention to this ancient poem reveals what is not so apparent at first sight, less so perhaps in the English version than in the original—the great beauty of the succession and gradation of thought. It commences very naturally with the expression of a deep sense of inward joy in Jehovah. His incomparable holiness and stability is then declared. The favourite emblem of the rock is employed—one chosen for the opening of songs of praise from Moses to Toplady. Man is bid to cease all glorying before Him. Then the providential care of men by God is adored, the arrangement displaying considerable care and skill. Near the close comes a word of warning to those who resist the Lord; and the psalm is brought to a conclusion with a prophecy of the majestic reign of the Messiah.

It is certainly very surprising that Hannah should have been the author of so skilful and remarkable a composition. But the work of the Spirit of the Lord is ever surprising. The theories of Ewald, Thenius, and others, founded on an unwillingness to admit Divine illumination and prophetic impulse, are, at first glance, very attractive, but after awhile lead to far greater difficulties than they avoid. Hannah, the wife of Elkanah, was assuredly a remarkable person. She belonged to a somewhat distinguished kindred. She was the object of her husband's deepest love. From the incidents recorded in the first chapter of the First Book of Samuel, her piety appears to have been of a very high order. We can hardly imagine the mother of Samuel to have been other than remarkable. In the Talmud this song is the theme of very lengthy comment. The similarity of the beautiful song of Mary, the mother of Our Lord, on the visit of her cousin Elizabeth, reveals the fact that it had a powerful hold on the hearts of Jewish women for many ages. These, and many other considerations, justify a simple acceptance of the statement of Scripture, —"And Hannah prayed and said."

The breadth of this hymn is most remarkable. Nothing narrow, or what is termed Jewish, appears here. Not a single allusion to rites and ceremonies, and symbols and contracted prejudices. If the devout of olden days set their hearts as much on ritual as is sometimes imagined, it seems strange that the imagery here should be the rock and the thunder, and not the ark and the lamp—to which not a reference is made. It is certainly loftier in true Christian sentiment than a very large number of modern hymns. Here is found no selfish inspection of frames and feelings, no unhealthy nurturing of doubts and fears, but a simple strong faith in God, leading to joyful praise, prevades the whole. Wicked men may carry the bow triumphantly, but God knows all, and considers all, and He breaketh the bow when He sees fit. Life, death, and resurrection are all in the charge of a holy loving God, and all is well. Human might is unavailing: they who trust in it err; but God will keep the feet of His saints, enable them to walk in the right way, and then all will be well with them. Some day, darkness and silence must be the portion of the wicked, and God shall bring them to judgment. A glorious time is coming when the Messiah shall be exalted in strength. Robed according to the poetic fashion of our time, a hymn like this would be welcomed at the most spiritual service of Christian worship.

The latter clause gives rise to an important question,—Who is the Anointed, the Messiah, here referred to? At that period no intimation had come of a monarchy in Israel. The teaching of Moses must have caused, as we find was the case with Samuel, such an idea to be regarded with abhorrence, and not with hope, as here. The idea of the interpolation of the passage by a later hand, arises from a theory, and leads to a consequence, neither of which we care to accept, besides being quite needless. The King here referred to was to reign in connection with judging the ends of the earth. An universal King, not one merely

of Israel. The Jewish monarchy was far too brief in its help, and far too continuous in its mischief, to have been a bright prophetic hope.

In the hearts of all the devout men of olden time there was the expectation of a coming One, an Anointed of the Lord, a King who should rule in righteousness. So that the universal expression of those led by the Spirit of the Lord under the olden dispensation was, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth;" which, translated into the language of the New Testament dispensation, is, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." Outside of the Tabernacle and the Temple, though nurtured by their shadows, was a far higher spiritual life than is generally imagined. A life which led saints to sing, "I rejoice in Thy salvation," "He will keep the feet of His saints," "The Lord shall judge the ends of the earth, and He shall give strength unto His king, and exalt the horn of His anointed."

Grandly, amidst the darkness of those ages, flames out the light of Samuel, founder of the school of prophets which was the spiritual life of Israel for many a century. A race of men occupying a position not without some resemblance to that of the Nonconformist ministers of our own time. Unconnected with the Temple as by law established; yet a living, mighty, moral and spiritual agency in the land. Having schools where cultivation of the highest kind was found, yet admitting unpolished men to their ranks, who spoke by the power of the Spirit of the Lord. Whilst the recognised and State-supported priesthood attended to ceremonies and vestments and tithes, and submission to the powers that were—sometimes leading men aright, and sometimes shorn of their strength by joining the apostacy of king and people,—these men, in their poverty and rugged strength, proclaimed faith in God, and spoke of a coming Messiah. The world has never seen such another brilliant constellation as the old Hebrew prophets, and perhaps never will again, now that the Sun of Righteousness has arisen. Shining out one after another and bequeathing to us a literature, which in eloquence, poetry, and philosophy far surpasses the mighty productions of ancient Greece. The classics are truly gigantic, but the prophecies are Divine. Some day a higher cultivation will recognise that even from a literary point of view the Hebrew Scriptures reveal the sublimest results the human intellect has yet attained.

Another distinction belongs to Samuel. He stands eminent as a man of prayer. In the recorded history, and in subsequent allusions in the Psalms and in Jeremiah, his power to prevail with God is recognised as most remarkable.

Well, then, may we inquire into the source of the greatness of Him whose might is so recognised, both in the seen and unseen world, and herein a reason is suggested for the record of this hymn. The mother of Samuel was evidently great in piety, great in prayer, great in faith. How much of the glory of Samuel was due to Hannah, eternity alone

will reveal. Let every mother learn more of her glorious might. Often the Christian mother, in loving fancy, has before her mind's eye the beautiful picture of Sir Joshua Reynolds, and sees in it her own loved and prayed-for boy, a Samuel in heart if not by name. Thus this incident is even now a living power in our midst. The infant son of the praying, believing mother often through her sweet prayers, sweet hymns, and sweet piety, hears the voice of God in the night-season, and finds a home in the temple of His grace for time and for eternity.

Athanasius.

I.

"WE have seldom an opportunity of observing, either in active or speculative life, what effect may be produced, or what obstacles may be surmounted, by the force of a single mind, when it is inflexibly applied to a single object." That "opportunity" is afforded by the study of the life of Athanasius. Moreover, there are few greater names in the roll of theologians than his. Acute in speculation as John Calvin, active in public life as Martin Luther, he deserves to be to all our readers much more than he now is to most—"the shadow of a great name."

Concerning his early years.—He was probably born about the year 300, A.D., in Alexandria, in Egypt. Of his parents we know nothing, and very little concerning his race and lineage. His name is Greek; but his friend Antony was a Copt, though his name is Latin, and therefore the name, in this case, proves nothing. Athanasius was probably also a Copt, —that is, a descendant of the ancient Biblical Egyptians, of whom the present lower orders of Egypt are the modern remnants and refuse. Concerning his personal appearance, we read that when grown-up he had "a short beard, which spread out into large whiskers, and light auburn hair. This last characteristic has been found on the heads of Egyptian mummies, and therefore is compatible with pure Egyptian descent." His first appearance on the stage of history connects itself with a romantic story, of which Dean Stanley gives the following version: "Alexander, Bishop of Alexandria, was entertaining his clergy in a tower, or lofty house, overlooking the expanse of sea beside the Alexandrian harbour. He observed a group of children playing on the edge of the shore, and was struck by the grave appearance of their game. His attendant clergy went, at his orders, to catch the boys and bring them before the bishop, who taxed them with having played at religious ceremonies. At first, like boys caught at a mischievous game, they denied, but at last confessed, that they had been imitating the sacrament of baptism; that one of them had been selected to perform the part of bishop, and that he had duly dipped them in the

sea, with all the proper questions and addresses. When Alexander found that these forms had been observed, he determined that the baptism was valid; he himself added the consecrating oil of confirmation, and was so much struck with the knowledge and gravity of the boy-bishop, that he took him under his charge. This little boy was Athanasius, already showing the union of seriousness and sport which we shall see in his after-life. This childish game is an epitome of the ecclesiastical feelings of his time and of his country. The children playing on the shore—the old man looking at them with interest—these, indeed, are incidents which belong to every age of the world. But only in the early centuries could have been found the immersion of the baptized, the necessity of a bishop to perform the ceremony, the mixture of freedom and superstition which could regard as serious a sacrament so lightly performed. In the Coptic Church is there the best likeness of this Eastern reverence for the sacred acts of children. A child still draws the lots in the Patriarchal elections. By children is still performed the greater part of their innocent childlike services." In personal appearance the youth Athanasius was not very unlike to the youth Alexander Pope, the poet; for both were physically deformed, and both were unmistakably of an intellectual aspect. Athanasius "was of very small stature, a dwarf rather than a man (so we know from the taunt of Julian), but, as we are assured by Gregory Nazianzen, of almost angelic beauty of face and expression. To this tradition adds that he had a slight stoop in his figure, a hooked nose, and small mouth." The gifted youth grew in favour with the bishop, made good use of the literary and sacred advantages which were now within his reach, and became "archdeacon" to Alexander—not archdeacon in the modern sense of the word, but chief attendant upon the bishop—and as such accompanied him to the famous Council of Nicæa, or Nice, when he was about twenty-five years of age.

Athanasius at the Council.—The deputation from the Church of Egypt to the Council contained three notable men, who were leaders of a group, who were "shrill above all other voices, vehement above all other disputants, brandishing their arguments like spears against those who sat under the same roof and ate off the same table as themselves." Foremost in dignity, though not in power, was the aged Alexander just referred to. He was the cause of the theological tumult which the Council was called to calm. He was known in the Assembly as "Pope," or "Father." "The Pope of Rome" was a phrase at present unknown to history, but "Pope of Alexandria" was a recognised dignity." "*Papa*—that strange and universal mixture of familiar endearment and reverential awe, extended in a general sense to all Greek presbyters and all Latin bishops—was the special address which, long before the names of Patriarch or of Archbishop, was given to the head of the Alexandrian Church." A younger, but much greater, man is at "*Papa's*" side. He is calm in countenance, almost angelic, defective in stature, but lively in speech, witty in retort, and able to rivet the attention of the "grave and reverend seniors" by the strength and vehemence of his arguments. He treats "Papa" very much as if he were a child, "taking the words out of the bishop's mouth," and acting the part of a leader really, as he had done so in sport on the banks of the Nile. That small insignificant man is the great Athanasius, the champion of Orthodoxy, and who then and afterwards proved that his name was rightly given, which means "The

Immortal." "Next after the Pope and Deacon of Alexandria, we must turn to one of its most important Presbyters—the parish priest of its principal church, which bore the name of Bauclis, and marked the first beginnings of what we should call a parochial system. In appearance he is the very opposite of Athanasius. He is sixty years of age, very tall and thin, and apparently unable to support his stature; he has an odd way of contorting and twisting himself, which his enemies compare to the wrigglings of a snake. He would be handsome, but for the emaciation and deadly pallor of his face, and a downcast look, imparted by a weakness of eyesight. At times his veins throb and swell, and his limbs tremble as if suffering from some violent internal complaint—the same, perhaps, that will terminate one day in his sudden and frightful death. There is a wild look about him, which, at first sight, is startling. His dress and demeanour are those of a rigid ascetic. He wears a long coat with short sleeves, and a scarf of only half-size, such as was the mark of an austere life, and his hair hangs in a tangled mass over his head. He is usually silent, but at times breaks out into fierce excitement, such as will give the impression of madness. Yet, with all this, there is a sweetness in his voice, and a winning earnest manner, which fascinates those who come across him. Amongst the religious ladies of Alexandria he is said to have had, from the first, a following of not less than seven hundred. This strange, captivating, moonstruck giant is the heretic Arius, or, as his adversaries called him, the madman of Ares, or Mars." We thus see that Arius, the Heretic at the Council, and Athanasius, the Champion of Orthodoxy there, both came from Egypt, and from the famous city of Alexandria. The opinions of Arius were condemned at the Council, and manifold persecutions were the result—which, of course, only confirmed the "moonstruck man" in his previous creed. In the course of a few years the Imperial Court became Arian. Then, of course, Arius was right in his views: he became the "lion" of the time, and Athanasius fled for his life. Strange to say, that on the day in which Arius was to be restored to Christian communion in the Cathedral of Constantinople, he died a dreadful death—his bowels gushed out. His enemies called it a miracle of wrath—his friends uttered the word "poison!" Both probably were wrong; for a man of such a strange *physique*, and such strong passions, would be likely, in his old age, to rupture himself, and thus terminate his wild career. Those who have no sympathy with the opinions of this strange man cannot refrain from regret at the unseemly exultation of Athanasius over the sudden and solemn death of his foe. But so, alas! it has always been. The *Theologicum odium* taints the blood of the best. How hateful the conduct of Luther towards even some of his fellow-Reformers; what a blot upon the character of Calvin is the death of Servetus! How difficult not to transfer our hatred of any creed to the persons of those who profess it!

Athanasius as a Bishop.—He became one at the early age of twenty-six, on the decease of his aged patron, Alexander, a year after the Council of Nice was held. He was his old friend's successor in the important see of Alexandria. He had been named as such by the dying bishop and the voice of the city. It was a great promotion for a mere youth to become the Primate of the most important see of the whole Church in the most powerful city of the East. "The prestige of its founder" still clung to Alexandria. The deformed Coptic peasant-boy—perhaps

a street arab—once sporting in the mud of the Nile, is now, in early manhood, a bishop, a bishop of bishops—the head of the Church, the companion of prince—their instructor, and, if need be, their antagonist and invincible foe. On his episcopal appointment Athanasius felt or feigned great regret, and tried to escape election by concealment or absence. "To this day the formalities which accompany the election of his successors to the see of Alexandria are intended to indicate the same reluctance. The future Patriarch is brought to Cairo, loaded with chains, and strictly guarded, as if to prevent the possibility of escape." Athanasius had now reached the summit of sacred and almost of secular ambition. He was a "Prince of the Church," and, as such, sometimes more than a Prince of the Empire. "The Alexandrian Church" was the only great seat of Christian learning. Its episcopate was "the evangelical see," as founded by St. Mark. "The Chair of St. Mark" was, and still is, the name of the patriarchal throne of Egypt. Its occupant, as we have seen, was the only potentate of the time who bore the name of "Pope;" and the obedience paid to his judgment in all matters of learning, sacred and secular, almost equalled that paid in later days to the ecclesiastical authority of the Popes of the West. "The head of the Alexandrian Church," says Gregory Nazianzen, "is the head of the world." He was so, almost in a secular sense: "For," says Gibbon, in his stately style, "at a distance from court, and at the head of an immense capital, the Patriarch of Alexandria had gradually usurped the state and authority of a civil magistrate, ... and the Prefects of Egypt were awed or provoked by the Imperial power of these Christian Pontiffs." But if Athanasius sometimes exhibited the lofty pride of the "Pontiff," he was too great a man not to know how and when to temper it with prudence, and too good a man not to atone for it by the exhibition of all the softer graces of the Christian character. He was, probably, one of the most popular ministers who ever occupied an episcopal throne. He was equally at home with peasants and princes, with monks and monarchs—a stranger in no part of his diocese; feared by some, loved by more, respected by all. The opinions of two very different writers may be quoted to prove the generally elevated and noble character of Athanasius as a Christian bishop. The following words are those of Hooker, the gifted author of "Ecclesiastical Polity":—"Athanasius, by the space of forty-six years, from the time of his consecration till the last hour of his life in this world, they never suffered to enjoy the comfort of a peaceable day. The heart of Constantine torn from him; Constantius his scourge and torment by all the ways that malice, armed with sovereign authority, could devise and use; under Julian no rest given to him, and in the days of Valens as little. Crimes there were laid to his charge, many. . . . . His judges were evermore the selfsame men by whom his accusers were suborned. . . . . Those bishops and prelates who should have accounted his cause theirs . . . . . were sure, by bewraying their affections towards him, to bring upon themselves those maledictions whereby, if they could not be drawn to seem his adversaries, yet others should be taught how unsafe it was to be his friends. Whereupon it came to pass in the end that (very few excepted) all became subject to the sway of time, saving only that some fell away sooner, some later, ... some were leaders in the host, ... and the rest . . . . .

either yielding through fear, or brought under with penury, or by flattery ensnared, or else beguiled through simplicity, which is the fairest excuse that well can be made for them . . . . . Such was the stream of those times that all men gave place to it . . . . . Only of Athanasius there was nothing observed through that long tragedy, other than such as very well became a wise man to do, and a righteous to suffer. So that this was the plain condition of those times: *the whole world against Athanasius, and Athanasius against it*; half a hundred years spent in doubtful trial, which of the two in the end would prevail, —the side which had all, or else that part which had no friend but God and death; the one a defender of his innocency, the other a finisher of his troubles." The above picture is a little too flattering to be quite correct. Athanasius was too sincere a man to declare himself faultless, and too great a man not to wish to be known in history as he really was. He doubtless felt as Cromwell did when he said to the limner: "Paint me with all my warts, or you will get no money for your pains." The historian Gibbon had certainly no prejudices in favour of bishops; and therefore, comparing his words with those of Hooker, we shall not be far from the truth in our estimate of the episcopal character of the great Primate of Alexandria. The following are Gibbon's words:—"He filled the eminent station above forty-six years, and his long administration was spent in a perpetual combat against the powers of Arianism. Five times was Athanasius expelled from the throne; twenty years he passed as an exile or a fugitive; and almost every province of the Roman Empire was successively witness to his merit, and his sufferings in the cause of the Homoousians, which he considered as the sole pleasure and business, as the duty and as the glory of his life. Amidst the storms of persecution, the Archbishop of Alexandria was patient of labour, jealous of fame, careless of safety; and although his mind was tainted by the contagion of fanaticism, Athanasius displayed a superiority of character and abilities, which would have qualified him far better than the degenerate sons of Constantine for the government of a great monarchy. His learning was much less profound and extensive than that of Eusebius of Cæsarea, and his rude eloquence could not be compared with the polished oratory of Gregory or Basil; but whenever the Primate of Egypt was called upon to justify his sentiments or his conduct, his unpremeditated style, either of speaking or writing, was clear, forcible, and persuasive. He has always been revered in the Orthodox school as one of the most accurate masters of the Christian theology; and he was supposed to possess two profane sciences, less adapted to the episcopal character—the knowledge of jurisprudence, and that of divination. Some fortunate conjectures of future events, which impartial reasoners might ascribe to the experience and judgment of Athanasius, were attributed by his friends to heavenly inspiration, and imputed by his enemies to infernal magic. But as Athanasius was continually engaged with the prejudices and passions of every order of men, from the monk to the Emperor, the knowledge of human nature was his first and most important science. He preserved a distinct and unbroken view of a scene which was incessantly shifting, and never failed to improve those decisive moments which are irrecoverably past before they are perceived by a common eye. The Archbishop of Alexandria was capable of distinguishing how far he might boldly command, and where he must dexterously insinuate—how long he might contend with power, and when

he must withdraw from persecution; and while he directed the thunders of the Church against heresy and rebellion, he could assume, in the bosom of his own party, the flexible and indulgent temper of a prudent leader. The election of Athanasius has not escaped the reproach of irregularity and precipitation; but the propriety of his behaviour conciliated the affections both of the clergy and the people. The Alexandrians were impatient to rise in arms for the defence of an eloquent and liberal pastor. In his distress he always derived support, or at least consolation, from the faithful attachment of his parochial clergy; and the hundred bishops of Egypt adhered with unshaken zeal to the cause of Athanasius. In the modest equipage, which pride and policy would affect, he frequently performed the episcopal visitation of his provinces, from the mouth of the Nile to the confines of Ethiopia; familiarly conversing with the meanest of the populace, and humbly saluting the saints and hermits of the desert. Nor was it only in ecclesiastical assemblies, among men whose education and manners were similar to his own, that Athanasius displayed the ascendancy of his genius. He appeared with easy and respectful firmness in the courts of princes; and in the various turns of his prosperous and adverse fortune, he never lost the confidence of his friends or the esteem of his enemies."

Daniel's Seventy Weeks.

BY THE REV. R. B. LANCASTER.

Daniel ix. 24—27.

MANY years ago we first read Prideaux' Exposition of Daniel's "Seventy Weeks," since which time we have examined several writers and commentators on the same subject, without receiving from any one of them the satisfaction we desired.

Our object is not to provoke controversy, but briefly and distinctly as possible to state our views, which differ on some points from any we have seen, with the hope that they may simplify a subject which hitherto has been difficult for even careful students of the Bible clearly to understand.

In prosecuting our plan, we notice:

Firstly. The *length of time* indicated by the expression "seventy weeks," which we understand, with the generality of writers, to mean weeks of years, each week reckoning seven years. Seventy multiplied by seven gives a total of four hundred and ninety years, which is the period defined in the text.

Sometimes, during the course of this long interval, it is determined to accomplish certain works, whatever may be meant by the terms employed to express them; viz., "to finish the transgression—to make an end of sins—to make reconciliation for iniquity—to bring in everlasting righteousness—to seal up the vision and prophecy—and to anoint the Most Holy."

We next notice the particular *fact*

named in connection with the *commencement* of this long period, which is, "the going forth of the *commandment* to restore and to build *Jerusalem*," "to build again the *street* and the *wall*." As there is a possibility of our fixing upon a wrong date, we are admonished to "know and understand," to make no mistake as to "the commandments" referred to in the prophecy.

There were four edicts issued by Persian monarchs in connection with Jerusalem, each having a particular object in view. The first was issued by Cyrus in the first year of his reign, which was to *rebuild* the *Temple*. (Ezra, chap. i.) The second was given by Darius, in the second year of his reign, for the purpose of enabling the Jews to *resume* the building of the Temple, who had been stopped in their pious work by their enemies. (Ezra, chap. vi.; Haggai, chap. i. 1.) The third edict proceeded from Artaxerxes, in the seventh year of his reign, the object of which was to "beautify" the Temple, and to arrange for the better observance of its sacred rites and worship. (Ezra, chap. vii.)

None of these edicts can be "the commandment" referred to in the prophecy, as they mention neither "street," "houses," nor "walls," but are silent about such matters altogether.

The fourth edict was given by Artaxerxes in the twentieth year of his reign, and was obtained in the following way. (Nehemiah, chap. i. ii.)

Nehemiah, "the king's cupbearer," had learnt that the Jews in Jerusalem were "in great affliction and reproach," and "that the wall of Jerusalem was broken down," and that "the gates thereof were burned with fire." Being deeply affected by this painful intelligence, Nehemiah procured letters from the king, that he might go "unto the city of his fathers' sepulchres, and build it, and that he might build the *wall* of the city."

The *object* of the first three edicts was entirely different from that of the fourth. They speak of the *Temple*, but utter not one word about the city and its walls. This names the city and its walls, making no reference whatever to the Temple. This last edict, therefore, and this alone, answers to the requirements of "the commandment" in the prophecy, which are "to restore and to build Jerusalem," to build "the *wall* of the city;" and is the one referred to by Daniel in his prediction of the "seventy weeks."

The next point claiming our consideration is the *date* of the edict which fixes the *commencement* of the seventy weeks.

On account of the different modes which nations had of calculating time, and of mistakes made by authors, the chronology of antiquity is often confused and perplexing.

The Christian era professedly dates from the birth of Christ, whereas Jesus was four years old when the present A.D. commenced.

We celebrate the nativity of Our Lord on the 25th of December, while there is reason to believe that He was born about the beginning of March; as in that month His parents took Him up to Jerusalem to the Passover, when, from the account of Luke, He seems to have been just twelve years old. (Luke ii. 41, 42.)

The words of the evangelist to which we refer are: "And when He was twelve years old, they (His parents) went up to Jerusalem after the custom of the feast," that is the feast of the passover, which was held in the month Nisan.

From this statement we learn that Jesus was not *less* than twelve at the time, for it says, "He *was* twelve." No one can prove from Scripture that He was even a week *more* than twelve at the time; for the New

Testament declares He went to Jerusalem, not when He was twelve years and three months, nor when he was twelve years and one month old; but, *when* he "was twelve years old."

Luke uses the expression, "and when" nine times in the same chapter, in eight of which instances every ordinary reader would understand him to mean by the term, then, at that time, on that day; and why not understand him to mean the same in the ninth instance when he says, "And *when* Jesus was twelve years old He went up to Jerusalem"?

For anything we know to the contrary, Jesus might be twelve years old on the very day he started with his parents for Jerusalem. And as it is likely they would commence their journey early in Nisan, we are justified in supposing Nisan to be the probable month of his birth; and in saying, as that month nearly corresponds with our March, that Jesus was probably born in or about the month of March.

Various collateral evidence also goes to support the same opinion, which we cannot here adduce.

Mordecai, a contemporary of Nehemiah, according to the chronology of "Bagster's Comprehensive Bible," had been a captive in Babylon one hundred and forty-two years, when his young and beautiful niece, Esther, was made Queen of Persia; while, judging from the brief facts of his history, it is probable that he would not be more than half that age.

Amidst these difficulties in computing time, some writers have fixed the date of Artaxerxes' letters to Nehemiah in the year 444, some in 445, some in 446 B. C.; and Calmet, a learned chronologer, places that event B.C. 450, whose calculation we now follow, and date "the going forth of the commandment to restore and to build Jerusalem" from the year 450 before the birth of Christ.

We now notice the several shorter periods into which the "seventy weeks" in the prediction are divided—viz., "seven weeks, threescore and two weeks, and one week."

The first period is that of "seven weeks," or forty-nine years, during which interval the restoration of Jerusalem was to be completed, "the street" and "the wall" were to be rebuilt, "even in troublous times." It is not necessary to enter minutely into this part of the prediction, as so many commentators have shown how it was fulfilled.

The second period consists of "threescore and two weeks," or four hundred and thirty-four years, at the expiration of which term Messiah was to "be cut off"—that is, Jesus Christ was to be violently put to death.

Was this prophecy fulfilled? Did Our Lord actually suffer at the time named? The general opinion is, that He died about the middle of the last, or "one week." We hope to show, in the following remarks, what is a mattter of great importance, that the Saviour died exactly at the close of the "seven weeks and threescore and two weeks"—that is, at the expiration of 483 years from the commencement of the prophecy.

Jesus, as we have already noticed, was born about the beginning of March, and not at Christmas, as is generally supposed.

When He "began to be about thirty years of age," probably about December, or three months previous to His attaining His thirtieth year, Jesus was baptized.

In the month Nisan, which we shall understand as corresponding with our March, just after He had accomplished His thirtieth year, Our Lord went up to Jerusalem to the Passover. (John ii. 13.)

In the month of March in His thirty-first year, He again celebrated the Passover. (John v. 1.)

In the month of March in His thirty-second year, He also partook of the Passover. (John vi. 4.)

In the month of March, or Nisan, when He had just accomplished His thirty-third year, at the time of the Passover at Jerusalem, Jesus was crucified.

"The commandment" of Artaxerxes to restore and to build Jerusalem was issued, as we have shown, 450 years before the birth of Christ. Jesus suffered at the age of thirty-three years. Add thirty-three to 450, and we have exactly "seven weeks and threescore and two weeks," or 483 years from the time that the "seventy weeks" began to run to the period at which the Messiah was "cut off."

Further: the edict was issued in the month Nisan; Jesus was crucified in the month Nisan; so that the prophecy was fulfilled, not only to the year, but also to the month, and, in all probability, to the very day.

We have now to consider the last portion of the prophetic era, which consists of "one week," or seven years; and dates from the crucifixion of Christ.

This period is distinguished by two characteristics, which claim our special attention:—

1. Messiah was to "confirm the covenant with many for one week."

We understand the "many" to mean the Jews, as the prophecy speaks of them only: "Seventy weeks are determined upon *thy people*."

"The covenant" is that which was made with their fathers, when God engaged to make them His peculiar people, to bless them, and make them a blessing to others: "Ye are the children of the prophets, and of *the covenant* which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed." (Acts iii. 25.)

To *confirm* the covenant with "many" was to carry into effect the part stipulated by the Almighty towards the Jews—to show them special favour; in a word, to preach the Gospel at first to them only. And this was done with scrupulous care for seven years after the Crucifixion—first by the risen Saviour Himself, and then by His disciples.

During that "one week" there does not appear on record a single clear instance of the Gospel having been preached to Gentiles who were not members of the Jewish Church. The Saviour, after His resurrection, addressed himself to Jews only. The Holy Ghost on the day of Pentecost fell on Jews only. Peter on the same day preached the Gospel to people gathered from various countries and speaking many different languages, all of whom seem to have been Jews or Proselytes, who had come up to Jerusalem to celebrate the Passover. The Apostle Peter, when speaking to the Jews on another occasion, says: "Unto *you first* God, having raised up His Son Jesus, sent Him to *bless you*, in turning every one of you from his iniquities."—(Acts iii. 26.) The Ethiopian eunuch had come up to the holy city to worship the true God, and was a devout student of the sacred Scriptures. The writer of the Acts of the Apostles informs us that, "They which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to *none* but unto the *Jews only*."—(Acts ii. 19.) And even when the prophetic period had run out, so strong were the prejudices of Peter against the Uncircumcision, and so unwilling was he to make known to them the way of salvation by Jesus, that God had "three times" to repeat the miraculous vision of the "vessel" filled

with unclean creatures, and three times to speak to him with an audible voice from heaven, saying, "What God hath cleansed, that call not thou common," before the Apostle could be induced to turn from his own favoured, covenanted people to preach the Gospel to the Gentiles. Thus did God "confirm the covenant with many," and testify His love to them, by first preaching to the Jews, and to them only, salvation by Jesus Christ.

Further, God was to confirm the covenant with many for "one week," or seven years. This week began at the time of the Crucifixion, and ended with the preaching of the Gospel to the Gentiles. It could not end *before* that event, for until then God was confirming the covenant with the "many," the Jews. It could not continue *beyond* that period, for then God *left off* confirming the covenant with His ancient people. Commentators also agree, that it was at least seven years after the death of Christ when Peter was sent to preach the Gospel to Cornelius and his friends. The preaching of the Word, therefore, to the Gentiles, if our previous views be correct, must be the termination of the "one week" during which the Messiah was to "confirm the covenant with many."

2. "In the midst of the week" Messiah was to "cause the sacrifice and oblation to cease."

The original word rendered "In the *midst* of the week," may be translated, "In the *half* of the week," referring either to the former or latter portion of that period.

We know that Jesus died *in* the week, though it might only be a few days within; because the oracle says, "*After* threescore and two weeks shall Messiah be cut off." If "after" the termination of those weeks, it must have been *in* the "one week," as it followed in immediate succession.

Again: "In the midst of the week" Messiah was to "cause the *sacrifice* and *oblation to cease*."

Here we encounter, at least, an apparent difficulty, which is alike common to every known method of interpreting these words. The prediction speaks of literal walls being built, of a Messiah literally appearing, and of His suffering a literal death, which might lead us to expect a literal cessation of sacrifices sometime during the "one week." But history proves that they continued to be offered at Jerusalem about forty years after the Crucifixion, which leads us to admit, either that the prophecy here broke down and failed to be accomplished, or that it allows of some other interpretation:—we think the latter.

The Levitical economy was a system of types and shadows, pointing to the substance Christ, who was to come. The sacrifices prefigured the one great Sacrifice for sin. When Christ offered Himself, they became useless, and ceased to be figures. The high priest was a type of Christ, the great high priest of His Church. When Jesus appeared, the Jewish high priest became unnecessary, and ceased to be a type. The holy of holies, into which the high priest entered once a year with sacrificial blood, was "a shadow of heavenly things." When the Saviour, forty days after His resurrection, entered into heaven with His own blood, the holy of holies at Jerusalem ceased to be a shadow, the sacrifices lost their significance, the high priest was virtually displaced, and his office became defunct. As, in the course of nature, the shades of night necessarily disappear before the rising sun; so the sacrifices, and priests, and temple, which were but types of Jesus, necessarily became useless, and as shadows vanished, when "the Sun of Righteousness appeared; when Christ, who was their substance, died

on the Cross, and ascended to heaven, there to appear in the presence of God for us, which took place in the midst, or former half, of the one prophetic week, thus fulfilling the prediction, though not literally, yet in its highest and most important sense: "In the midst of the week He shall cause the sacrifice and the oblation to cease."

In conclusion, we observe that the events signalising the termination of this magnificent prophecy are in harmony with its commencement. "The man Gabriel" appeared unto Daniel; and an angel, arrayed "in bright clothing," was sent to instruct Cornelius the Gentile. Daniel was fasting and praying "about the time of the evening oblation," which would be the ninth hour, when the heavenly messenger touched him; and Cornelius was engaged in similar devotion, at the same hour of the day, when the celestial stranger stood before him. A vision was seen by the ancient prophet; and heaven was opened unto Peter, who saw a "vessel" descend to the earth filled with living creatures, and accompanied with a supernatural voice, which said unto him, "Rise, Peter; kill, and eat." While the Apostle was opening his Divine commission to the Gentile world, in the house of Cornelius, "the Holy Ghost fell," in Pentecostal power, "on all them that heard the Word," endowing them with the gift of tongues, so that they could speak languages which they had never learned; while numbers were converted to the faith, and "baptized in the name of the Lord." Thus terminated this grand prophetic period of 490 years, amidst a cluster of illustrious miracles. The remainder of the prediction found its awful accomplishment about thirty years afterwards, in the destruction of Jerusalem, the overthrow of the Jewish polity, the slaughter of more than a million of people, and the final dispersion of the Jewish nation.

The Use and Abuse of Baby-Baptism.

THE advocates for the baptism of infants are very fond of fetching a kind of pseudo-authority from the ceremonies said to have attended the admission of heathen proselytes within the Jewish pale before the Christian era. Now, if they either would or could give chapter and verse for the custom, we might perhaps find ourselves one small step further forward. Dr. Delitzsch, in his Commentary on the Epistle to the Hebrews, I. 272, says:—"No Jewish proselyte would receive baptism without being previously instructed in his new religious faith and duties." Whether this statement does, or does not, exclude the infantine portion of the proselyte's family, the present writer confesses himself unable to decide. In the absence, therefore, of any available certificate under this head, perhaps a glimmering twinkle from "the Northern Lights" may help to illumine the fog in which the discussion is systematically smothered.

In that concluding part of the Scandinavian Edda, called the Runic Chapter, or the Magic of Odin, in which Odin parades the long list of his personal excellences, the following passage occurs:—"If I will that a man should neither fall in battle

nor perish by the sword, I sprinkle him over with water at the instant of his birth."

The entire Edda may be consulted and studied in a learned work published in Edinburgh in 1809, generally known as "Mallet's Northern Antiquities," being an account of the early Danes and the system of Runic mythology—translated from the French of Monsieur Mallet by Dr. Thomas Percy, Bishop of Dromore, and dedicated to the Duke of Northumberland. The learned editor, though doubtless an infant-sprinkler himself, hesitates not to say (Vol. I. p. 283)—"It is remarkable that a kind of infant baptism was practised in the North long before the first dawning of Christianity had reached those parts. Snorro Sturleson, in his Chronicle, speaking of a Norwegian nobleman who lived in the reign of Harald Harfagre, relates that he poured water on the head of a new born child, and called him Hacon from the name of his father. Harald himself had been baptized in the same manner. And it is noted of King Olave Tryggueson that his mother Astride had him thus baptized and named as soon as he was born. The Livonians observed the same ceremony, which also prevailed among the Germans, as appears from a letter which the famous Pope Gregory III. sent to their apostle Boniface, directing him expressly how to act in this respect. (*Vide Epist.* 122, *apud Nic. Serar. in Epist. Sancti Bonifacii martyris.*) It is probable that all these people might intend by such a rite to preserve their children from the sorceries and evil charms which wicked spirits might employ against them at the instant of their birth. Several nations of Asia and America have attributed such a power to ablutions of this kind, nor were the Romans without such a custom, though they did not wholly confine it to new born infants. See Keysler's *Antiq. Select.* p. 313, who has a very learned note on the subject, where he has collected together a number of curious passages from authors ancient and modern, classic and barbarous writers, relating to this practice."

So far the Bishop of Dromore, who probably thought that Pope Gregory III. was a very wise man in his generation, and one, too, who faithfully carried out the apostolic maxim of becoming all things to all men, that he might by all means save some. And perhaps he was. Perhaps also he was not. For the law of his conscience was a law unto himself. It is no law unto us. Now, the tenor of that sovereign Pontiff's advice to his evangelists in the matter of heathen practices, leant, as is well-known, to toleration's side: "Do not rudely disturb national tastes, prejudices, or traditions. If you find that the people are in the habit of getting drunk in honour of Thor, just call the festival 'Christmas,' and leave it alone. If the goddess Freya cannot be deposed, change her title to that of 'Our Lady in Heaven.' If the dead may not rest in peace without some solatium offered to their *manes*, tell the survivors all about purgatory, and take their money for masses. And so also in reference to infant-sprinkling: wherever the new-born babies are subjected to lustration, assure the parents that when the ceremony is executed by consecrated hands, and accompanied by a form of sound words, it will not only rescue their offspring from all malign influences, but will impart to them the ineffable attribute of immortality. Thus will the distracted elements of savage life be reduced to the obedience of the faith, and the swinish multitude be insensibly decoyed within the Christian fold."

Let no modern Ritualists cast a stone at Gregory, or think that they occupy a more evangelical position,

just because they have renounced some of his grosser methods. Possibly they have added a sophistry of their own, whose influence is all the more poisonous from being associated with loftier truth. As it is a manifest axiom in mechanics that "No engine is stronger than its weakest part," so also in the domain of Christian philosophy, if the ecclesiastical dogma that Church ordinances convey a spiritual benefit independently of the intelligent concurrence of the recipient, be once granted, even in the smallest particular, then the entire citadel is surrendered, and the door is thrown open to human mediatorship in its most impudent pretensions and in its most fantastic forms. It has, we admit, been thought by many that the common-sense of English Protestantism would always stop short of such a consummation as that here suggested; and that this one small innocent example of the *opus operatum* being retained, the priests might still be kept at bay. Nay, nay—it is now too late for compromise! Logically, the vocation of the priests is sanctioned, their advent is invited; the result, as we all see, is that their action is every day becoming more aggressive and defiant; and most assuredly the man who, with his eyes open to the fraud which gilds the entire procedure, still fears to speak out, must not be surprised if some day he find himself gliding with ever-increasing momentum towards the house of that fell enchantress whose steps take hold on Hades.

Is it, then, come to this,—that infant-sprinkling among the Northern nations is one of the many pagan practices of which Holy Church sanctioned the continuance, after adorning or disguising them under fresh titles? "Then let me tell you, gentlemen" (we can almost hear the old Pontiff say), "you Christian pastors of a later day are without a shadow of excuse. I, when serving my own generation, had to bend the stubborn oaks of a primeval forest, and had to yield somewhat when force was impracticable; but you are practising on the pliant materials of a luxurious age, and yet you are afraid of your own principles. You would resent the imputation if I charged you with entertaining any real personal faith in sacramental efficacy; how then am I to characterize the fact that you sustain the formula and propagate the creed? Is it true that in dropping down to the level of the weakness and ignorance around you, your object is not so much to lift that weakness and ignorance out of the dirt, as to make your market out of it? I shrink from the calumny; but can you offer any other solution which shall leave unimpaired your Christian manhood without sacrificing your understanding? Shame, shame on you, blind leaders of the blind! Let me whisper a secret in your ears. Many of you who fancy your position impregnable are little aware how much of your security you owe to those law-established creeds from whose shadow you are now revolting; and you will continue to revolt yet more and more, for in these respects Christian thought cannot go backward. And when at last the total divorce shall be achieved between the Gospel and the sword, you will find yourselves defenceless, naked, and outcast in more senses than one. The spirit of inquiry which you have invoked, but which you cannot lay, will discover a mode of removing many delusions besides that of baby-baptism. Many pastors, so-called, will awake to the conviction that their office in some of its modern aspects is but the result of artificial life, not untinged by Ignatian sacerdotalism; while congregations, emancipated from leading-strings, will be asking themselves the question whether, in sight of the

world's requirements all around them, they are justified in devoting so much of their revenue to the maintenance of a home-lecturer, whose business it is to discourse to them on themes which ought to be as familiar to themselves as to him. In any case, all pretensions to authority, other than that based upon Christian character, will have to beat a swift retreat. Human proxyism, in its varied and amplified issues, must receive its deathblow, and every corrupt appeal to the passions be discarded by those who aspire to be the leaders of the coming era. Wherever the doctrine still lingers, that church-life is impracticable without a paid pastorate, the flock will know the reason why. The vocation of the true pastor, like that of the true evangelist and the true prophet, will never die out of the Church of Christ, nor will their services ever fail of ample recognition and reward; but it need hardly be added that, where these attributes are wanting, no heathenish superstition will fill the void, or succeed much longer in hoodwinking even the most credulous. Perhaps some of you think that infant-sprinkling is one of those interesting little enchantments which will be permitted to survive the sifting of analysis and the penetration of thought. Well, as a skilfully-contrived appeal to the domestic instincts, it certainly has a fair chance of holding its ground longer than some other forms of sorcery; for domestic instincts are very good things in their way—valuable elements, as some of us think, in civilized life, nor ever yet shown to be at war with Christian life. Domestic instincts may, therefore, reasonably be expected to survive some other things that are very undomestic, and at the same time non-Christian —Mr. Ryle's black gown, for example, which that gentleman believes to be the Protestant flag.* But the simple fact remains, that while it is the design of Christianity to permeate every action of life, not one of those actions is to supersede Christianity. The sorcery of Mr. Ryle's black gown may have nothing very fascinating about it, but even the worship of babies must be relegated to the nursery. If the mutual love of mother and daughter is to yield precedence to the love of Christ, small allowance need be made for the worship of clothes, or of sundry other effeminacies from which instinctive manhood revolts. Christianity is always saying, 'Come up higher'; the priest says, 'Open your mouth and shut your eyes.'"

Pope Gregory may here be politely requested to stop. If he goes on much longer in this strain, he will take away even our Protestant breath. But this may fairly be deduced from his harangue,—that whoever intends to keep ahead of Rome must do so by directing their faces forward and not backward. They must, moreover, divest their limbs of Roman incumbrances, Roman foils, Roman buckram, and Roman masks. For as soon as the course is clear, and "a fair field and no favour" become the terms of the struggle (or of "the agony," as the Greeks call it), it will only be the naked athlete who will be fitted to win and wear the legend—

Τὸν ἀγῶνα τὸν καλὸν ἠγώνισμαι.

J. WAYLEN.

* See the Report of the Conference of Clergy and Laity in Exeter Hall, on the 17th January last, held to resist the attempt made by the Bishops of London and Winchester to force the surplice habitually into the pulpit; on which occasion Mr. Ryle declared that his motto was, "The black gown for ever!"

Domine quo vadis?

[The following lines embody the well-known legend that Peter, leaving Rome through fear of martyrdom, met the Lord Jesus in the early dawn, and asking Him, "Domine quo vadis?" received the answer, "Venio iterum Crucifigi,"—on hearing which, the disciple, ashamed and repentant, returned to Rome to suffer.]

Bowed by the weight of many years,
Through suffering sanctified;
Still near the persecuted flock,
Still near the Master's side,
Patient the servant toiled and watched,
Who once his Lord denied.

"Lovest thou Me? Then feed My sheep,"
Those words his spirit kept;
And ever rose before his view
The garden where He slept,
And the look Christ turned on him, from which
He turned away and wept.

Now near at hand, all mists dispelled,
As in the noontide clear,
The cross, erewhile at distance viewed,
He sees at length appear:
His race is run; he lifts his eyes,
The cross, the cross is near!

Ah! will the shrinking yet return?
Is all the weakness past?
Will he stretch forth those aged limbs
Upon the cross at last?
Why should rude hands cut short the life
That ebbs away so fast?

Nay—blame him not, nor think untrue
The suffering, long-tried heart,
That in so many a conflict stern
So well had borne its part,
Because one hour its strength gave way;—
Remember what thou art.

Fierce wolves, that panted still for blood,
Were prowling round the fold;
The shepherd fled, his spirit sank,
As in the days of old;
Smitten with sudden fear, he needs
Christ's hand again to hold.

'Twas by the Appian Way from Rome
He hastened forth to go;
His hair, his beard, with age were white
As winter's drifted snow;
And in his heart the fires of hope
And courage smouldered low.

Yet onward still he held his way
With step that wearier grew;
When in the light of glimmering dawn
Stood out before his view
The face, the form beloved of old:
At once his Lord he knew.

Again upon his inmost soul
The work of love was bent,
From sight of which one mournful night
With heart by anguish rent,
With eyes that rained down bitter tears,
A stricken man he went.

Unchanged the look—still full of love,
Of sorrow full and pain:
With hastened step the Lord passed on
His destined goal to gain:
Quick turned the saint with out-stretched hand
His Master to detain.

"Lord, whither goest Thou?" The cry
Stirred the calm morning air;
"I go to Rome, to endure once more
The cross thou wilt not bear!"
The answer nerved the waverer's soul,
Death for Christ's sake to dare.

"Lord, this shall not be unto Thee;
Once hast *Thou* borne the shame;
Back to the cross *I* hasten *now*
To suffer for Thy name."
He said, and with a lightened heart
Retraced the way he came.

Not long he waited for the end;
Strong in Christ's strength he bore
The shameful cross, as dear at last
As shamed and feared before;
And now the unfading crown, his brow
Encircles evermore.

S.

Growth.

1 PETER ii. 2. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby."

WHEREVER there is life there is growth. Throughout nature we see that where growth ceases decay commences. The moment anything desists from growing, it begins to die. Man, physically considered, is subject to the operation of this law. If we look to man, we see gradual progression toward maturity; then what is apparently, but only apparently, a brief intermediate period; and then the certain, though perhaps slow, decline.

When we leave the consideration of man's material nature, and look to that which distinguishes and ennobles it, we see something different; we find that he is still, to a certain extent, subject to the same law of growth, while in many respects he transcends it.

Man is subject to the law of growth, mentally, morally, spiritually, as well as physically. But mental, moral, spiritual growth may be distinguished from physical growth in several particulars. To all physical, material development there is, as we have seen, a positively assigned limit, which cannot be transgressed; and the moment that limit is reached, decay, decline commences. But to mental, moral, spiritual growth you can assign no such limit. Man contemplates an endless career; he is to grow, his faculties are to expand, for ever; he will never have fulfilled his destiny, will never have reached the end of his course.

Another difference, to which we may refer, is this. In our material growth, our physical growth, the process goes on regularly, uninterruptedly, apart from any effort which we do or can put forth. We might expect this to be the case with the unconscious plant, the unintelligent animal; it is not less truly the case with ourselves. We grow, whether we think of it or not—grow when we are asleep, and when we are awake. But in mental, moral, spiritual growth, we must put forth conscious and oftentimes strenuous effort,—we must make diligent use of all appointed and appropriate means. As some one has wisely though quaintly said, "No man ever yet became a saint in his sleep."

Before considering any of the ideas suggested by the analogy of growth, there is another distinction between the growth we are now contemplating and bodily growth, which needs to be pointed out. In bodily growth there is the assimilation of what is external to ourselves—there is the appropriation of foreign material. The assimilated material becomes part of our bodily structure—is taken into close alliance, but still remains external to our true selves.

"This frame, compacted with transcendent skill,
Of moving joints, obedient to my will;
Nursed from the fruitful glebe, like yonder tree,
Waxes and wastes,—I call it mine, not me.
New matter still the mould'ring mass sustains;
The mansion chang'd, the tenant still remains;
And, from the fleeting stream repair'd by food,
Distinct, as is the swimmer from the flood."

But it is not so with mental, moral,

spiritual growth. We here assimilate what is external to us, but in such a way that what is assimilated becomes veritably a part of ourselves. Do we gain a new idea, do we become possessed of a new truth —that becomes in some real sense a part of ourselves, that can be wrested from us by no creature power. This may be affirmed even yet more emphatically of all moral and spiritual attainments: the issue is the growth, the strengthening of ourselves.

If we turn to God's Word, we shall find many references to moral and spiritual growth, as an imperative duty, and an essential condition of spiritual life; and however inadequately we may discharge the duty, however imperfectly we may realise the condition, there are probably but few of us who would question the force and urgency of the obligation. However slow and inharmonious may be the development of our moral and spiritual natures, we have all of us an abiding and irrepressible conviction that *we ought to grow*. We feel that if we are not growing there is something wrong with us.

It is our constant confession that we have not attained; and when we speak of non-attainment, we do not merely mean that we have not attained to "perfect manhood"—to "the measure of the fulness of Christ"—but we mean that we have fallen sadly and terribly short of that which, in the diligent employment of Divinely appointed means, and prayerful dependence on God's promised help, we might have attained unto. Let us, then, that our sense of responsibility may be quickened, look at the duty of Christian progress, as exhibited in this passage, under the figure of *growth*, noticing—

I. SOME IDEAS MORE OBVIOUSLY SUGGESTED BY THE ANALOGY OF GROWTH.

II. THE WAY IN WHICH, AND THE MEANS BY WHICH, TRUE SPIRITUAL GROWTH IS TO BE PROMOTED.

I. *Let us consider* A FEW OF THE IDEAS MORE OBVIOUSLY SUGGESTED BY THE ANALOGY OF GROWTH. It need scarcely be said that we have here a figure of speech—a figure which, variously modified, is, in its simplicity and naturalness, more extensively employed in Sacred Scripture than almost any other. We meet everywhere, both in the Old and New Testaments, with the idea of growth. Our present purpose, then, is not so much to consider the general subject of Christian advancement, but rather to inquire in what respects the development of the Divine life in the soul may be regarded as *growth*.

It is quite unquestionable that we are to attain to a certain fitness, or meetness, ere we can enter upon the possession and enjoyment of the promised inheritance. We are to reach the desired result, not all at once, but by slow degrees; we are to pass from one stage of progress to another. Here we have *a special mode or method* of advancement indicated. *We are to grow.*

We are not spoken of as a mass of crude lifeless material, which is to be wrought into a given form by the application and operation of a power external to ourselves; but within us is a Divinely implanted principle of *life*, in virtue of which we are to *grow*.

There is no representation of Christian life more significant than this, or more suggestive of thought needful to be remembered by us. If our life be anything at all worth the having, it is *a growth—a Divine growth*.

In considering *growth*, we must start with the idea of *life*. We cannot grow in grace till we have grace. Growth implies the existence of life; it is the manifesta-

tion, the expression, the unfolding of life. We may plant a dry stick in the earth, and tend it, and water it with all care; but though we lavish on it all our resources, and bestow upon it an amount of culture which no plant in the garden receives, it will be, after all, nothing more than a dry dead stick. It does not live—it cannot grow. The first question of all, then, is this—*Are we alive?* We have not to look at the artistic moulding of insensible and plastic material, but the *growth*, the *development*, of a *living principle*.

At this season of the year, if we watch material nature, we find ourselves on every side brought face to face with the great "mystery of growth." Under the genial influences which prevail, we see the bonds of winter—which for a time seemed to hold the forces of nature in captivity—relax, and all

> "This leafless and uncoloured scene
> Flush into variety again."

By the wonderfulness of that process which is now going on around us, we should be much more powerfully affected if our minds had not been rendered comparatively insensible by the deadening influence of familiarity. One of the most wonderful and familiar of all common things is that principle of growth, which is now declaring itself in the pleasant green and luxuriant vegetation of springtime—the mature results of which will, a few weeks hence, cover our fields with all the glory of gold. Men cast into the earth, apparently to perish, the hard dry grain—perchance of wheat, or perchance some other grain; and after a while it makes its appearance in an altered form—it bears fruit, some thirty, some sixty, some a hundred-fold. Who will explain this great mystery? Who can estimate the infinite variety, the rich abundance of growth by which the world is distinguished at this moment? Well, great and marvellous as are God's works in the material world, His works in the spiritual world are greater and more marvellous still. If we are partakers of the Divine life, there is going on within us a spiritual process not less wonderful than that material process which is being carried on around us—which spiritual process may on several accounts be fitly spoken of as *growth*.

If Christian advancement may with any propriety be spoken of as *growth*, one idea is immediately and obviously suggested—*it must be continuous*. However slow the advance, it must not be intermitted. This is one great difference between growth and mechanical construction. Is a man labouring at some machine—is he building a house—is he working at a picture or a statue? He may work to-day and rest to-morrow; he may leave his work for days or months, and resume it at the point where he ceased—and all without prejudice, or serious prejudice, to its ultimate completion. But let the advance, the growth of a plant be completely arrested for days—we do not say months—it withers, it rots, and the very influences which, if it were growing, would contribute to its growth, now contribute to its decay. If the process of growth be entirely arrested, the result cannot be merely negatively described. So of spiritual life: without growth, it cannot be distinguished by the character of permanency. If there be no advance, there is retrogression. If there be not some measure of improvement, there is decline. Not only this, but every other portraiture of Christian life brings out the necessity of continual unintermitted progress. "Onward, ever onward! Upward, ever upward!" is the Christian's motto. Forgetting the things which are behind, we must be reaching forward to those that

are before. We must be ever growing, as trees by the watercourses—as plants in the garden of the Lord. If we do not grow, if growth be very noticeably checked or hindered, we may be sure that there is something amiss with us.

When we think of *growth*, we think of *the proportionate development of every part of the entire plant or animal*: it is not the growth of this part or that part, but the proportionate and harmonious growth of all the parts—it is the unfolding of the entire nature. So should it be in spiritual growth; we should abound more and more in faith and patience, love and humility, and indeed in all that ought to distinguish and adorn Christian life. The Christian believer should, "giving all diligence, add to his faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

Growth is evident in result, and in result only; the progress, while real, is imperceptible. If we take the instance of the most rapid vegetable growth with which we have acquaintance, looking at the plant after a very short interval, we see that it has grown since we looked upon it last, but we do not feel able to say more than that we almost see it grow. How beautifully is the idea of simple, silent, unostentatious advance towards perfection brought before us by this single word *growth!* There is regular, unresting, yet unhasting progression. "Consider," says our Divine Master—"consider the lilies of the field, how they grow: they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." There is no fuss, no ostentation: *they grow.* Silently—simply—they develope into the things of beauty that they are, and shed abroad the fragrance that refuses to be hidden. They grow, not because we look upon them with eyes of admiration. In them we witness all the beautiful unconsciousness and sweet simplicity of healthy life and growth.

We may, with much advantage, consider these flowers, and lay to heart the lessons which they, with their inarticulate eloquence, are ever teaching us. Well would it be for us did our lives thus simply and harmoniously develope themselves! Happy should we be, were we able in quietness and simplicity to count all that befals us, whether light or darkness, shower or sunshine, summer warmth and calm, or cold and storm of winter, as designed of God to minister in various ways and degrees to our *growth*.

As we follow out in thought the suggestions of this analogy, we cannot overlook the fact, that what we call *growth is the simple and single result, the final and visible issue and outcome, of a mysterious concurrence and complication of means.* What an unfathomable mystery gathers around the growth of a single plant! We know something, but how little! The very phrases by which we express our little knowledge serve but to veil our greater ignorance. We know that there is a minute and multifarious agency at work, but who will describe the mode of operation? Who will tell us how the various forms of grace and beauty that deck our world were curiously wrought in the lower parts of the earth? Who will tell us how the down of the peach, or the bloom of the plum, or the blossom of the wheat, is produced? Who, with al the aids of modern science, will

explain the growth of a single spire of grass?

We know that what we look upon is the result of a complicated agency. That oak, so fantastically gnarled and twisted, presents us with a faithful register of all the material changes which have transpired around it and affected it. Every bended branch, every twisted fibre, every variegated knot, has its own tale to tell. So is it with man; so is it with us. We at this moment present the results of the manifold influences to which we have been exposed ever since we have had a being. We may not be able to trace separate results to separate and special causes; but we cannot doubt, though we cannot define or measure their influence, that by all the infinite variety of earthly circumstances, we are always being impressed, either for good or harm.

There is another idea suggested by this analogy: *that spiritual growth —as physical growth—may, in the providence of God, be subserved by many things which seem but remotely allied, or not allied at all, to the nature which they help to build up.* By the strange chemistry of nature, all sorts of unlikely materials are put to the most unlikely uses. Discoveries made in this direction have given a distinguishing character to modern agriculture. It is just so in the moral and spiritual worlds—everything is turned to some account. We greatly mistake if we suppose that what are ordinarily regarded as the "means of grace" are the only means of grace. Everything is a means of grace if we rightly regard and use it. Every duty, every form of business, every pleasure, every pain, all the petty annoyances and vexations of life—they perhaps as much as anything—every call for benevolence and opportunity for self-sacrificing kindness, all these are means of grace and growth. Yes! in the spiritual world as in the material, we see—as it seems to us—God putting unlikely things to unlikely uses; but while we may not be able to explain the process, we can rejoice in the result: all is well, whatever happens to us, if we can but feel that we are growing up into Christ in all things, and attaining, by however slow degrees, to the perfection of manhood in Him. This suggests the one remaining point that we shall notice: *that all growth proceeds according to some predetermined plan:* "Every seed has its own body."

"Lo! on each seed, within its slender rind,
Life's golden threads in endless circles wind:
Maze within maze the lucid webs are rolled,
And as they burst, the living flame unfold."

As in the Tabernacle everything was fashioned according to the pattern showed to Moses in the mount—so is this material world, "God's thought, in form," and in the endless varieties of animal and vegetable growth, we see everything unfolding according to a predetermined type or pattern.

It is so with our spiritual growth: we are to attain unto the perfection of manhood in Christ—"unto the measure of the stature of the fulness of Christ." We are "to grow up into Him in all things, which is the head, even Christ: from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Our growth, then, is according to a predetermined type—a Divine pattern: "for whom He did foreknow, He also did predestinate, to be conformed to the image of His love, that he might be the firstborn among many brethren." True spiritual growth, then, is

growth in Christ—is the growing-up into Christ in all things.

II. Let us now remark upon THE WAY IN WHICH, AND THE MEANS BY WHICH, TRUE SPIRITUAL GROWTH IS TO BE PROMOTED. The teaching of our text is very explicit: "as newborn babes," we are to "desire the sincere milk of the Word, that we may grow thereby." It is not necessary to repeat what has been already stated, and what is so obviously true, that there must be life before there can be growth; and if we would grow—spiritually—we must maintain continual and uninterrupted relation to Him who is the source of all true life. Separation from Him would be not only cessation of growth—it would be death: apart from Him, cut off from Him, we are nothing—we have no life abiding in us. There is nothing that we need more carefully to remember than this—that if we are to grow, it must be by our maintaining a close vital connection with the Lord Jesus, and this connection can only be maintained by means of a diligent and prayerful use of the Word of God, which testifies of Him. We must grow in knowledge if we would grow in grace. And so the Apostle tells us here, that we are to desire the sincere, the uncorrupted milk of the Word, that we may grow thereby. It is assumed that we are already in possession of spiritual life: as newborn babes, as those who have been born again, we have already tasted that the Lord is gracious. Now our habitual and prevailing desire is to be for the "sincere milk of the Word."—and with this end in view, that we may grow thereby.

We are to desire this uncorrupted milk of the Word, because, as used by the Spirit of God, it will more than anything else contribute to our spiritual growth. God provides His children with both *milk and meat;* all things necessary to life and godliness are given us richly to enjoy. God, having implanted spiritual life within us, surrounds us with everything necessary to the upbuilding and perfecting of that life. Physiologists tell us that the babe has in its mother's milk everything, and everything in the right proportion, which is necessary to the growth and development of its infantile nature—the formation of flesh and blood, of bone and brain. Just so, God provides for His newborn children the sincere, the uncorrupted milk of the Word, as that which is most pleasant to all who have tasted that the Lord is gracious, and that upon which they will thrive and grow.

This, then, seems the great idea which is here expressed—that in God's Word we shall find all that we need for the upbuilding and perfecting of spiritual life. What does the babe want more than milk? What do we want more than the truth as it is in Jesus? Here have we milk for babes, and here also—though it is not here referred to—we have strong meat for strong men. Let us remember that our growth is dependent upon the use we make of the Word of God. Why is it that there are some who are weak and sickly among us—some who do not grow? Is it not because they have lost their taste for the sincere milk of the Word?

We profess to believe that our lives can only be maintained in health and vigour as we commune with Christ. We can only commune with Him as He is made known to us in the Word. Let us then go to the Word which tells of Jesus, and seek the gracious and enlightening influence of that Spirit who alone can reveal Jesus to us.

Let us bear in mind that our spiritual growth means, practically,

our growth in those graces which in the highest degree found expression in Our Lord, and which in some degree, and some constantly augmenting degree, are to find expression in those who are His people. This result can only be reached by us as we grow in the knowledge of our Lord Jesus Christ.

This growth, though continuous, is not uniform: it is not to be measured by lapse of time, nor by enjoyment of privileges, nor by "frames and feelings," nor by profession and activity. The one question is—Are we growing up into Christ in all things? Are we becoming conformed to the image of God's Son? May we, AS NEWBORN BABES, DESIRE THE SINCERE MILK OF THE WORD, THAT WE MAY GROW THEREBY!

What Money will not Buy.

IT *will not purchase prolonged life.* A French prince, in studying history with his tutor, was surprised to meet with the account of the death of a king. "What!" said he to his preceptor, "do *kings* ever die?" "They die *sometimes*," was the courtly answer. The last enemy finds as easy an entrance into the palace as into the poorest hut. What Horace said in the reign of Augustus is true in the reign of Victoria:—

"Pale death with equal foot strikes wide the door
Of royal halls and hovels of the poor."

Our good Queen reigns over realms, the extent, population, and wealth of which are without an equal in the annals of empire; and yet she is "a widow." Death entered her palace, and hurried *him* to the darkness of the grave, of whom she said, "He was such an one, that I could have followed him barefooted through the world." Thus she and her subjects are taught, when tempted to make an idol of their gold, that it can no more turn aside the arrows of death than the arm of an infant could ward off the stroke of a giant's sword.

Money will not purchase for us *the blessings of health.* All readers of newspapers are familiar with such paragraphs as these:—"We are sorry to learn that Lord Granville is confined to his house by a rather severe fit of the gout;" "The Premier was unable to attend the Cabinet Council yesterday, on account of an attack of indisposition." Health and wealth are by no means constant companions. Money will purchase medicines, but not exemption from pain; it can command the attendance of skilful physicians, but it cannot purchase the sound sleep, strong nerves, and robust health which myriads of ploughmen are privileged to enjoy. The almost miraculous escape of the Queen's son from that dire disease which has been the talk of the world, reminds us that prince and pauper are alike exposed to physical, agony, decay and death.

Money will not purchase *domestic happiness.* There is an old saying, that "when poverty comes in at the door, love flies out at the window"—a proverb which is proved false by the many humble but happy homes which abound in our land. The Bible tells us, that "better is a dinner of herbs where love is, than a stalled ox and hatred therewith;" and the Divine declaration clearly

implies, that the domestic happiness may be found in a cottage which is absent from many a rich man's home. The words we have just quoted are Solomon's, and he knew, from bitter experience, what misery may exist in the high places of the earth. Solomon was the brother of Absalom, and was, therefore, a witness of the evil which "the young man Absalom" brought upon his father and his father's house; when he became a traitor against his father's house, forced the aged monarch to leave the royal city, and even plotted against his father's life. What thorns were planted in David's tabernacle!—what darkness did the disobedience of that wicked son cast upon the domestic hearth! What were the king's riches to him, when he felt the worse than "serpent's fangs" of his child's ingratitude? Who can describe the agony of the father's heart, when he said, "Would God I had died for thee, my son, my son!" Wonderful were the providential blessings which were showered upon David. He rose from obscurity to fame, from poverty to riches, from the sheepfold of Bethlehem to the palace at Jerusalem; and yet all his riches could not purchase for him domestic peace; and even his dying days were embittered by the recollection of the sad truth that "his house had not been right with God."

Money will not purchase *calmness of conscience.* Peace of conscience is neither produced by outward prosperity, nor destroyed by outward adversity. The Chaldean king sits in his festive chamber, with "the high estates" of the realm around him; but when the lights are brightest, the wine is ruddiest, the music sweetest, and the mirth most joyous, the "handwriting upon the wall" turns the palace into a prison. Oliver Cromwell was a wonderful man, and in a worldly sense was very successful; yet he was not happier, when ruler of England, than when he was a farmer in "The Fens." For several years he wore armour under his garments, and slept in a different apartment every night, to guard himself from the assassin's knife; and when one of his friends called his attention to the vast crowds which were gathering together to witness his installation at Westminster, as Lord Protector of England, his reply was—"A greater crowd would gather to see me hanged." We do not wish to condemn Cromwell as a bad man, but we mean that his temporal prosperity did not procure for him inward peace. Peace of mind, calmness of conscience, can no more be produced by wealth, rank, and fame, than the brightness of day can be produced by an exhibition of fireworks. John Bunyan was far happier in prison than the "Merry Monarch" ever was at Whitehall; and St. Paul was unspeakably more happy in a Roman dungeon than Nero was, though he held the sceptre of the Roman world. Dear reader! be sure of this, that inward happiness can only be realised by those whose sins are forgiven through the infinite merits of the Redeemer, and who therefore can say, "Being justified by faith, we have peace with God, through our Lord Jesus Christ."

Money will not purchase for us *the hope of a happy death.* Death is an event of universal occurrence. "It is appointed to all men once to die." In the grave "the rich and the poor meet together." The roads of life are manifold, but they all lead to the tomb:

"The boast of heraldry, the pomp of power,
And all that beauty all that wealth e'er gave,
Await alike the inevitable hour;
The paths of glory lead but to the grave."

But though death is an "inevitable" event, how few think of it as a privilege! Men dread death chiefly because they are unprepared for it. They have no well-grounded hope of a happy death, and therefore they dislike to think of it. They feel, in reference to it, as the French king did who forbad the word "death" to be used in his hearing: like that ruler of Russia, who commanded all funerals to take place in the night-time.

If wealth could purchase a happy death for men, gold would indeed be a real good; but how powerless it is at the margin of the tomb! How little light can the brightest jewels cast upon "the valley of the shadow of death!" Reader! would you die a happy death? would you meet the King of Terrors without dread? Then you must believe in Him "who hath brought life and immortality to light by the Gospel."

"If sin be pardoned I'm secure,
Death hath no sting beside."

The wealth of the world cannot purchase pardon for us, and yet the poorest have only to ask and have.

Short Notes.

THE ATHANASIAN CREED.—In the year 1661, the memorable Conference of Episcopalians and Presbyterians met at the Savoy, to consider a revision of the Liturgy of the Church of England, when Dr. Sparrowe—who bullied Baxter on that occasion, and had his reward subsequently in the see of Norwich—succeeded, after a struggle, in introducing Bel and the Dragon into the Lessons, from which that legend had been previously excluded; and on coming out of the conference chamber to meet his friends, exclaimed, "We have carried Bel and the Dragon." After the lapse of two hundred years Convocation is employed in a similar task of revising the Liturgy, and there is the same controversy over the Athanasian Creed. It has gained the victory, and sixty-two members may exclaim, with exultation, "We have carried the Athanasian Creed." The Crown, as the reader is aware, referred to the Senate of the Church the changes proposed by the Ritual Commissioners, among which was the subject of this creed; but the bishops, instead of pronouncing an authoritative opinion, *ex cathedrâ*; on a question which had been the subject of contention since the days of Archbishop Tillotson, and guiding the judgment of those who look with reverence to the pastoral crook, remitted it to the consideration of the Lower House. There it has given rise to a very violent controversy, and various suggestions have been made to soften the objections which are urged against the Creed—that there should be a new translation—that there should be explanatory declarations—that the damnatory clauses with which it begins and ends should be omitted—that the recital of it should be permissive. These animated discussions served to bring out the feeling of sacerdotalism in bold relief, one dignitary affirming that, rather than forego the Creed

and its maledictions, he was ready to sacrifice the union of Church and State; while another proposed that if the denunciations were withdrawn from the Athanasian Creed, they ought to be attached to one of the other creeds—a remark which strongly reminds us of the passage in the Psalms, "He clothed himself with cursing like as with his garment." The Rev. Lord Alwyne Compton, at length, brought the matter to a decisive issue, by proposing that the Creed should be retained in all its integrity, and that the use of it be compulsory, and his motion was carried by a majority of sixty-two to seven. It was then sent to the Upper House, and the Bishop of Winchester proposed that it should be adopted; this was negatived, but only by the casting-vote of the Archbishop of Canterbury. The question has therefore fallen into abeyance for the present session; or, to speak more correctly, it has been replaced in the hands of the Crown. In Ireland, the synod of the disestablished church has also been employed in revising the Liturgy, and has taken advantage of its liberty to make some very significant alterations; but it has retained the Athanasian Creed. The fact is, that though the lay element is fully represented in that assembly, the practice of voting by orders, which is peculiar to the Episcopal church, is a complete obstacle to reform and progress. The laity voted the banishment of the damnatory clauses, if not of the Creed itself, by five to one; the clergy, by a large majority, secured its retention.

The relative votes in the Irish synod may be taken as a fair index of the divergent views of the clergy and laity on the subject of the Creed throughout the country. With the exception of the small body of mediævalists, of whom Mr. Beresford Hope may be considered the chieftain, the laity are generally opposed to it. They do not relish the duty it imposes on them of pronouncing a sentence of eternal punishment on all their fellow-worshippers under the same roof who do not fully believe a series of highly metaphysical terms which even the most acute intellect can scarcely grasp, and which are to them and the congregation, as the Creed says, "incomprehensible." They cannot appreciate the feelings of Christian charity which would consign to everlasting torment millions on millions of the Greek Church, because they repudiate, as unscriptural, the word *filioque*. If it depended on the laity, the Creed, instead of being said or sung thirteen times a year, would be consigned to some corner of the Prayer Book as an interesting historical relic of the subtle ingenuity and the tolerant feelings of the eighth century. But the clergy—that is, nine-tenths of them, as the Convocation vote shows—are rigidly, though doubtless conscientiously, conservative in all ecclesiastical questions, and will not allow a brick of the edifice to be displaced. What they were in 1661, that they continue to be in 1872. It is the same spirit which imported Bel and the Dragon into the Prayer Book, which insists on retaining the Athanasian Creed. The clergy are, unfortunately, out of sympathy with the spirit of the age, and with the lay members of their own communion. They have steadily resisted the liberal measures which have been passed in the House of Commons, and in the matter of this Creed they have now made the antagonism between the lay and clerical mind more palpable and more hazardous. The case has been admirably put by the *Times*:—"It is a question whether 20,000 congregations of the Church of England, represented and protected by the State, shall be compelled several times a year to stand up and recite a long string of propositions, many

quite beyond the reach of their understanding if not repugnant to their reason, and pronounce upon themselves and their neighbours the sentence of everlasting fire if they do not thoroughly and entirely believe them." This decision cannot fail to inflict a serious blow on the influence of Convocation, and to increase the demand for the introduction of a lay element into its deliberations, in accordance with the practice in church courts of the Presbyterians in Scotland, and the free Episcopal church in Ireland. Nor can it fail to damage the interests of the Church itself, while the Convocation remains exclusively clerical. Indeed, it is only by the restraint imposed on its action by the State that it is prevented doing incalculable mischief to the Establishment. It is evident that if the Church were left in its hands, without check, for two or three years, it would be shivered to pieces. This vote on the Athanasian Creed is worth to the Nonconformists a dozen resolutions of the Liberation Society.

Lord Shaftesbury has already commenced a movement of opposition to the decision of Convocation among the lay members of the Church of England, by inviting them to sign the following declaration, and submit it afterwards to the Archbishops of Canterbury and York:—

"We, the undersigned, being lay members of the Church of England, hereby respectfully address your Lordships on the subject of the Athanasian Creed; and, without passing any opinion on a document so long received by the Church, we express an earnest desire that measures be taken to render the recital of it in the public services of the Church no longer compulsory."

ULTRAMONTANE INTRIGUES. — During the present century there has been no period when the intrigues of the Court of Rome have been more rife throughout Europe than at the present time—all directed to control the action of civil government, and to promote its own ascendancy, more particularly by the recovery of the temporal power. The Carlist insurrection in Spain has been fomented by the Romish priests, who have accompanied every band of insurgents, and in many cases directed their movements in the field. In Switzerland, by their paramount influence in the smaller and Catholic cantons, they have just succeeded in defeating the reform of the Constitution, because it would have tended to weaken their authority. In Italy they are engaged in a constant crusade against the unity of the country and the throne of the king whom the Pope has excommunicated. In France, the Roman Catholic bishops are incessantly endeavouring to embroil the Government with Italy, and to urge the executive power to engage in hostilities with Victor Emanuel. Their intrigues in Austria are industriously directed to counteract the Liberal tendencies of the Government and the Reichsrath, and to regain the control of national education. In Belgium, ministries are made and unmade under the influence of the priesthood. But it is against Germany, consolidated under a Protestant head, that their bitterest animosity and their most strenuous exertions are levelled. Since the retirement of Count Arnim, the German representative at the Papal Court, who was obliged to quit his post in consequence of the resentment of the Pope, owing to the attention he paid to the royal family, there has been no minister at the Vatican. But Prince Bismark was anxious to conciliate the Roman Catholic subjects of the Imperial

crown, who number fourteen millions, by appointing Prince Hohenlohe, a cardinal, as the successor of Count Arnim, under the impression that the nomination of a Prince of the Church to such a post would be acceptable to His Holiness. But the Jesuits, who are omnipotent in the Curia, obliged the Pope to decline to receive him. He was known to be inimical to their Order, and was, moreover, the brother of the Prime Minister of Bavaria, who had given encouragement to Dr. Döllinger and the old Catholic party, the uncompromising opponents of the Syllabus and the Infallibility dogma; but the chief objection to the nomination is said to be that it was considered an intimation that all future relations with the Papal see would be confined to its spiritual functions. Prince Bismark stated, in his place in the German Parliament, that he had not been subject to such an affront for the twenty-one years of his political life, and he might have signified his displeasure by leaving the post vacant; but he has magnanimously declared that he will not resent it, but will take an opportunity of deputing another envoy. The Ultramontanes are at open war with the German Empire, and are straining every nerve to break it up and Prince Bismark finds the conflict with the Pope a more arduous undertaking than the struggle with the Emperor Napoleon. The great Jesuit debate in the German Parliament, after having occupied two days, has just come off; and the temper of the assembly, and the position of affairs, may be gathered from the summing-up of its resolutions by the Chairman of the Special Commission, presented to Government. "From the very beginning," he said, "the Commission were of opinion that the Jesuit question required to be settled by fresh statutes, calculated to increase the power of the State. . . . The liberty of the Catholic Church, as understood by the Catholic priest, is nothing but an unmeaning phrase, which implies the subjection to the priest of both State and parish. If the priest cannot do without the help of the State, the State is clearly justified in investigating the conduct and demeanour of the party it is expected to assist. . . . Hence it follows that, after all the Jesuits have recently attempted against us, we are only exercising our rightful privilege in restricting and repelling the proceedings of an Order which, from its very foundation, has been engaged in promoting, not the religion of the people, but the power and authority of the clergy." The united German Empire is now committed to an internecine conflict with Papal aggression.

The Licensing Bill drawn up by Mr. Bruce, the Home Secretary, has been introduced into the House of Lords, and, after passing through the ordeal, has been sent down to the Commons. Of all the social questions which demand the aid of the Legislature, this is by far the most important. It is required to counteract the increase of that vice which is the disgrace of this Christian country, and reduces it below the scale of Hindoo or Mahomedan morals. It affects the morality of the whole community, and the most vital interests of the country; and it has to struggle with the most powerful opposition. The Association of Licensed Victuallers, aided by the brewers, is the most formidable body within the four seas of Britain; the influence of the publicans, estimated at a hundred

thousand,* who occupy every corner, and are bound together by a community of interests, is at present all but irresistible. They have already carried nearly all the elections during the last twelvemonth, and they are likely to exercise a predominant sway at the next general election. They are prepared to resist any measure which is calculated to reduce the consumption of beer and liquor, and no measure which does not lead to this result can be expected to produce any ameliorating effect. The Bill of the present year is much gentler than that of the last session; and affords evidence of the increasing power of the trade, and the increasing weakness of the Home Office, under its present management. The Bill has been weakened in its progress through the Lords; and it is impossible to avoid the conclusion, that the publicans are right in thinking that their best friends sit on the opposition benches. From the present position and prospect of parties, it is impossible to contemplate this state of things without a feeling of anxiety, based upon the apprehension that the hope of amelioration may be long postponed. On the other hand, there can be no doubt that the feeling of the country as to the importance of checking the prevalence of drunkenness, the parent of half the misery and crime in the land, is becoming more and more general and decided; and the time may not be far distant when the necessity of applying a thorough remedy to this evil will force Parliament, by an irresistible pressure, to take up the cause of the public against that of the publicans. As an excuse for inaction, it is affirmed that the vice of intoxication cannot be extinguished by Act of Parliament; but it is the Parliament which, by its indiscreet legislation, has increased the temptation by the multiplication of publichouses and beershops, and it is the duty of Parliament to diminish the mischief it has created by contracting their number. Of the hundred millions sterling annually consumed in drink within the four seas of Britain, it would be an inestimable boon if even a fourth of the sum could be diverted from the ale spiggot, and employed in making the homes of the victims more decent, and their families more comfortable.

THE RITUALISTS are daily becoming more rampant. They set at defiance all the constituted authorities of the Established Church—Bishops and Archbishops, and the Judicial Committee of the Privy Council, which represents the Crown—and they are openly marching to Rome, with drums beating and colours flying. They are rapidly increasing within the circle of the Church, and they already boast of more than two thousand congregations. They are constantly endeavouring to bring their creed and practices into a more close conformity with Popery, in which the more advanced of them are absorbed from time to time. By the secular

* While this sheet is passing through the press, a Parliamentary return gives us the exact number of drinking-houses in the country. The account stands thus:—

Total number of Licensed Victuallers in England - - - [Of these, 6,222 were in London]	70,294
Licensed Victuallers in Scotland -	12,279
,, in Ireland -	16,371
Total - - -	98,944
Total number of persons licensed to sell beer to be drunk on the premises - - - - -	42,590
Not to be drunk on the premises [Of both classes, there were in London 3,763.]	3,162
Total number of Alehouses in the United Kingdom - -	144,696

press, moreover, they are treated with much more consideration and indulgence than the Nonconformists. Ritualism furnishes the best recruiting-ground for the Church of Rome; and the progress it is making, combined with the rapid strides of Roman Catholicism in this country (more especially among the upper ten thousand), forces on us the melancholy conclusion, that at no distant period we may have the Reformation to do over again. This Romanising party has, however, just received a severe reproof, in a quarter where it might have looked for encouragement, from Monsignor Capel, of the pro-Catholic Cathedral of Kensington, the Monsignor Catesby of "Lothair"—one of the most able, energetic, and successful of the Roman Catholic dignitaries in England. In a recent lecture he has denounced the anomalous proceedings of the Anglo-Catholics in no measured language: "In the Catholic Church nothing was more marvellous than the spirit of obedience, and the limitation of authority in different grades. No priest could start liturgies of his own, or take the initiative in anything without the permission of his bishop. The teaching of the priest might be questioned by the bishop, and that of the bishop by him who ruled over the Church of God. In this way they were a power the world might well be affrighted at. . . . . But these men defied their archbishops and bishops, denied all authority, and claimed for themselves an authority that no bishop or priest of the Catholic Church can claim. For them the voice of the bishop was not the voice of authority. Notwithstanding the Articles of the Church of England, this new body of men loudly declared, on their own authority, that there are seven sacraments, and not two. Notwithstanding the assertions of their own Prayer Book, they permitted the adoration of the body of the Lord. Notwithstanding the distinct voices of their own bishops, and the distinct expression of their own Prayer Book, they were obliged to contort and pervert the latter, so as to give a colouring to their own position. Their Prayer Book said that those who were in trouble of conscience should turn to their clergy, and seek from them counsel and comfort; but the practical commentary of the Ritualists on that was, to insist upon all persons going regularly to their confession. They went further, and permitted the use of statues and images at devotion, and all that Catholics did in their devotion to the Blessed Virgin. Where is the smallest ground for their doing this? If the Ritualists were asked for their authority, one of their answers was that they followed the practices of the Church of Antiquity. That was utterly false, because the rites they had introduced into London, such as the 'three hours agony,' was unknown to the ancient Church. . . . . In such servitude did this authority hold people that—and our English audience would scarcely believe it—these people dictated whom their flocks should see, whom they should know, and whether they should visit their friends or not. Where was the Catholic priest who dare do such things without bringing down on him the severest censures of his Church?"

The Book in the Bars; its Spiritual Power.*

"So then faith cometh by hearing, and hearing by the Word of God."—Rom. x. 17

THE following advertisement, which appeared in several of the daily newspapers, induced the Missionary to pay a farewell visit to the landlord and bar-servants:—

"*Gin Palace* for sale, in a good working and gin-drinking neighbourhood; doing £240 a week over the bar: elegant and substantial fittings. Terms moderate. Immediate possession," etc.

With this farewell purpose, the Christian visitor entered the "bottle department" early upon the following Sunday evening; but found the place so filled with customers, that neither the landlord nor barmen had a moment to spare. He, therefore, simply shook hands with them, and arranged to call in during the quiet hours of the following afternoon, and then commenced evangelizing work among the people.

Three high partitions divided the bar into four compartments; and, as is usual, there were separate doors to each, so that the crowds of customers could not see each other, though the noise of their converse and disputes produced a war of words, and rendered quiet conversation difficult. One would have thought, that the private or "bottle department" would have been the easiest to visit, as its name seemed to invite the respectable order of drinkers. To some extent this was the case; but a jury of barmen would certainly agree in the opinion, that this sly part of the house, into which so many well-dressed persons slip for their drams, is the most lucrative and usually the most crowded. Only a few weeks before, the visitor was standing with a young man in a similar compartment, when seven women, wives of working-men, entered, and called for a quart of gin with ale-glasses. They were laughing heartily at what they considered a happy thought of one of their companions,—the clubbing together for the purpose of ordering so large a quantity of spirits: they were much disconcerted at the withering rebuke they met with.

Upon the evening of our visit, eight or ten men and women were present. One of these, a respectable tradesman, rejected a tract with there mark: "I don't want your religious nonsense, as I do the thing that's right between man and man; and if I didn't, I would not be interfered with by other people in religious matters, as I know what is right, and could do it." "The clock there is going wrong," replied the visitor, looking towards that very ornamental object; "and because it's out of repair, it does not answer the purpose for which it was made, as it is hours too slow. Now, the landlord will not attempt to repair it himself, neither will he give it to a grocer or a bricklayer for that purpose; he will no doubt send it to the man who made it,—to a clockmaker who understands its mechanism; he will clean and repair it, and then the hands will go

* "The Man with the Book; or, The Bible among the People." By J. M. Weylland. London. Hunt & Co., Holles Street.

right. Well, it's just so with us men: when we do wrong, it proves that we are unclean inside, and out of repair, and it is no good trying to set ourselves right, for we can't do it; or to get other people to tinker at us, as they are sure to make us worse. Our proper course of action is to approach our Almighty Maker, with the prayer, 'Create in me a clean heart, O God, and renew a right spirit within me.' When this is done, we go right, and glorify God in our bodies and our spirits, which are His." After a few words about the Fountain opened for sin and uncleanness, the speaker passed out; leaving the people with their eyes fixed upon the clock, and their thoughts upon the Saviour.

In the next compartment about sixteen working-men had assembled, all of whom were sober. Several were annoyed, as one of them said, at "being tackled in such a place as that about religion." "Why, you are all in the building trade," exclaimed the intruder; "and if you listen to the words I repeat, and do them, you shall be likened to wise men who built a house upon a rock: 'And the rain descended, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.'" As the attention of the men was arrested by the parable, it was repeated to the end; and then, taking the Bible from his pocket, the reader observed, "These are not my words: they were spoken by the Lord Jesus Christ." "I knows a lot of the Bible," said one of the men, "and He never talked like that." "I've heard it before," retorted a companion, "and it's there." "Yes: I am right," replied the man with the Book; and then, leaning his back against the bar, he read the parable through, in a clear expressive tone. He then looked up, and said kindly, "You are not building on this rock; if you were, you would be in the house of God instead of this place."

"That's right!" exclaimed several; and three of them followed him into the street. "I'll go next Sunday," said a carpenter. "And so will I," answered his companion, a smith. "And I will meet you at this corner and go with you," said the reader. This arrangement was confirmed with hand-shaking, and the men went thoughtfully towards their homes, the Missionary entering the next compartment.

In this, several groups of persons were standing together, those near the door being sweeps, who, in, honour of the day, were partly washed. One of them, a young man, said that his mother was ill, and wanted some one to pray with her. The visitor took down the address and promised to call. While doing so his attention was directed to several men of the "fancy," who were in loud conversation about the difficulties of their calling. They were attired in dirty fustians, with gaudy cotton handkerchiefs round their necks, and caps which made their foreheads appear "villainously low." One of them held a bulldog by a chain, and several puppies were peeping out of the side-pockets of his coat. He was evidently the important man of the group, as his companions were listening with respect to his grievances, which he expressed in the following way:—"This 'ere draining of London will be the ruin of us, that it will. Why, look 'ere: I've been all this blessed day a-trying to get six dozen of rats, and I has only got two dozen; and it's ruination the price of them is. I never grumbles at buying them at fourpence each when they are fat and lively like that, I doesn't, as it's a fair price; but it's enough to make a chap go rampstairing when he has to tip a bob each, or eleven shillings a dozen, for them, as I did this afternoon; and it's this

draining of London does it, as they be slushed away. And then, last week I had a misfortune. I went out with my pal, as is ratcatcher to the Queen, for two days catching about Windsor, and I left three dozen in the low pit. Well, when I comes back, my missus, as 'as bin queer, said, 'Oh, dear me, I forgot to feed the rats!' So I went off, as I knowed how it 'ed be. When I looked in it, a dozen had gone, and they was a eating ever-so-many of one another; so I chucked in the stuff as had been mixed up for 'em, and there was an end to their barbarities, as rats are good-natured-like when they has plenty of grub; but when the price is up, it is, as I says, ruination."

"And so you have been all day trying to buy rats, have you?—a pretty way, to be sure for a man to spend his Sunday," observed the Missionary, as he turned towards the man, and caressed a pretty little spaniel whose head was resting upon the flap of his pocket.

"I has," was the sharp reply: "and I makes no profession of religion, so it's no harm; like them saints, one of which I knows as cheats you through thick and thin; so I does the correct thing, and snaps my finger, and says I, None of your religion for me."

"I see how it is," rejoined the visitor. "You have met with an imitation Christian, a counterfeit, as we call bad money, and for that reason you will not he a real Christian. Is that what you mean? If so, it is like saying, 'A man passed a bad shilling upon me, so I never mean to take a good one.'"

"That's a puzzler," replied the man, thoughtfully; "as I knows what good Christians are, as was my father and mother, as was Welsh like me. They did the right thing by me; but I 'erd of people a-gettin' on in London, so I ran away from them, and begged and stumped it up here. And I got in with some young prigs in Whitechapel, and got took before the beak, as wasn't for much; and he didn't give a fellow a chance, but put on three months' hard; and when I got out I couldn't get on, so I went out with a chap a-catchin' birds and rats, and married his daughter. And now I has a bird-shop at Shoreditch, and a rat-pit, as was profitable afore this 'ere draining was inwented, as gents bring their dogs to be teached to kill rats first-rate, and sometimes they has a match on the quiet; and they are gents as does it and pays up, and says as I am the best rat-pit-man they knows."

In reply to questions, the rat-pit-man admitted that during the eighteen years he had been in London he had only once been into a church, and that was at his marriage. When reminded that he was the child of many prayers, and of parents passed into the heavens, he was softened, and said, "If I know'd somebody as is religious I should be better; but I doesn't know a religious chap, that I doesn't."

"Give me your address," said the visitor, "and I will ask a Missionary gentleman who lives near, a friend of mine, to call upon you." This was done, and the parties left the bar together.

The fourth compartment was crowded with persons of the degrading and disorderly class, and it was evident that several men in one corner were excited with liquor. In the centre was a large barrel, and round it stood three women. One of them had turned a quart-pot upside down upon the barrel, and had seated her little child, about a year old, upon it. She called for "a quartern and three outs" (three glasses to divide the liquor), when the Missionary, who felt the difficulty of securing

the attention of such a people, approached with the exclamation: "Why, what do you think? When the Saviour of the world was here, He took a little child, a pretty little dear like that, and sat it in the midst of His disciples, and said, 'Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

"Did He, sir?" exclaimed several

"Yes, He did," was the reply; "and if you will listen to me I will tell you what He meant."

At this the people gathered round the barrel, and the speaker, taking the tiny hand in his, continued: "There is no mistake about the love of a little darling like this. When it throws its arms round your neck, you know it's real love" ("That it is," said the mother, giving the child a hug); "and the Saviour meant that we men and women, who are children of the great Father in heaven, ought to love Him with all our hearts, and do His holy will. Now I don't think that we all do this?"

"I should think not," said a man, with a coarse laugh. "If we did, we shouldn't be a-getting drunk in here on a Sunday night."

"You are right," replied the visitor. "You are not like this pretty child; you are bad children, and must, as Jesus said, be converted. The great Father loves you, and sent His Son to tell you how to be made good, and to die for your sins." Other words of exhortation were being uttered, when the address was brought to a close by another group of persons pressing into the bar.

This consisted of an old woman, and three young men of the *genus* rough. The woman, who had been crying, and who had new weeds upon her head, was reluctant to enter, as one of the men said to her, "Never mind, mother; it's what we are all a-comin' to. He was a good'un, as was respected everywhere. Come in, and have a drop of rum."

"And have you been," inquired the Missionary, "to bury the husband and the father?"

"Yes, sir," replied the widow, sobbing. "We was married forty-two years, and it's his first night in the cold grave, and I'm so miserable, and my boys has brought me to give me some rum;" and then she sobbed so deeply that the people looked at her with pity.

"Don't touch the rum," said the visitor; "but let me go home with you, and read from this blessed Book the comforting words which the merciful God has said to widows;" and then they stepped out of the bar, the sons following. They entered a house a few doors farther on, and descended to the back kitchen, which was dismal and almost without furniture. Taking a seat on the edge of the bedstead, the visitor read the account of the widow of Zarephath, and such Scriptures as "The Lord relieveth the fatherless and widow;" "Let thy widows trust in Me," and then explained to her the meaning of being "a widow indeed." The young men were deeply interested, but when prayer was offered they stood up awkwardly, though the mother knelt: it was evident that they had never bent the knee in supplication. After more words of sympathy, the widow was left much comforted, and with the promise of another visit.

After this the Missionary passed through several other publichouses with varied success, and scattered much precious seed. As the evening was far advanced, he entered a large beershop, intending a final visit. About thirty men and women of the lower class were standing, many of them with their backs to

the wall, as the landlord had removed the seats to prevent his customers staying too long. Upon glancing round, the visitor noticed a middle-aged man, whom he had not seen for several years, and inquired of him where he had been?

"To prison, for assault upon a woman," he replied. "I was committed for four years, and that wasn't much, as she will never get over it; and I'm out six months afore the time with a ticket-of-leave; and it was the drink as made me do it, as I wouldn't hurt nobody."

"It's no use laying it to the drink," was the reply; "speak the truth, and say that it was your love of the drink—your vice that led you to commit the crime. You may make excuse now, but the day is coming when you will be tried again for that and for every offence of your life, as we must all stand before the judgment-seat of Christ; now mind, if you are condemned by that Judge, there will be no escape from the prison of hell, to which you will be sent."

At the commencement of this conversation, the door swung open, and a man of the baser sort entered. He listened; but brought the conversation to a sudden close by clenching his fist, and with that malicious hiss which bad men have, he addressed the Missionary, and said, "What business has you in our shop, a-talking like that 'ere? for two pins I'd smash in your frontispiece."

The ticket-of-leave man frowned, and holding out his right arm, with extended finger and thumb, gave a peculiar jerk, and exclaimed, "If you does I'll garotte you." And a woman, whose sister the visitor had placed in a reformatory, fearing that he would be injured, rushed before him with a half-scream. The rough, who was evidently astonished at the good feeling which existed between the Christian teacher and persons of his own class, stepped back; but as the attention of the debased crowd in the bar was directed towards him, the visitor raised his hand, and said, loudly, "Never mind: I am not hurt. But it was just so hundreds of years ago, when the Saviour of the world was here. He used to feed hungry people, and heal the sick, and give eyesight to the blind; but there were men who smote Him with the fist of wickedness, and who cried out, 'Crucify Him! crucify Him!' and then they nailed Him to a cross." The speaker then dropped his voice to a solemn note, and continued, "Yes, and

> 'It was for such as you He died,
> For such that He was crucified,
> For such He reigns above.'"

The effect of the words were startling, as that congregation of the wicked stood in silent awe; while the landlord and his barman leaned forward to listen. A few more earnest words were uttered, and the evangelist stepped out, wiping the perspiration from his brow. The rough at almost the same moment passed out at the other door, and approaching the Missionary, said, "I ax yer pardon, gov'nor; but I wouldn't 'urt a hair of your 'ed."

"I feel all right toward you, so never mind," was the kind reply, enforced with a friendly touch of the arm. "You sees, guv'nor," the rough continued, "as I am a bad 'un, as I had a month for beating my old woman, and its becos I ain't hedicated, cos if a chap ain't hedicated he's nuffin'."

From this speech it was evident that the man had a desire for instruction, and the visitor felt that to impart this would give him a power which might lead to a moral

and spiritual regeneration; he therefore inquired if he would like to know how to read and write?

"Oh, shouldn't I: that's all!"

"Well, then, if you have the mettle in you to stick to your book, which is hard work for a man of forty, I will spend an hour with you once or twice a week, and teach you."

The poor rough looked astonished, wriggled in a strange manner, and then gave expression to his feelings, by exclaiming, "If you does, master, when I gets into work I'll treat you to a day in the country."

His friend could but smile at this singular ebullition of grateful feeling, though he knew the force of its meaning. To men like him, pent up in the density of the mighty city, a day in the country is the greatest conceivable enjoyment, and to promise that showed that the man had a soul, and perhaps a latent taste for the beautiful.

As it was necessary that the teacher should know where the man lived, he went with him down one of those narrow dirty streets, where the people live in comfort as regards thieves: as they have nothing to be robbed of, they allow their doors to remain open all night. The man entered one of these open doors, and ascended the staircase, in thick darkness; his step was evidently known, as a woman came out of the back attic, holding in her hand a blacking-bottle, in which was a piece of candle. All doubt as to her being his wife was set at rest by the rough introducing his new acquaintance in the following elegant language, "'Ere, Sarah, 'ere's a gent I've picked up in a beershop." To the embarrassment of the dirty ragged woman, the visitor entered the room; and a deplorable room it was,—a drunkard's home. The floor was dirty, without a piece of carpet, and several of the panes of glass were broken and pasted over with pieces of brown paper, greased to admit a little light. There was only one broken chair, and a sieve-basket, covered with a rusty tea-tray, formed another seat. The table was evidently the safest piece of goods, as the wife invited her visitor to take a seat upon it. There was no bedstead, but an accumulation of rags in one corner covered two dirty little children. The poor woman had that crushed and wretched expression of face so common among the wives of this class of men. A quarter of an hour's conversation set her at ease and secured her goodwill. Before leaving, the visitor, who had taken his seat upon the table, opened his Bible and read, while the woman stood with her light in the blacking-bottle on one side of him, and her brutal but now subdued husband upon the other.

A few evenings after, the Missionary, as arranged, entered the room with a spelling-book in his hand, to give the first lesson, and was glad to find the rough at home, and to return, with a pleasant smile, his gruff salutation of, "Thought as how you wasn't a-coming; but thank'ee, gov'nor, for doing on it." He then fairly seized the Primer, and repeated the alphabet so vigorously, that his intention of "being hedicated in no time" was evident, even if he had not said so. The book was left with him, and upon the next lesson evening his wife told the teacher that "Bill had bin a-A-ing, and B-ing, and B-A-ing, ever since he com'd up there afore." Lesson succeeded lesson for many weeks, and though the task was distasteful to both parties, the rough got on exceedingly well, and at the end of three months he was able to read easy lesson-books. From that time there was evidence of a change passing over the family. The understood rule of the London City Mis-

sion, that no visit be completed without the reading or repeating of some portion of Holy Scripture, had been observed; and as the result, much of that Word, the entering of which into the soul gives light, had been read to this poor man and his wife. There was a change in their home, as the teacher one evening noticed two new chairs and a piece of carpet; after this several gaudy pictures and a fender were introduced, and then the rags were removed, and a Punch-and-Judy bedstead (a thing that turns up in the corner) set up in its place.

"You are getting on in the world," observed their friend one evening, as he glanced round the room.

The man looked unutterable things at his wife, and said, "Should think we are, sir; and I'll let the cat out of the bag, as they says: and this is that 'ere cat. Arter you had been a-readin' and a 'elpin' me, one night I walks out, and I passed the Tom and Jerry where I picked you up; some old pals says, 'Come in and have a little heavy wet!' and in I goes; and then we went into the tother corner, and I stood some gin, and with the tother got into my 'ed; and when I was turned out I seed a peeler, and wolunteered to fight 'im. So he takes me by the choker and walks me along, and my old woman, as was looking for me, comes up and begged the peeler not to trot me in, as makes a charge. So, bein' soft-'arted, he gived me to her; and when I got up 'ere I was sober like, and said I, I will be a Christian, like as the gent reads of, what eat pigs' wittles, and went back to his Father; and I'll be teetotal to-morrow. So in the morning I had a pen'owth of coffee at the total shop, and hopened my mind to the gal what brought it; and she told the gov'nor, and he brings a book, and I put a scratch in it, and I haven't had a drop of the public stuff never since; and we said we'd say nothin' to you till we had been teetotal a month, and it's more than that now."

The man was commended for his resolution, and when the lesson was over the Book was opened, and the parable of the Prodigal Son again read and more fully explained; and then the family altar was set up in that poor room, as the man, with his wife and children, knelt together in prayer.

Soon after this the man obtained employment in a timber-yard, to empty sawdust from the pits, and his improvement—indeed his uprising in the social scale—became rapid. One evening his teacher took a very dear friend to see him—the talented author of "Our Father's Care," and "Mother's Last Words." Reaching a Bible from the chest of drawers (for they had risen to that dignity) he said, "Do, mum, hear me read, as I does it well, like. When I seed that gent in a beer bar, I was a-goin' to smash at him, but he has learned me to read first-rate." He then read the fifth chapter of St. Matthew's Gospel, and, as the lady afterwards remarked, "he read it well, as he seemed to feel the force of every word." After this he gave evidence of a renewed nature, and became a living proof that grace can change a rough into a quiet and peaceable man, and that it is possible to pluck bad men from among the ungodly, as brands from the everlasting burnings.

Reviews.

Search the Scriptures: How and Why. From the French of G. DE FELICE. London: The Religious Tract Society, 56, Paternoster Row.

THIS treatise was prepared by Pasteur G. de Félice in order to illustrate the value and enforce the claims of the Bible upon his countrymen.

Poor France! she greatly needs the influence of the Bible. May the blessing of the Lord richly rest on all who strive to bring her people under its gracious control! The liveliness, earnestness, and copious anecdote which pervade M. de Félice's style fully justify the republication of this little book in England.

Earnest Exhortations on the most Important Subjects. By the Rev. F. BOURDILLON, M.A. London: Religious Tract Society, 56, Paternoster Row.

THIS is a reprint of some valuable papers which have appeared in the *Monthly Messenger* of the Tract Society. They are eminently calculated for usefulness, and by reason of the bold type in which they are printed, are most appropriate for the aged and the imperfectly educated.

Acceptable Words: Choice Quotations and Scripture Texts for Every Day in the Year. Collected and arranged by S. M. L. London: The Religious Tract Society, 56, Paternoster Row.

ONE of the most excellent daily manuals for Christians we have ever seen. The selections from ancient authors are extensive in their range, and they are fitted to the texts they illustrate with an ingenuity which reminds us of the skill and scrupulous care with which the bells and the pomegranates were adapted to each other on the robes of Aaron. There is not a page in the book which does not glow with golden truth; not a sentence but is a text; and, alike to the busy or the afflicted, to all devout persons this will prove a most helpful companion. It is a seedplot of sacred thought which must infallibly produce good fruit.

The Theology and Theologians of Scotland, chiefly of the Seventeenth and Eighteenth Centuries. Being the Cunningham Lectures for 1870-71. By JAMES WALKER, D.D. Edinburgh: T. and T. Clark. 1872.

THE Cunningham lectureship already occupies a high place among the theological institutions of Scotland, and is rendering very efficient aid in the service of evangelical truth. The latest series is inferior in interest to none of its predecessors, though it traverses an entirely different field. "The theologians" of Scotland are well worthy of devout and grateful remembrance, and our own age would be none the worse if it were more fully acquainted with them. We are no hero-worshippers, and do not accept the authority of even the greatest human teachers as the ground of our faith and practice. But men like John Knox, Andrew Melville, Samuel Rutherford, David Dickson, Thomas Boston, and many of their contemporaries and successors, were men of rare spiritual insight, profoundly devoted to the study of God's Word, and largely possessed by its spirit. We are therefore thankful to have set before us the teaching of these men on such matters as the Atonement, Predestination, and Providence, and the Nature, the Claims, and the

Rights of the Church. Much of that teaching is needed in the present day —more, perhaps, than at any previous time since the Reformation. We cannot, indeed, agree with all that they advanced, either in theology or ecclesiology. They do not always agree among themselves, *e.g.*, there is a decided difference between Rutherford and Boston as to the precise ground of the Atonement. But the solid substratum of Scripture truth underlying their writings is surprising. The publication of these lectures is certainly matter for congratulation. Dr. Walker has, unfortunately, been unable, in consequence of a serious illness, to have anything to do with the editing of them, and the work is not so complete as he intended. But it is wise to have avoided further delay. The learning, the candour, and the style of the lectures, are all that can be desired. They dispel many prejudices entertained against these men, and, so far as we can see, faithfully exhibit their teaching. The refutation of Mr. Buckle's hostile criticism on Scotch religion is complete. The miserable sophistries to which he had recourse—the inexcusable errors of which he was guilty—are most clearly exposed; and the author's vindication of evangelical theology, and of its power to ennoble the life, will have a far wider reference than to Scotland. We have not time this month to enter so fully into the details of the work as we should like to have done; but we give it a most cordial welcome, and trust it will soon reach a second and enlarged edition.

The Philosophy of Christianity; or, the Purpose and Power of the Gospel. Edinburgh: Wm. Blackwood and Sons. 1872.

THIS volume is an attempt to ascertain, by independent inquiry, the supreme aim of Christianity, and the means by which that aim is to be affected. The author (who writes anonymously) appears to be dissatisfied with most of our current conceptions, and has therefore entered upon this investigation. There is much in the book with which all Christians will agree. The *résumé* of the evidence in favour of the historical reality of the Gospels is extremely able, and is in fact as conclusive as anything we have ever read. He regards Christianity as simply a carrying forth of the primary purpose of God in the creation of man, under a changed condition of things. Its power lies in the provision it has made for man's union with God, through the mediation of Christ procuring for us the influences of the Spirit. Equally with the author, we admit, and indeed contend for, the intimate and harmonious connection of the Christian revelation and natural religion; but he has scarcely established his position that natural religion is not only self-interpreting, but is the authoritative interpreter of Christianity. The diversities existing among the disciples of natural religion, of physical science, &c., are not at all accounted for, and cannot be accounted for on the author's theory. The whole question as to the degree in which men possess within themselves moral sentiments which may serve as a criterion of truth, and furnish grounds for judging and interpreting a revelation, is one of great difficulty. For ourselves, we believe that such sentiments can only be developed under the illuminative power of the Gospel, and to this latter we should attach a relatively greater importance than is assigned to it here. The work, however, contains many valuable thoughts. It is the production of a clear, vigorous, and candid mind, and will on many grounds repay perusal.

A Suggestive Commentary on St. John, with Critical and Homiletical Notes. By the Rev. W. H. VAN DOREN, D.D., Chicago. Vol. I. London: R. D. Dickinson, 75, Farringdon Street. 1872.

WE note with pleasure the progress of this valuable work, a work which is distinguished alike by its critical insight, its painstaking investigation, and its sound evangelical doctrine. We have, in noticing previous parts of the Commentary, described its general characteristics, and need not therefore

enlarge on them now. Suffice it to say, that Dr. Van Doren gives us, in his "Introduction," a masterly outline of the life and labours of the great evangelist, his position among the Apostles, the evidence in favour of the genuineness and authenticity of his Gospel, together with a summary of its main design and features. Then comes the Exposition, which in this volume reaches to the end of Chapter VI. The author expresses in a few succinct sentences the meaning of a text, dwells upon every word of importance in it, points out its manifold applications, and adduces valuable illustrations from sacred and profane history, and all other available sources. The extreme brevity with which the work is written has certainly not made it obscure. Every sentence is sharp and clear. The author's mind and heart are in full sympathy with this profoundest of the Gospels, and he has at his command a vast range of sacred scholarship. As an exegete, we think he is scarcely equal to Dr. Robinson, who has written on *The Romans*; but the Commentary on John is a wonderful production, and is sure to be extensively used.

The Days of the Son of Man: A History of the Church in the Time of Our Lord. By WILLIAM LEE, D.D. Edinburgh: William Blackwood and Sons. 1872.

THE subject of this book is of transcendent importance, and the more it is studied, the better shall we understand the real nature of Christianity, and the legitimate functions of the Church. The adverse criticism which the Gospels have, of recent years, had to encounter, necessitates a corresponding activity on the part of those who adhere to the old faith. Christian apologists have never had a finer scope for their powers than our own age has presented, and never has their work been more nobly done. Dr. Lee has here given us an exhibition of Christ's earthly ministry, which is sure to take a high place in our literature. We have rarely met with a finer combination of reverent faith, sound and enlightened judgment, and competent scholarship. The book is, in many respects, exactly to our mind, and will prove as valuable in the study of the four Gospels, as Conybeare and Howson in the study of the Acts and the Pauline Epistles. The description of the condition of Palestine in the time of Christ—its geography, its inhabitants, its civil institutions, and the different phases of its religious life—is admirable, and, for popular use, is one of the best we know. The immediate and the ultimate aims of Christ's personal ministry are lucidly set forth, and important principles of interpretation deduced from the distinction thus instituted.

Another chapter is devoted to "The Disciples," their number, their rank and condition in life, and their general character. But the chapter with which we have been most pleased is that on "The Doctrine of Christ." Dr. Lee has shown very clearly that while there was a progression in the teaching of Christ, there was no growth of doctrine in His mind (as Renan and others affirm). He has further shown that there is a real unity between the doctrine of Christ and that of the Apostles, especially in regard to the central truth of the Atonement. We have great pleasure in testifying to the solid work of the volume. It is at once thoughtful, scholarly, and popular, and may be read with equal profit by all classes alike.

The Garden and the City; with other Contrasts and Parallels of Scripture. By the Rev. HUGH MACMILLAN, LL.D. London: Smith, Elder, and Co., 15, Waterloo Place.

DR. MACMILLAN is an author of whose works we can always speak with the most sincere pleasure and satisfaction. We ought not, perhaps, to place them in the apologetic or evidential class, and yet our age has furnished no nobler confirmations of the truthfulness and inspiration of Holy Scripture. No writer with whom we are acquainted has shown more strikingly the wonderful analogies that exist

between the physical and spiritual worlds—the absolute harmony of the two revelations which God has given of Himself in His works and in His Word. His latest volume is of the same order, and is intended to point out the all-pervading unity of Scripture—the subtle connection which binds into one its diverse and most widely separated parts. The volume takes its name from the first essay—The Garden and the City—a dissertation on Eden, as the primitive abode of man, and on the New Jerusalem, his final abode. Among the other chapters are—The Man Adam and the Child Jesus; The Burning Bush and the Fiery Furnace; The Eagle and the Hen; The Assumption of Elijah and the Ascension of Christ; Tares and Wheat; Babel and Pentecost, &c. We cannot attempt even to indicate the contents of them; but they all display great ingenuity of treatment fulness, and accuracy of scholarship, and a singular wealth of illustration. The side-lights that are thrown upon Scripture are innumerable. Themes which, to an ordinary reader, appear of little moment, are invested with a profound and fascinating interest: *e.g.*, in the contrast between the Eagle and the Hen, which are shown to represent, by the absolute fitness of things, the peculiar character of the two great dispensations of God to men—the Eagle expressing the power and majesty of the Jewish dispensation; the Hen again speaking, not so much of scattering abroad as of gathering in, of the peculiarly tender and affectionate character of the Christian economy, and of the domesticity of its spirit. To intelligent students of Scripture, "The Garden and the City" will prove a rich treat, and it will impart to them, in the contemplation of God's wisdom, as revealed in His "Word, a feeling of increasing joy and wonder." No higher commendation can be given.

Pictures from English History. Six coloured Cartoons: Kronheim's Process. London: Religious Tract Society.

ADMIRABLY suited for the walls of the nursery, schoolroom, and cottage. The subjects are: "Caractacus before Claudius;" "The Death of Bede;" "Wycliffe and the Monks;" "The Presentation of the Bible to Henry VIII.;" "The Martyrdom of Ridley and Latimer;" "The Spanish Armada."

Holmes's Kind Words to All Classes. Monthly. Price One Penny. London: S. W. Partridge, & Co., Paternoster Row. Leeds: Walker, &c., &c.

THE object of this publication is to provide healthful, interesting reading for the working classes, for young men, senior scholars, and, indeed, for everybody. Mr. Holmes possesses great adaptation to the important work he has taken in hand. The charge of dulness, which is too often, on good grounds, brought against similar publications, will never be laid at the door of this lively periodical. Its aim is to lead to thoughtfulness, sobriety, economy, kindness, charity, self-culture, and efforts at self-elevation, and to induce a profound respect for the Bible, and all Christian institutions, and it is read with great interest by young men and sceptics.

We are glad to find that many gentlemen and large employers of labour in the North purchase great quantities of it for gratuitous distribution. We should be glad if our strong commendation induced many of our readers to do the same.

Biblical Geography and Antiquities. By the Rev. E. P. BARROWS, D.D.; with numerous maps and plans and appendices by the Rev. Canon Tristram, B. H. Cowper, and others. London: The Religious Tract Society, 56, Paternoster Row.

THIS is an American work, revised and published, with additional matter, from English sources. As a popular handbook on the subjects of which it treats it will be of great value, and the Committee of the Sunday School Union will do well to make it a text-book in connection with their com-

petitive examinations. Biblical scholars will still have to look for some more comprehensive work on the geography of Palestine, and a reliable map of the Holy Land is a great desideratum; those furnished in this volume are too small, and deficient in many points of great interest. It is not our intention, however, to depreciate this most useful volume, which, in the portion devoted to Biblical Antiquities, has been prepared with the greatest care.

Ben and Kit: a Story about Two Poor Children in London. London: R. L. Allen, 15, Paternoster Row.

EXCELLENT for the nursery. We hope that the labours of the School Board will soon make such sufferings as are depicted in this story obsolete in all our cities and towns.

"*Enthusiast!*" A Sermon preached before the Baptist Missionary Society, April 24th, 1872. By CHARLES STANFORD. London: Yates and Alexander, Symonds Inn, Chancery Lane. Price 2d.

CHRISTIAN zeal is described, commended, and enforced by Mr. Stanford in this sermon, in the elegant style and loving spirit which seem to be inseparable from his ministrations. We hope that it will be distributed by thousands, and help to revive the churches throughout the land.

Intelligence.

BAPTIST FUND.

WE understand the Managers of the Baptist Fund have determined to entertain applications for grants for a *limited* time, of a larger amount than hitherto voted, from churches in populous districts, who, at the time of applying, cannot raise a sufficient stipend for the support of a well-qualified pastor. These special grants will be reducible each year, until, by annual reduction, they cease. The continuance of these grants will depend upon its being satisfactorily shown each year that endeavours have been made to increase the pastor's income, at least to the extent to which the grant shall have been reduced.

ACTON.—On May 7th, a meeting was held in recognition of the appointment of the Rev. W. Cuff to the pastorate of the church at Acton. The congregation was large. The Rev. W. G. Lewis presided; there were also present Revs. J. Culross, D.D., J.E. Cracknell, A. Fergusson, W. Isaac, T. M. Morris W. H. Burton, and L. Griffiths. The president delivered the introductory address, making especial reference to the labours of the late Rev. John Keed. The Rev. J. Cracknell gave an interesting account of the early conversion of Mr. W. Cuff. The Rev. A. Fergusson spoke highly of the conduct of the new pastor during the time he was a student at Mr. Spurgeon's College. The Rev. J. Morris paid a warm tribute to the unremitting labour and untiring zeal of Mr. Cuff at Bury St. Edmunds. The Rev. W. Burton, as a brother-student and fellow-labourer also spoke highly of Mr. Cuff. Mr. E. W. Clarke then gave the reasons which induced the church to send a hearty and unanimous invitation to Mr. Cuff. Several other addresses were also delivered, and a liberal collection was made.

SCARBOROUGH.—A meeting of an interesting character was held in Albemarle Chapel on May 3rd. Mr. Lewitt having completed the seventh year of his pastorate, and the debt on

the premises having been recently extinguished, the friends resolved to celebrate these events by a meeting for congratulation and thanksgiving. A considerable number gathered for tea in the spacious schoolroom, and adjourned to the chapel, where Dr. Acworth took the chair, and, in a brief address, traced the history of the effort to raise a second Baptist church in this fashionable watering-place. Eight years ago a few friends met in a small room at the Mechanics' Institute, and seven years since a church was formed by the venerable chairman, consisting of forty-six persons; and now, by the gracious blessing of God, 175 persons are united in fellowship, and others are seeking admission. The pastor next spoke, reviewing the seven years of spiritual work, and then gave place to Mr. Barry, the treasurer, who said that the entire cost of the chapel, school-room, organ, &c., amounting to £6,900, had been entirely defrayed in four-and-a-half years from the occupation of the premises, and that friends of all denominations had liberally aided in the effort. The chairman was the largest contributor, and the late H. Kelsall, Esq., of Rochdale, and his family, had munificently assisted. Addresses were delivered by the Revds. E. C. Adams, J. Hall, and R. Balgarnie; Mr. Williams (Wesleyan), R. Rollason, C. Nevill, and T. Aked, Esq.; and the pleasure of the evening was greatly enhanced by the choirs of the Ebenezer and Albemarle Chapels. It was a matter of great joy to the meeting that Dr. Acworth had lived to witness the completion of the work in which he had taken so prominent a part, and all present joined in the hope that he might still see the prosperity of the church, the formation of which is not among the least of the works he has done for Christ and the Baptist denomination.

GORLESTON.—The parish of Gorleston, Suffolk, a part of the borough of Great Yarmouth, contains a population of nearly 7,000 persons, the increase from 1861 to 1871 being 2,161. In November, 1868, the Oddfellows' Hall, a neat building, capable of seating 200 hearers, was opened for the preaching of the Gospel by the Rev. J. Green, pastor of the Baptist Church in the Yarmouth Tabernacle; and so manifestly has the Divine blessing attended this attempt to do good, that a Sunday-school has since been set on foot; and on Lord's-day afternoon, May 12th, in accordance with the vote of the Tabernacle church, a public meeting was held in the hall, when thirteen members residing in the parish were formed into a branch church. The pastor and church in the Tabernacle are anxiously and prayerfully looking out for a brother to take charge of the little flock, and act as a missionary in the parish and surrounding villages. It is believed that few localities present so many favourable circumstances, encouraging the hope of the rapid growth of a church under the care of a suitable minister at Gorleston.

CHARLOTTE CHAPEL, EDINBURGH.—Farewell services of the most affecting nature, in connection with the departure of the Rev. W. C. Bunning for Australia, were held last Lord's-day, and on the Monday evening following. Farewell discourses were preached to crowded and tearful audiences, and at the *soirée*, on Monday evening, John Anderson, Esq., presented to Mr. Bunning, in the name of the church, a purse containing fifty guineas. Letters from ministers and friends of all denominations have come in, expressing love and sympathy for both pastor and people. Most touching addresses were given on Monday evening by the Revds. S. Newnam, W. Tulloch, F. Johnstone, J. C. Antliff, Hugh Anderson (late of Bratton), John Simpson; and by J. Douglas, Esq., of Cavers, and Mr. John Walcot. Mr. Bunning leaves Edinburgh with the love and esteem of all who know him, embracing a very large number of Christians in all the churches.

Correspondence.

LATENT LAY POWER IN THE CHURCHES.

To the Editor of the BAPTIST MAGAZINE.

Sir,—It has been my privilege, for more than twenty years, to have obeyed calls, more or less frequently, to serve churches in small towns, villages, and hamlets on Lord's-days.

Those visits, in a large number of instances, have been depressive in their influence upon me, owing to the smallness of the churches, their spiritual weakness, the absence of inspiring circumstances, the want of money, and the despair they felt of future success. These things sadden and crush the hearts of the few who struggle to keep open the doors of the chapels or meeting-places, and they tend to prevent strangers from entering them. The question has arisen in my mind, Is this state of things inevitable? If it is, then no good can come out of the consideration of it, or of regret on its account.

Has Christianity done all for the world that it was able to do? Has the mission of the Church upon the earth been completed? Is society to lapse into the old heathenism, or is modern philosophy to supersede the New Testament? Is the spirit of Christianity torpid? Is worldliness diverting the hearts of Christians? May we hope that heaven will by-and-bye vindicate Christ, re-awaken the disciples sleeping at the gate of the garden of agony and conflict, and bring about another vital Reformation? I believe the latter is the truth.

Remembering the enormous results that flowed from the organised lay labour of the Methodist churches, I feel that similar results would follow if the lay power in the Baptist churches, and others, was employed as it should be. Take any one of our large churches having one, two, or three hundred members, and having, say, twenty, fifty, or a hundred male members, some of whom are young, and others middle-aged—men having ordinary faculties, acquisitions, and influence. What are all these men capable of effecting, taking them just as they are? Little or much, they are not, as a whole, doing anything commensurate to the latent power within them; and left to themselves, they are not likely to do more for the time to come than they are now doing. Consequently, assuming the present state of things in this respect to continue, there is no hope for these small churches.

A hamlet, village, or small town may but rarely have either population or money enough to secure the services of a settled minister. To employ evangelists, giving each a large district, does not promise much, because the visits they could give would be too unfrequent to effect great evident good. Besides, the payment of these evangelists falls upon the large churches, or on a few of the members of such churches who make extra efforts for this object, and on this account this plan is uncertain of permanence.

It strikes me that what we require in our churches is the conservation of all their power to do good, the organisation of the individuals having this power, and a system of definite and continuous work,—not a waste of work in their own churches, but where it is needed, and would tell upon the outside world.

The pastors and officers of the churches should put the broad arrow —the king's mark of appropriation— upon every Christian who has ability to conduct a service in a village cottage, and also on all who have higher powers and broader influences. All these powers belong to the Church and to Christ.

Then, the churches in a large town should blend these elements together for mutual culture and development, and for efficient labour. Then this united body of talent and power should find out all the places in a district, and make others where helpless churches exist, or churches may be raised, and pick out fit men to supply them—say six men for one small church; place

four of these, to take each his turn for a Lord's-day once a-month, and have the other two in reserve in case of illness or other hindrances. The money-contributions made at such places would probably be sufficient to pay the trifling expenses of such labourers; so that by such work and means all such churches would be supplied and improved, the Baptist denomination extended, and an army of good men kept to occupy each district.

Then, let the pastors and church officers lay hands upon the most able of this army, and arrange fixed periodical visits to the churches or meeting-places by the ministers, putting into their pulpits, in their absence, these selected workers, and let this arrangement be clearly stated on the plan of the stations. This would give rest, and recreate the pastors, by means of a change of work, place, and air; and it would also help, expand, and elevate the lay powers by an occasional higher order of evangelical labour; and, moreover, it would diffuse and deepen a mutual sympathy among all these co-workers for God.

Then, let all these workers keep some general or particular record of their labours and success; let them meet, say, once a quarter in the chapel of the centre of a district; let them report progress, difficulties, discuss and arrange improvements; and let them have all the ministerial advice and encouragement it is possible to give them to promote efficiency.

This united devotion on the part of all concerned would regenerate the ministers, the lay workers, and the populations of towns and the agricultural districts; for it would so quicken the energy of the pulpit, the members of our churches, and the poor dispirited people of the outlying localities, that a new life of vigour would animate all Christians; action would give warmth; a glorious prospect would nerve them to work, and success would gladden their hearts greatly.

Of course, this blessed work must be done denominationally; and the Baptists, of all denominations in the world, have, professedly, the strongest possible reason for prosecuting it to the utmost. "We have a testimony to bear," that comprehends the highest spiritualism of Christianity, the broadest brotherhood in the priestly office, the purest morality of Christian life, and the divinest idea of the relation of the Church.

And while this is true, the Baptist body has an exceedingly strong necessity pressing upon it to engage in this work; for the number of her people and of her churches is far smaller than it should be, and smaller than it would be if the lay power at her command had been turned to proper account.

It is time that our churches were taught and moved to feel that mere proxy labour is not sufficient; that ministers and missionaries cannot, however hard they work, do all that the requirements of the age demand; and that it is ever imperative on individual Christians to go and work in the vineyard of the Lord; and, as the promise of God is sufficient to inspire this devotion, the glory of it is that labour is success as well as duty.

Then the fact that all the forces of ecclesiasticism are at work, having the favour of the State and the new Educational system, they are beginning to try to bias, in their way, the judgment of the whole of the agricultural population to fearful errors, which propose the extinction of Dissent; and this fact alone should be enough to prompt the whole Baptist body to fight the Lord's battle.

While every large church ought to feel forced at once to enter on this great work, it is natural that the various associations of Baptist churches should be looked to as fit organisations to influence the churches to begin it, to encourage and to sustain this evangelical enterprise. And these associations, by doing so, may give a tone to the subject, and a force to the movement, otherwise hardly to be expected. May the day soon arrive when our church-members will not think it enough to luxuriate in their pews, to exult in pulpit eloquence, and to be edified by the music of truth only; but when every disciple of the Lord Jesus shall be bound by his own piety to go forth with his Lord into the cities and villages round about, and teach and preach the everlasting gospel, that they may hide multitudes of sins, save souls alive, and do this because the love of Christ constrains them!

Sunderland. JOHN KITTS.

The
MISSIONARY HERALD
JUNE, 1872.

THE ANNIVERSARY.

In accordance with our usual custom, we proceed to give a brief sketch of the Anniversary Services. They were in almost every respect such as to gratify the friends of the Society. A devout spirit prevailed throughout, and the attendance at all the meetings was either above or quite equal to the average on former occasions. The introductory Prayer Meeting at the Mission House, on Thursday, April 18th, was deeply interesting; the Hon. and Rev. B. W. Noel, by his earnest address on Spiritual Progress, giving direction to the earnest prayers that followed. Prayer was offered by the Revds. C. M. Birrell, Dr. Steane, W. Woods, and J. Bosworth.

The Public Meeting for the Welsh residents in London was much better attended than last year. It was held in the Library of the Mission House, and was presided over by the Rev. Dr. Price, of Aberdare. The speakers were the Revds. J. A. Parry and R. A. Jones, who addressed the meeting in Welsh; the Revds. J. J. Brown and R. H. Roberts spoke in English.

Of the Anniversary Services in the various metropolitan chapels, it is impossible here to speak. The badness of the weather, it is presumed, somewhat thinned the congregations; but, so far as we know, all the arrangements were carried out, and a large measure of spiritual blessing enjoyed.

The Annual Members' Meeting, on Tuesday morning, April 23rd, was very largely attended. J. Barran, Esq., Mayor of Leeds, took the chair; and after his departure, on account of special engagements at the House of Commons, it was filled by the Rev. J. Aldis, of Plymouth. The Report and Balance-sheet were received with satisfaction, and after various inquiries, suggested by the reading of the

minutes of the Committee for the year, the usual votes of thanks were given to the officers, who were re-elected, and the Committee for the ensuing year was chosen. A long discussion followed on the Resolutions of the Committee respecting the native agents in India, which, at length, were referred to the incoming Committee for further consideration.

The gathering of the friends of the Zenana Mission at the breakfast on Wednesday morning, was again very large. This feature of our annual services promises to be one of the most popular and interesting. On this occasion the chair was taken by A. A. Croll, Esq., and addresses were delivered by the Rev. W. Sampson, Lieutenant-Colonel Sandwith, Mr. J. C. Parry, and the Rev. E. White. They were all excellent, and admirably adapted to promote the object in view. Contributions to the amount of nearly £50 were handed to the Chairman in the room; and, as the breakfast was provided by the Ladies of the Committee, the entire proceeds of the tickets (about £30), went to swell the receipts of the Association.

A large congregation assembled in Bloomsbury Chapel, to hear the Missionary Sermon preached by the Rev. C. Stanford, of Camberwell. His text was the passage in Galatians ii. 20. We need not give the heads of this very striking and powerful discourse. It was listened to with rapt attention, not unmingled at times with signs of deep emotion. The sermon is now printed in an elegant but very cheap form, and we urge our readers without delay to secure for themselves the pleasure of reading a sermon of unusual beauty and spiritual power.

It was well followed in the evening, at Walworth-road Chapel, by an eloquent discourse from the lips of the Rev. H. Simon, of Stamford Hill. His text was the first part of the twenty-first verse of the first chapter of the Epistle of Paul to the Philippians: "For me to live is Christ."

Exeter Hall was filled on the evening of Thursday, the 27th April, by a large and deeply-interested audience. The chair was occupied by Sir Donald McLeod, late Lieutenant-Governor of the Punjab, whose knowledge and experience of Indian affairs gave an unusual weight to the testimony he so fully and cordially bore to the effect of missionary labour in that vast country. He was somewhat imperfectly heard, from the weakness of his voice; but his words were weighty, and worthy of remembrance. As on the last occasion, the Secretary, in a few brief words, gave the substance of the Report, so that the entire time of the meeting was filled with the admirable addresses which followed. It is, however, greatly to be regretted that, even then, there was not sufficient time for the Rev. B. Millard to give to the meeting any account of

the promising condition of affairs in Jamaica. From the Chairman's Address we select the following valuable portions:—

HIS CONNECTION WITH INDIA.

"I have been honoured by this position from the circumstance that I have spent the greater part of a long life in India, the most responsible sphere, I believe, of the missionary enterprise of this country. I was born in that land, and spoke its language as a child; I spent there upwards of forty years of adult life; and you may readily believe that I regard that country with the deepest interest; therefore, however unworthy, I feel it a great privilege on any occasion to be permitted to speak in behalf of its spiritual interests. I may claim some special right to address this meeting, assembled by the Baptist brethren of the community, from the circumstances of my own past history. When I first arrived in India, I was brought into immediate connection with that devoted and eminent man Carey, whose great lingual accomplishments rendered his services, even to a Government which could not recognise him in his Christian aspect, exceedingly valuable: he was appointed examiner of the young civilians who went out to India. I also had the privilege, before I went to India, of knowing his eminent coadjutor, Dr. Marshman; and although in after-years, as my lot was cast in a different part of the country, I had not the privilege of again meeting him (he was soon called away to his rest), I have known other members of his family since then. The first station to which I was appointed in India was the station of Monghyr, where one of your most devoted and excellent missionaries (Leslie) laboured, and I can say with truth that much of my after-career has been affected by my intercourse with that holy man. I also knew there the family of another of your devoted missionaries, who, I am glad to see from your report, is still labouring with energy and success—Mr. Page. His father had been an officer in the British army; he had passed away before I reached Monghyr, but I must have known him as a child. For these and many other reasons, I feel that it is an honour to address you on behalf of the Baptist Missionary Society."

PROGRESS IN INDIA.

"Your Report of this year—although, as my connection with India has been purely official, I have necessarily viewed the country in a somewhat different point of view from that of your missionaries—has come home to me more closely, as a faithful and a deeply interesting record of the progress that has been made, than any other report that I have yet read. It does not enter largely into statistical details of conversions, but it mentions a number of incidents, which I believe exhibit the most important evidences of the progress which is being made towards recovering India from the dominion of Satan to that of Our Lord. It mentions that amongst the people the heads of families here and there are renouncing idolatry. Now, although they may not at once accept Christianity, that is a most important step. You know the immense trial to

which those are exposed in India who renounce the religion of their fathers. India is not, like some heathen lands, destitute of a sacred literature, or of a powerful priesthood. It is more completely enthralled in the trammels of a powerful priesthood than probably any country in the world. Their so-called religious literature is entwined about their affections and their reverence more than we can fully realise; and we can therefore understand that one who consents to renounce the whole, and to associate himself with those who profess another religion, becomes at once an outcast and a subject of contumely and reproach, having to sacrifice all family ties, and all that a man naturally holds dear."

DECREASE OF ATTENDANCE AT IDOLATROUS FESTIVALS.

"The Report further mentions that there is a great falling-off in the attendance upon Hindu and other superstitious ceremonies. You know that the ceremony in connection with the car of Juggernaut was attended throughout Lower Bengal by millions of persons, and the most terrible evidences of the degrading character of heathenism used to be exhibited for days together. It is stated, and I know it to be true, that that ceremony now begins to be attended by a much smaller number of persons, and with much less enthusiasm. It is said that at Hurdwar (which means the gate of Ḥuri, one of their gods—a place especially holy in the opinion of all Hindus), the missionaries were reproached by the Brahmin priests for spreading the Christian religion and drawing away their followers. That place may be said to be in some respects the head-quarters of Hinduism, and what takes place there will vibrate throughout the whole land."

EFFECTS OF ITINERACY.

"The people of India comprise persons of a great variety of castes and religions and occupations, and it is difficult, if not impossible, to get them to amalgamate; the bond of a common Christianity is hardly strong enough to overcome those radical differences which exist among them. But what is done by itineration, by preaching, by the distribution of tracts and portions of the Scriptures, can have no effect but what is to be thoroughly rejoiced over. Its effects are being shown in many ways. The numbers that the missionaries are able to collect at the stations are very few, but when they go out among the masses, they are able to deal with millions. The large fairs are resorted to, I believe, by millions of persons, and they afford an opportunity, of which the missionaries fully avail themselves, of addressing the great bulk of the people. I have long thought it a matter of regret that we have confined our efforts so very generally, with regard to our stations, to the town populations. Wherever we have endeavoured to act upon the agricultural populations, much more gratifying results have been obtained. The town populations, from the causes I have mentioned, do not act in support of one another like the agricultural populations. These are of one class, and of one way of thinking, and in a short time a nucleus is formed among them which is able to support itself against all around. Then there are large tribes of hill-people, evidently the aborigines of India, who have been driven into the hills by the Aryan population that came from the North-west. They are thoroughly homogeneous; they are to be found in

all parts, from the Himalayas to Cape Comorin; and wherever our missionary efforts have been directed to them, remarkable results have followed."

THE SONTHAL MISSION.

"The Report also mentions another class of persons, the Sonthals, amongst whom your missionaries are now labouring. One devoted man, Mr. Johnston, who was formerly in the army, is now labouring among them, with others who are associated with him, and their progress is most satisfactory and encouraging—so much so that the Church Missionary Society and other bodies have been invited to the same field, and are now labouring there in different parts. My belief is, that the inhabitants of those hill regions which form the eastern portion of the large belt extending from east to west, will, before long, become a Christian people. In Central India, on the Nerbudda, a class of people with whom I was formerly familiar, the Khonds, are exactly the same class of people that these are. When I was stationed there, twelve German brethren came among them; they were artificers and agriculturists, and men of humble degree, but men inspired with an earnest devotion to the cause. It pleased God, in the first year of their settlement, to visit that country with cholera, and out of the twelve brethren only two remained, who were obliged to leave the field. Since then Mr. Champion, of the Church Missionary Society, has taken up the work, and I feel certain that results will follow similar to those which have ensued among other hill tribes."

LORD NAPIER'S TESTIMONY.

"Your Report contains a passage from a paper by the Governor of Madras, Lord Napier, which I should like to read to you: 'The Gospel is brought more and more to the doors of the poorest and most ignorant outcast people, and I cannot but believe that the time may come when these classes, who have no religious belief, and no place in the social hierarchy of their own country, will be attracted in great numbers by the truths, the consolations, and the benefits of the Christian faith.' We may thank God that one of our Governors writes in so Christian a spirit. But the reason why I refer to the passage is this: There are scattered throughout India a number of those degraded classes to whom Lord Napier alludes, who, in my opinion, offer a most favourable sphere for missionary operations. In the Punjab, where I was stationed upwards of twenty years, we had formed a regiment of a class of men called Muzabees—sweepers or scavengers of the lowest class. Owing to their well-known bravery, they were largely enlisted by us when the mutinies took place, and did admirable service with us at Delhi, Lucknow, and other places. One battalion was commanded by Mr. Chalmers, the nephew of Dr. Chalmers, who used to read the Scriptures to them at his own house, or in his tent, and in a very short time a large number of them showed the greatest inclination to adopt Christianity. One of our native missionaries in the Punjab, not long since, made a request to the American Presbyterians to be allowed to form a colony among these low classes, and devote himself entirely to them; and I sincerely trust that his wishes may be realised."

VALUE OF MISSIONS TO EUROPEANS.

"I desire myself to bear testimony to the value of the labours of your missionaries in this respect. I am myself in a great measure an instance in point. The station to which I was first appointed had no ministry at all, except that which was given by your missionaries; and if there is one thing more important than another in India, it is that our European community, especially those who have the direction of the affairs of the Government, should show themselves followers of the True God. And the efforts of your missionaries and others to secure this result are, to my thinking, of the utmost value."

As Resolutions were not on this occasion presented, the Rev. Dr. Turner proceeded to address the Meeting on his experience as a missionary in the South Seas. After stating that his connection with the Mission there dates from the time when Mr. Williams was killed in 1839, he proceeded to say:—

"We landed among these savages in the New Hebrides, naked painted savages, such as you and I might have been to-night but for the precious Gospel of the grace of God. We were as well treated as we could expect to be among a race of cannibals; but after living for about seven months among them, we were obliged to flee for our lives. They imagined that we were causing disease among them by means of an epidemic which then prevailed. We were obliged to leave, when God in the most unmistakable manner called upon us to do so, by sending a vessel for our rescue, when, as many of you are aware, we were in the jaws of destruction. Some 3,000 of these savages were leagued together against us, and were wending their way towards us, burning the villages of those natives who stood up to oppose them. By God's grace we escaped to another group of islands. I am glad to tell you, however, that when, after a time, I had the happiness of returning to that part of the South Sea Islands, we found a delightful reaction in our favour, and we recommenced the mission by locating seven native agents."

HIS WORK IN THE SAMOA ISLANDS.

"Twenty-seven years ago I was appointed, in company with another missionary, to commence an institution for the instruction of native agents in the Samoan group of islands with which my name has been long identified. These Samoan islands are situated about 3,000 miles from New South Wales, populated by about 35,000 light coloured copper natives. You are probably aware that for many years they were looked upon as a race of irreclaimable savages. This was occasioned by the massacre of two or three officers and ten of the crew of a French exploring squadron under La Perouse. I am glad to tell you that, after thirty-six years of missionary labour, heathenism as a system, throughout the ten interior islands of

the group, has been abolished. You find there are interesting missions, worked by a staff of nine European missionaries, and aided by about 240 of those noble men to whom you have already referred—native evangelists. I came to this country eleven years ago, on my first furlough, after an absence of twenty years. I brought with me a correct copy of an entire edition of the Old and New Testament in the Samoan dialect. I spent two years in editing that volume, and went back to the South Sea Islands with ten thousand copies of the book, furnished by the British and Foreign Bible Society. I am always glad to speak a word in favour of that noble institution. They furnished ten thousand copies at a cost of £3,000. In less than seven years the entire edition was in the hands of the natives, and the British and Foreign Bible Society was refunded to the entire amount of the cost. We go upon the paying and not the pauper principle, and have done so since the commencement of the mission. These natives are an agricultural people. They have plenty of land, and to require them to pay for their Bibles leads them to value these books all the more. At the same time, it is a very important means of developing the commercial resources of the island, without at all interfering with our proper work as Christian missionaries."

CHRISTIANITY PROMOTES COMMERCE.

"The £3,000 we have just paid to the Bible Society, what does that represent? So much native produce passed into the stores of merchants. And when you hear that the Samoans give to the London Missionary Society a contribution of £1,000 a year, mark the commercial side of that: it represents £2,000 of native produce—cocoanut-oil, arrowroot, cotton (for the natives are now cotton-growers)—passed into the stores of merchants. It is just the same with clothing, which they require nowadays. Why do they require clothing? Ask a young woman, selecting her dress at the counter of the merchant, what she is going to do with it? She will stare at you for putting such a question, and, if she condescends to reply, it will be some such curt reply as this, 'Why should I not be as other people in the house of God on the Lord's-day?' Ask the young man, while he is selecting a black coat, what he is going to do with it; he will give you the same reply, perhaps; or, perhaps, he will tell you that, as this is the month in which they are in the habit of giving a present to their native ministers, that he is going to give this year the minister a present of a black coat. These natives now expend from £50,000 to £100,000 a-year; and if you ask them why, simply that they may appear decent in the house of God on the Lord's-day. Thus you perceive to what a large extent the advancement of Christianity is at the same time the advancement of the interests of commerce. Nay, more—I would say, blot out Christianity from Samoa, and send the people back to their native heathenism, and what then? The merchants may shut up their stores to-morrow, the trading-vessels may be sent elsewhere, nothing would remain there. I say, nothing would remain there. There might be a little traffic in powder and shot, spirits and tobacco—at the best a disreputable traffic among such a people. It would not pay expenses; for it could only be carried on amid treachery of every name and form."

SPIRITUAL RESULTS.

"There are now, I believe, in heaven 5,000 Samoans; and if you could ask them to-night, they would tell you that they were led there through the instrumentality of the Missionary Society. I believe we could gather up from among our 250 villages, from among our church-going population in these villages, as many as 5,000 men: men and women who believe that they have found peace with God through the Lord Jesus Christ, and are striving by the help of the Divine Spirit to live a new life; men and women who, I believe, have just as good a hope of reaching heaven when they die as you and I have. If one soul is of more value than a whole world, tell me what we have to say of these twice five thousand? No combination of the most gifted minds is sufficient to answer the question. Eternity, and the vantage-ground of the intelligence of the angels of God, are required to form even a distant approximation to the solution of the great problem. Would that the men who speak against missions knew what they were talking about; would that they would cease speaking on a subject of which they know so little! For their incoherent revilings are just as absurd as might be the utterances of a man born blind, if he were to attempt to describe the colours of the rainbow. After all, it is not so much to wonder at. You hear these men talk about the failure of missions. The same men will, perhaps, tell you that salvation through Christ is a failure. They will tell you that the Christian Sabbath is a failure—that the preaching of the Word of God is a failure—nay, more, that the very Bible itself is a failure. The secret of it, I think, we have in the simple words of the Apostle Paul, 'The carnal mind is enmity against God.' Given the carnal mind, and you can easily conclude what will follow its enmity towards God's servants and God's work, of whatever name and form."

INSTITUTION FOR TRAINING NATIVE MINISTERS.

"I have told you that I have been connected with that institution for the last twenty-seven years—since its commencement, in fact. There are eighty young men under course of training for the work of the ministry. We require at least twenty fresh men every year for our stations and outstations. These young men, with their wives, in many instances, and their children, all reside in twenty-two stone-walled cottages, built by themselves—the simple result of keeping up the industrial system, the self-supporting system. Those twenty-two cottages have been built by the young men themselves during a few hours on one day every week during the last twenty-six years. We own, by honest purchase from the natives in the London Missionary Society, 120 acres of ground. We paid from 20s. to 40s. an acre for the land—bushland. Anyone who knows anything about buying land in Canada and other places, that it can be bought for one dollar and two dollars an acre, will conclude that we paid a very good price to the natives for that land. This land is all under cultivation by these eighty students. Every student has his little plot of ground, where he may plant his bananas, his yams, his cocoanuts, and he has the lagoon in front of him where he can fish; and without interfering with the studies of these young men more than is necessary for the good of their

health, they, for an hour or two every day, attend to their plantations and do a little fishing, and in this way provide for the wants of their tables from day to day and year to year, saving us a very great deal of trouble and a great deal of expense. These young men are selected by the missionaries at the various stations in the group. We keep them for a course of four years' instruction. During that time they have about 1,200 expositions of Scripture, notes of which, carefully prepared by their tutors, they copy. They have a course of lectures on systematic theology, on practical theology, on the work of the Christian ministry, on Church history, on sacred history; and their attention is turned to various other branches of useful instruction, and to a small extent we teach them the English language. We are careful that no student should leave the institution until he has completed every hour of his four years course. When the course is completed, they go to the villages from which they have a call. They there preach to the people, conduct the day-schools and Sunday-schools, visit the sick, and do a great deal of pastoral work; and in some instances, are the sole pastors of the place, administering the ordinance of the Lord's Supper, superintending the addition and also the expulsion, if necessary, of members. In this way we are gradually passing into the hands of these native agents the entire responsibility of these infant churches. The natives in these villages support these native ministers. For the last seventeen years these villages have supported their native pastors, so that we have not drawn on the London Missionary Society for one penny for the support of these native missionaries. They buy their own Bibles, they build their own chapels, and, though they may not be such fine buildings as you have in London, yet I may tell you that there is not such a thing as a debt on any of them. They not only build their own churches, but build a house for their minister. In every village you will find a house for the native minister; and, in many instances, these houses are the best houses in the place."

The Rev. J. T. Brown, of Northampton, next proceeded to address the meeting on the recent inquiries which have been pursued by the Indian Special Committee:—

ITS ORIGIN.

"Controversies had risen up, and there was a criticism going on, in which some said one thing and some another, and many sparks, rather bluish, were struck out; in fact, we were all getting into a kind of fog, and were likely, striking in the dark, to hit one another, and to do hurt to very deserving men; while there was a suspicion, unkindly as a frosty wind sweeping over April gardens, that was spreading over our church at home. And there were words that went abroad, I dare say not exactly reported, and am quite sure not well understood in their meaning and their spirit; but there were words that went abroad that were like keen arrows, doing mischief to our brethren there. We all felt that it was needful for something to be done to allay this ferment, and to put all things into order. Dr. Landels, who has had a pretty good share of criticism, and has given criticism on this matter, whose name has been very prominent—he, as I think, with great wisdom, and I am quite sure, and I rejoice to testify to it,

with the best and kindest intentions to our brethren abroad, and our cause generally, moved the appointment of a special committee. He felt that this was the best way of dispersing those endangering fogs, and getting at the reality and the truth; that it was due to men who were working hard, and being criticised as well as working, due to ourselves as the directors of the Society's affairs, and due to the churches generally, that this thing should be done. That committee was appointed, and instantly went to work. It would not be very nice and modest in me to speak about the constituent members of that committee, being one of them; but if I did so, I feel you would be surprised to think how much wisdom could be concentrated in a few men—and I am not quite sure that after that you would not think more highly of the Baptist body than you had done before, and perchance of yourselves, as deriving some reflected honour from it. But in all seriousness, this I may say, that the work was taken up with a spirit befitting the object and the occasion. We all had a most solemn feeling that it was an important crisis; that the searching—gentle in manner, kind in intent and spirit—must, nevertheless, be most thorough, and that we should come face to face, if it were possible, with reality; that we had a very difficult, and delicate, and taxing work to do; but it was work for Him who died for us, and looking up to Him we went on."

RESULTS.

"It may now be asked, 'Well, and what did you find? Were the suspicions that you alluded to confirmed? Are there such grave defects in our system, such faults in our men, that we must not only change here and there, but work a revolution, and make all things new?' We are none of us perfect—

> 'The best-laid schemes of mice and men
> Gang oft astray.'

It is no depreciation of our wisdom here that our schemes may admit of improvement. It is no reflection upon our brethren yonder, that we could conceive them more angel-like. The greatest heroes may be greater, the best Christians better. Even we judges and critics might be improved just a little. However, speaking on the whole, I am glad to say that we found the state of things far more satisfactory than we had supposed, and that many of those rumours were but as an idle singing in the ear, which arises from our distemper rather than from anything abroad. We did not find that there was indolence, neglect of work, perversion of energy from the preaching of the Gospel to the heathen. We did not find that evangelistic labours were overlooked; we did not find that preaching was neglected for school-work. We did find that what was done in the schools was a preaching unto the young, which rather favoured than hindered the efforts to reach the heathen. We did not find that the money was being expended to raise up in our churches a number of spiritual paupers. We did find that our brethren are tempted, by the darkness around them, and in the regions that lie beyond, of their own accord to go and explore. It is a joy to me to say, it will be a joy to this meeting to hear, that our men came out, as we expected, sincere, earnest, hard-

working, faithful to the trust you committed unto them; and men you never need mention in whispers, and with bated breath. Our God has been wonderfully good, and the men we have now, east and west, are true sons of the fathers, worthy successors of the dead. If steady zeal, if fortitude, sticking at the post in painfulness, and weariness, and watching; if to toil on with little green life to cheer the eye, and the harvest a long way off; if the spirit that is willing to be worn-out in toil, and is often oppressed with heavy sadness because it can do no more for the Lord; if these things make men noble, if they commend them to one's confidence, then, after our probing examination, and after what, with mine own eyes, I have seen in one of our fields, I am here to say that our missionaries are noble men, and that they may live right in the centre of your hearts."

SUGGESTIONS MADE.

"We propose, as far as possible, not randomly, but with a wise gradualness, to throw our churches more upon themselves; to raise up a class of native agents—not handling them with rude rough hands, not despising their weakness, not expecting too much from them—but to raise up a class of men like some of the noble ones we have, who shall answer to the native pastors in Jamaica, who shall be instructed to take the oversight of the churches, and then give to our brethren ampler opportunity for itinerating work. One thing we suggest, out of which I cannot but hope great results may ultimately come, and that is a conference of the brethren; that they shall meet, to debate and confer on questions relating to the working of the mission in India. By this means they will be brought closer together in spirit, where, separate in labour, their wisdom will be increased, and their hearts refreshed. They will become a compact body, and lead the way to what some of us hope before long to see, or at all events, in the years to see—the self-managing churches of India."

WHAT WE REALLY WANT.

"We want something more, something nearer home—a greater power of the Spirit of the living God. We have made an inquiry; what now if our missionaries were to put *us* into the box, and subject us to questions as to our realising sympathy, as to our thought of them, as to the giving, and the prayers that represent our sympathy, our intense zeal, and our intense devotion? Dr. Landels will pardon me for re-echoing his words, but he coined the phrase in this application: we do want the 'heroic spirit,' the spirit that profoundly feels, that lends itself to unusual inspirations of Divine love; that counts nothing too much to do, and nothing too much to give for Him; and that asks, when it has done all, 'Is not there something more for me yet to do?' Ay you speak of our fathers, Sir Donald; they are names to start a spirit, and almost to inspire the dead. What do we look upon them with such reverence for? Not so much for their learning, their great ability, as for their largeness of heart, their vivid capacious sympathy with a sinful world, their uncalculating enthusiasm, that was guided by its own light, and sustained by its own power. It is not conviction of judgment, it is not the verdict of conscience that we want; we want passion, enthusiasm, a glowing soul. We want more of the prophet's

horror at idolatry, and the sensitive jealousy that cannot bear that our God should have a rival. We want more apostolic tenderness and ardour in looking out upon a dark and disordered world. We want more sympathy with the yearning, with the grandeur of purpose, with the unresting, sacrificing love of Him who took the world's burdens upon His heart, and gave Himself in death for the life of man. May He that hath given us men, may He that is the giver of the Spirit, send upon our missionaries, upon our Committee, upon you all, upon the whole Church, a new outpouring of the Holy Ghost! Then would be the sign that the winter is breaking up; that the spring of life, freshness, beauty, and music, though coming slowly up that way, is nevertheless coming, and that India's set time is at hand."

The Rev. W. Wilson, Wesleyan Missionary from the Fiji Islands, followed with some animating and striking illustrations of missionary life, drawn from his own experience:—

FACTS FROM FIJI.

"Thirty-seven years ago Fiji was an entire blank; not a book, a chapel, a church, or a Christian man in it; and God's name was never pronounced, except perhaps by a castaway sailor, and then not in the most proper fashion. But on arriving, in 1853, they found 5,760 converts, of whom 2,526 were returned as members of the church—converts having to pass through a period of probation before being admitted to communion as members; and there were 260 catechists and 57 chapels. They were most thankful for this encouragement, but it was only like a spark to the flame. When, seven years after that, it pleased God to answer the united prayers of Christendom, and the influence came down, it was a thing never to be forgotten. Those were times of refreshing and days of Pentecostal fire, and that Divine element made the people and the missionaries of one heart and soul. The result of that period of labour was that they had 55,481 converts, 10,000 of them members who gave every proof of having passed from death unto life. When the murderer becomes merciful, and the cannibal a Christian—when the thief becomes honest, and the sensualist spiritual, they need not ask by whose power and wisdom it was effected; none but the Omnipotent could effect such transformations. They had the richest gift of all in 1,679 catechists, or local preachers. He had read a vile book called 'South Sea Bubbles,' which was a bubble in all but the price, 15s.; it was by 'the Earl and the Doctor'; and the Earl says that the influence the missionaries have over their converts is only skin-deep, and that in order to make them do their bidding, they have to use a good deal of wheedling. He never knew a missionary who used that nostrum; and as to the influence being skin-deep, he had in his mind a picture of a brother missionary (Baker), who, burning with zeal and inflamed with love, desired to carry the bread of life to the famishing heathen in the regions beyond their operations. He himself had made the attempt, but the Fijian rats had eaten his bread, and a tornado had driven him back, or his fate would probably have been the fate of that martyred, murdered

missionary. He was slain by the savages, and some of the younger of his party fled; but the senior said, 'My father is dead, I cannot leave him; let me kiss him before I die.' Kneeling down, he kissed him, and the next moment was killed. Was that no more than skin-deep? It was deeper than flesh and bone; it was in the soul. They would not vindicate themselves from these aspersions, but asked for a searching committee of inquiry, for their sincerity and honesty feared no one's gaze. They had 21,000 scholars then in their schools, who gave evidence of the sincerity of their change, and who never rested till they were able to read the Word of Life in their own beautiful tongue. The work has progressed, till they now had 104,000 converts, and 22,799 members in full church communion; they had 47,240 in their Sunday-schools, and 590 chapels, and this work had been accomplished in 37 years. This was a pattern from which the church universal could take heart and hope."

TRANSFORMATIONS.

"They had already heard many instances of the transformations effected in the islands of the ocean;' and though entire conversion, in the sense that spiritually-minded and Christian people understand it, had not in all cases resulted, yet there was a vast improvement seen in a nominal Christian when contrasted with a thoroughpaced heathen. He would illustrate this. He was once paddling his canoe—and they often had to paddle their own canoes there—and was bathing at the same time, as the boat was half-sunk in the water; and his men were in the water, holding on by the outriggers and projecting deck. To leeward was a cannibal island, where no Christian had been permitted to live, and to windward a Christian island. His Christians in the water said: 'Oh, sir, pray to God that we may not go to leeward; if we go there, they will cook and eat us; and pray that we may get to windward, for if we get there they will cook *for* us!' Under those circumstances he could appreciate the distinction right well. When these people believed in the Word so far as to give up the worship of Degi, and Walu Vaka Tini, and all the cruel and filthy gods of Fiji, and believed in God the Father and the Lord Jesus Christ, and asked to be taught more about God and the Saviour, that was a step in the right direction—a step towards the Cross and the Sun of Righteousness. These results were not realised without many adventures, and stirring incidents, and long and painful labour. He would give them one scene. There was one place, a dark and terrible section, to which one of the brethren was sent, who pitched his tent there, built his altar, and called upon his God. A few weeks after, everything he possessed was burned, but by a miracle he and his wife and little ones escaped in their night-clothing, and found shelter in the grass by a river till morning. The manner of their deliverance was remarkable, and a beautiful illustration of the parable, 'Let the tares and the wheat grow together, until the harvest.' A runaway convict, one of the worst men that ever breathed, yet with a little of the angel about him, was beating up against the current of this broad river, and the head-wind slanted his little boat to the bank where the missionary (Mr. Moore) and his wife and children lay. Mr Moore saw him and said, 'Charley, they have burnt

me out; we have lost everything but life; will you save me and the lady and children?' 'That I will, sir,' he said, feeling he had an opportunity for doing a good work, that might rub out, as he thought, a good many old scores against him. He took them to the adjoining station, and it was one of the most profitable jobs that he had had for many a long day. Mr. Moore was a man of the right mettle; he said, 'Brethren, if you will take care of my wife and children, I will go back and preach to these men. I have been appointed by the church court; that is my station, and back I must go.' We were glad to take care of his family, and he went. He entered into a little house, so small that he had creep into it allfours, and preached by day to the people; he never mentioned his injuries, and never threatened a ship of war, or talked of the mighty power that backed him. He told them his was a mission of love, and that he brought them the Gospel which had civilised our land, and the power that had made a ship so much bigger than a canoe. They said, 'Why, that is a new thing; he loves us, after what we have done to him; let us hear him.' That was the opening of the door. He gave them something worth listening to, and the love that never faileth melted them like wax in the sun, and they said, 'We have done wrong; we will build him a new house; will you let us, sir?' They built it, and asked him to bring the lady and children, which he did, and then set to work."

MISSIONARY ADVENTURE.

"The priests—who always rage and never reason—thought to turn him out. They were going to have a peculiar ceremony called the Kalou Reri, which was to demonstrate that their god Degi was the true one, and that they were the true priests; and also that our God was an imagination of the mind, and our religion a contemptible thing. At Moore's request he went, being then fond of adventure, and desiring further to confound the priests on their own platform. With him he took men to the number of the apostles. They had mostly apostolic names, too, for in the South Seas there is a resurrection of all the patriarchs, prophets, and apostles that ever lived. On baptism-days they study the genealogical chapters, and choose their beau-ideal of a name. They went in a canoe, and, on going inland, came on a wonderful sight; thousands upon thousands of painted cannibals, with a mere handful of Christians. The sacred ground was all cleared and devoted to the musicians and performers, acrobats, and the priests. Degi is a spirit-god, and when this spirit is said to enter a priest, the priest 'kudrus,' he seems thoroughly possessed; it is a sight which they would rather have a second collection than behold. When the priests give indication by their shivering and shaking, and crawling about, and doubling up, that they are inspired and filled with their deity, they have the impression (or wish to convey it) that they are impenetrable to a shot, an arrow, or a thrust from a butcher's knife. Well, the music became lively, the acrobats livelier still, the excitement became tremendous, the priests began to 'kudru,' and shivered as if every muscle was a living worm stretched over a solid substance; they foamed at the mouth, their eyes were like live coals, their hair stood on end like quills upon a very fretful porcupine, and they shouted, 'We are now fully charged: fire away!'

'Bang!' went every musket, and the balls were picked up quite flat; the arrows discharged fell on the grass, and the knife-test was equally powerless. The balls and arrows were shown to the people, who sat in the form of an amphitheatre; their faith in Degi was challenged, and every man shouted out. It went to his very soul, and he felt sympathy with Paul on Mars-hill. He let off a volley of speech, that went deeper into their hearts than a bullet could have done. It was all a trick; blank cartridge was fired, the arrows' points were bruised, and the knife had been used very tenderly. When he was showing up the hollow sham, a man, black as his father, and well oiled to boot, came and offered him a cartridge. He bit it, and found it to contain a bullet, and said, 'Don't tempt me to fire, for if I can shoot wild ducks on the wing, I shall not miss a heathen priest.' The man, knowing him to be a missionary and a merciful man, became more pressing, till one of his young men, a nominal Christian, said, 'Let me have a gun and that charge, and I will soon see whether they are impenetrable;' and, seizing a musket, he rammed home the charge. They should have seen the priests; it was as if three rabbits had seen a Scotch terrier. They ran off into their house, having no idea of being proven in that style; and all who bore arms went into the buildings for tomahawk, spear, club, and gun, and the rest took to their heels. His local preachers took to flight too, and he followed their good example. He may not have recollected these lines, but he acted under their full inspiration:—

'He who fights and once is slain,
Will never rise to fight again;
But he who fights and runs away,
May live to fight another day.'

They reached their canoe, which was hard and fast, but under such circumstances men do not know their power, and they lifted it right out of the mud, and launched it. There was an immediate change in his feelings when he heard his boots creek on the deck; he felt himself a British admiral, and could have run up the colours and sung, 'Britannia rules the waves.' That was but one of their adventures."

After saying the Doxology, the meeting was closed by the Benediction. The devotional part of the meeting was conducted by the Rev. Dr. Price, of Aberdare.

The Public Meeting of the Young Men's Missionary Association was held in the Weighhouse Chapel on Friday evening, the 26th April. The chair was very efficiently occupied by E. Rawlings, Esq., and interesting speeches were delivered by the Revds. W. Braden, T. W. Handford, H. Platten, and A. M'Kenna, from India. Thus fitly closed this interesting series of meetings. We trust that the "want" so often referred to, the abiding presence of the Spirit of God with all our brethren at home and abroad, may this year be more abundantly than ever supplied, and the Kingdom of Our Lord be daily extended throughout the world!

Missionary Notes.

CALCUTTA.—We are happy to learn that the Rev. C. B. Lewis and Mrs. Lewis have returned from Ceylon, with their health considerably improved. The baptism is announced of the Rev. Tarachand Banerjea, a native missionary of the Church of Scotland. Since his baptism he has been dismissed from his connection with that body. The Rev. A. Williams, we regret to hear, has been suffering from an attack of fever.

AGRA.—On the 15th March, the Rev. J. G. Gregson announces his safe arrival in Agra, with his family. He finds work in abundance ready to his hands, and his previous knowledge of the language enables him at once to enter upon it.

BENARES.—The Rev. H. Heinig and Mrs. Heinig have, we are sorry to announce, been suffering from severe illness. They were better at our last advices. In consequence, Mr. Heinig has been unable to fulfil his plans to visit the *mela* at Allahabad.

SONTHALISTAN.—The Rev. T. Evans reports the rapid opening-up of this country for Christ. There are about twenty candidates for baptism, and the villages round Ebenezer are calling for missionaries. The health of Mr. Evans, we are happy to say, is greatly improved.

CEYLON.—The change to Newera Ellia has quite re-established the health of the Rev. H. R. Pigott. The visit of the Rev. C. B. Lewis had been greatly enjoyed by the friends, and he assisted them at their annual missionary meeting.

BAHAMAS.—The Rev. J. Davey will shortly visit this country: he expected to leave Nassau on the 29th April. He mentions the numerous visitors from the United States, who have lately come over to Nassau, with whom he has enjoyed pleasant intercourse.

JAMAICA.—We are happy to announce the safe arrival of the Rev. P. Williams on the 2nd March, after a pleasant voyage. He will be stationed in Manchester, his headquarters being Mandeville. The staff of missionaries has also been increased by the arrival of the Rev. Mr. Gummer from Demerara. Mr. Gummer was formerly a student at Bristol College. He will take charge of the churches in Clarendon.

Home Proceedings.

The feeble health of the Rev. J. Trafford, and the departure of the Rev. T. Martin for England, have rendered it necessary that the Committee should strengthen the staff of Serampore College. They have therefore accepted, with gratitude to God, the very kind and able services of the Rev. G. H. Rouse, of Haverfordwest College. His knowledge of India and the language of Bengal, marks him out as peculiarly adapted for the work he has so generously, and with great self-sacrifice, undertaken. The Committee hope that he may be able to render prolonged service to the Mission, and that his health will not, as before, make an early return necessary. Under the exigency that has arisen, the Committee have felt it important, at every risk, to secure his valuable services.

As we are about to go to press, we learn the safe arrival in this country of the Rev. J. J. Fuller. His visit to Jamaica, his native land, has been productive of great benefit to the churches in awakening their interest in the African Mission, to which Mr. Fuller will shortly return. We are also happy to announce the safe arrival in this country of the Rev. J. Davey, of the Bahamas.

During the month Meetings and Services have been held as follows:—

PLACES.	DEPUTATIONS.
Bristol and district	Revds. A. McKenna, Dr. Landels, Dr. Haycroft, & A. Mursell.
Dublin	,, G. D. Evans.
Great Missenden (Sunday-school Address)	,, C. Bailhache.
Kettering and district	,, T. M. Morris and Hormazdji Pestonji.
Hanwell	,, J. B. Brasted.
Northampton and district	,, J. Stubbins and Hormazdji Pestonji.
Stockwell Orphanage	,, J. H. Anderson.
Upper Holloway	,, J. H. Anderson.
Worstead and district	,, B. Millard.

The various reports of these meetings are encouraging, and we are thankful that the new deputation campaign commences well. Earnestly do we pray that our best hopes may be realised.

The Committee.

The following are the names of the Gentlemen who were elected to serve on the Committee for the present year;—

Bacon, Mr. J. P., Walthamstow
Baynes, Mr. W. Wilberforce, London
Bigwood, Rev. J., Harrow
Birrell, Rev. C. M., Liverpool
Bompas, Mr. H. M., M.A., London
Booth, Rev. S. H., Holloway
Bowser, Mr. A. T., Hackney
Brown, Rev. J. J., Birmingham
Brown, Rev. J. T., Northampton
Chown, Rev. J. P., Bradford
Culross, Rev. J., D.D., Highbury
Edwards, Rev. E., Torquay
Foster, Mr. M., Huntingdon
Gould, Rev. G., Norwich
Green, Rev. S. G., B.A, D.D., Rawdon
Haycroft, Rev. N., D.D., Leicester
Howieson, Rev. W., Walworth
Jones, Rev. D., B.A, Brixton
Kirtland, Rev. C., London
Landels, Rev. W., D.D., Regent's Park
Leonard, Rev. H. C., M.A., Boxmoor
Maclaren, Rev. A., B A., Manchester
Manning, Rev. Dr., London
Millard, Rev. J. H., B.A., Huntingdon
Morris, Rev. T. M., Ipswich
Mursell, Rev. J. P., Leicester
Mursell, Rev. Jas., Bradford
Parker, Rev. E., Farsley
Parry, Mr. J. C., Kensington
Pattison, Mr. S. R., London
Penny, Rev. J., Bristol
Peto, Mr. H., B.A., London
Price, Rev. T., PH. D., Aberdare
Robinson, Rev. W., Cambridge
Russell, Mr. Joseph, Blackheath
Sampson, Rev. W., Folkestone
Short, Rev. G., B.A., Salisbury
Spurgeon, Rev. J. A., London
Spurrier, Rev. E., Colchester
Templeton, Mr. J., F.R.G.S., London
Tilly, Rev. A., Cardiff
Tritton, Mr. J. Herbert, Kensington
Tulloch, Rev. W., Edinburgh
Vince, Rev. C., Birmingham
Wallace, Rev. R., Tottenham
Walters, Rev. W., Birmingham.
Webb, Rev. J., Bury, Lancashire
Wheeler, Rev. T. A., Norwich

CONTRIBUTIONS.

From March 18th to close of Financial Year, 1872.

W. & O. denotes that the contribution is for *Widows and Orphans*: *N. P.* for *Native Preachers*; *T.* for *Translations*; *S.* for *Schools*.

Annual Subscriptions.

	£	s.	d.
Beddome, Mr. R. B	1	1	0
Bilbrough, Mrs. A.	1	0	0
Burls, Miss	1	1	0
Carey, Mrs	1	1	0
Carey, Mr. E	1	1	0
Cater, the late Rev. P.	0	10	6
David, Mr. E	0	10	6
Davies, Mrs., Bromyard	2	0	0
Elves, Mrs J., Hastings	1	1	0
Freeman, Mr. G. D	1	1	0
Gatty, Mr. C. H.	5	5	0
Gingell, Mr. J.	1	1	0
Haddon, Mr. J	1	1	0
Kirtland, Rev. C.	1	1	0
Marshman, Mr. J. C.	2	2	0
Pattison, Wigg, & Co., Messrs	5	5	0
Peck, Mr. W.	2	0	0
Smith, Mrs. E.	1	1	0
Stubbins, Rev. J.	1	1	0
Watts, Rev. J.	1	1	0

Donations.

	£	s.	d.
Bible Translation Society, for *T.*	350	0	0
Gotch, Master Frederic Whitaker, Box, 2 yrs., for *India*	3	6	0
Office Box	4	2	3
Officers and Crew of Barque "Alice Ritson," per Captain Thomas Matches:—			
Matches, Thomas	1	0	0
Carter, John	0	10	0
Mallinson, C. R	0	10	0
Under 10s.	2	14	0
Stewart, Mrs, Kilburn, for *Mrs. Kerry's Sch.*	4	0	0
Stewart, Miss, for *do.*	4	0	0
Tritton, Mr. J. Herbert	15	0	0
Do., for *China*	10	0	0
Young Men's Missionary Society, at 72, St. Paul's Churchyard, per Mr. H. Jewell, Hon. Secretary	9	7	6

London and Middlesex.

	£	s.	d.
Abbey Road	8	16	1
Arthur-street, Camberwell Gate, for *W & O*	3	0	0
Do., Horsley-st. Sunday-school, for *N P*, per Y.M.M.A	1	8	4
Battersea	25	12	4
Bloomsbury	37	8	2
Do, for *W & O*	12	2	10
Do., for *Mr. Johnson, Sonthalistan*	5	0	0
Do., for *Mr. Hawkes, Hayti*	5	0	0
Brixton Hill	69	12	8
Brompton, Onslow Chapel	9	2	9
Do., for *N P*	2	5	11
Camberwell, Denmark-place	71	14	1
Do., Cottage-green	3	1	6
Do., Charles-street, per Y.M.M.A.	5	0	0
Camden-road	99	9	9
Do, for *N P*	6	6	10
Clapton, Downs Chapel	55	14	4
Commercial-street	10	0	0
Cromer-street, for *N P*, per Y.M.M.A	0	14	10
Eldon-street, Welsh Ch.	2	17	11
Finchley	2	9	0
Grove-road, Victoria-pk.	1	0	0
Do., Sunday-school. for *N P, India*	12	0	0
Hackney, Mare-street	75	0	0
Do., for *W & O*	5	10	4
Do., for *N P*, per Y.M.M.A.	8	19	11
Do., Grove-street	0	12	1
Hammersmith, West-end Chapel	42	3	9
Hampstead, Heath-street	55	8	2
Hanwell	4	11	6
Harlington	10	0	0
Do., per Y.M.M.A.	2	4	5
Harrow	1	15	0
Hatcham Chapel, New Cross, for *W & O*	1	1	6
Hawley-road	42	18	6
Highbury-hill	33	17	0
Highgate	12	3	6
Islington, Cross-street	35	7	3
Do., Juvenile Auxiliary, per Y.M.M.A	5	0	0
Do., do., for *Children, Cameroons*	10	0	0
Do., do., for *Mr. Fray, Jamaica*	10	0	0
Do., Salter's Hall Ch.	14	4	4
Do., do., for *W & O*	7	16	0
Do., Sunday-school, for *Mr. Sale's Central Sch., Backergunge, Bengal*	29	2	5
James-street, Sun.-sch.	3	17	9
Edmonton	2	12	7
Do., for *W & O*	1	10	0
Do., for *N P*, per Y.M.M.A	1	9	0
Do., for *Orphan School, Jessore*	6	0	0
Maze Pond	57	2	6
Do., for *China*	0	10	0
Do., Sunday-school, per Y.M.M.A., for *N P*	15	0	0
Do., do., for *Mr. Smith, Africa*	10	0	0
Do., do., for *Mr. Thomson, Africa*	5	0	0
Notting-hill, Cornwall-road	34	2	2
Do., for *W & O*	1	14	6
Park-road, North Bow	3	12	1
Putney, Union-chapel	2	12	0
Regent's-park	84	0	0
Do., for *China*	10	10	0
Do., for *New Mission Scheme*	10	10	0
Rotherhithe, Midway-pl.	11	16	1
Tottenham	25	13	4
Upper Holloway	10	13	5
Walthamstow, Wood-st.	12	7	8
Walworth-road	12	13	7
Do., for *India*	5	0	0
Walworth, East-street, per Y.M.M.A., for *Mr. Heinig, Benares*	12	0	0
Westbourne Grove	51	9	1
Do., Juvenile Society, per Y.M.M.A., for *Mr. Smith, Cameroons*	20	0	0
Do, do., for *Susan Mary Lewis*	5	0	0
Do., do., for *George Rabbeth Burford*	6	0	0
Do., do., for *Mr. Allen, Surry*	10	0	0
Do., do., for *N P*	5	9	0

Bedfordshire.

	£	s.	d.
Bedford, Bunyan Meetng.	25	2	0
Do., for *Mr. Saker, Africa*	2	10	0
Blunham	0	10	3
Do., for *W & O*	0	3	6
Do., for *N P*	0	8	3
Dunstable	26	0	0
Do., for *W & O*	1	3	0
Houghton Regis	29	11	5
Leighton Buzzard, Hockliffe-road	13	1	3
Do., for *W & O*	1	12	7
Do., for *N P*	3	16	5
Luton, Union Chapel	18	19	4
Do., Park-street	2	10	0
Biggmount	1	5	8
Do., for *W & O*	1	0	0
Do., for *N P*	2	2	10

Berkshire.

	£	s.	d.
Abingdon	19	19	2
Do., for *W & O*	1	12	6
Do., Cothill	0	17	5
Do., Fyfield	1	8	1
Do., Drayton	2	9	10
Do., do., for *W & O*	0	2	10
Ashampstead	2	2	4
Do., Compton	1	3	7
Do., Streatly	0	19	10
Do., Ilsley	1	12	3
Faringdon	16	14	10
Newbury	22	13	9
Do., for *W & O*	2	0	0
Do., Headley	2	2	8
Do., Long-lane	1	10	0
Reading, King's-road	55	5	6
Do., for *China*	1	1	0
Do., for *Africa*	0	10	0
Do., Carey Chapel	31	12	10
Do., do., for *W & O*	1	14	2
Windsor	23	9	6
Do., for *W & O*	2	3	0

Buckinghamshire.

	£	s.	d.
Chesham	21	11	2
Cuddington	1	19	8

	£	s.	d.
Gold Hill	2	11	8
Great Brickhill	24	0	0
Do., for *W & O*	4	0	0
Long Crendon	5	19	11
Do., for *W & O*	0	10	0
Northall	0	13	0
Olney Stratford	11	11	0
Waysbury	14	3	8

CAMBRIDGESHIRE.

Cambridge	12	17	2
Do., for *N P*	10	7	6
Do., for *Boys School, Barisal*	4	7	0
Lyndbeach	0	5	6
Swavesey	1	1	4
Do., for *W & O*	0	12	0

CHESHIRE.

Birkenhead, Welsh Ch.	12	16	3
Chester	2	7	6

CORNWALL.

Calstock	1	1	0
Do., Metherell	0	2	11
Falmouth	24	11	0
Do., for *W & O*	1	10	0
Do., for *N P*	1	17	3
Redruth	6	13	11
St. Austell	31	17	7
Do., for *Norway*	5	0	0
Truro	10	18	0
Do., for *W & O*	0	10	0
Do., for *N P*	1	3	1
Do., for *T*	0	10	0

CUMBERLAND.

Cockermouth	0	10	0
Do., for *N P*	0	7	0
Great Broughton	5	0	0

DEVONSHIRE.

Brixham, for *W & O*	0	10	0
Devonport	7	12	6
Do., Hope Chapel	12	1	9
Do., do., for *Mr. Saker, Africa*	5	13	0
Do., do., for *Morant Bay*	1	0	0
Do. do. for *child under Mr. Hobbs, Jessore.*	5	0	0
Do., do., for *T*	1	0	0
Do., Morice-square, and Pembroke-st.	3	2	7
Do., do., for *W & O*	2	9	0
Exmouth	3	0	0
Exeter, South-street	19	16	0
Do., for *W & O*	1	0	0
Kingsbridge	35	9	0
Do., for *W & O*	2	0	0
Modbury	10	9	11
Do., for *W & O*	1	0	0
Do., for *N P*	0	19	1
Plymouth, George st., and Mutley	105	19	2
Do., for *W & O*	8	0	0
Do., for *N P*	18	2	10
Do., for *African Orphans*	3	4	2
Do., for *Mr. Sale's N P, Backergunge*	1	14	0
Do., for *Orphans under Mr. Saker, Africa*	2	8	10
Tiverton	40	0	0
Torquay	75	13	3
Do., for *N P*	18	0	0
Torrington, for *W & O*	0	5	0
Do., for *N P*	0	10	0
Totnes	5	11	11
Do., for *W & O*	0	10	0
Do., for *N P, Barisal*	1	10	6
North Devon Auxiliary, by Mr. Geo. Norman, Treasurer	60	0	0

DORSETSHIRE.

Bridport	4	13	3
Fifehead for *N P*	1	16	8
Poole	3	1	2

DURHAM.

Darlington, Archer St.	41	16	0
Do., Brookside	5	8	9
Do., do for *N P*	0	12	9
South Shields, Barrington Street	19	10	10
Sunderland	6	0	0

ESSEX.

Colchester, Eld Lane	25	18	6
Do., for *W & O*	1	9	0
Harlow	39	18	0
Do., for *N P*	3	12	9
Halstead	2	3	7
Langham	11	5	0
Do., for *N P*	3	15	10
Loughton	28	15	9
Saffron Walden	28	1	8
Do., for *W & O*	2	0	0
Sible Hedingham	1	5	0
Waltham Abbey	5	9	5
Do., for *N P*	0	13	6

GLOUCESTERSHIRE.

Cheltenham, Salem Ch.	74	3	1
Do., for *W & O*	6	0	0
Do., for *N P*	1	17	6
Do., for *Girls Native School, Matakooly, Ceylon*	3	8	8
Do., Cambray Chapel	15	0	0
Cinderford	4	2	6
Do., for *W & O*	1	1	0
Fairford	2	0	0
Gloucester	18	13	5
Do., for *W & O*	2	0	0
Do., Sunday-school for *N P*	13	13	4
Do., for *Mr. Q. W. Thomson, Cameroons*	5	0	0
Do., for *Orphans at Jessore*	5	0	0
Do., for *Bethtephil Sch., Jamaica*	5	0	0
Stroud	3	17	4
Tewkesbury	3	16	8
Do., for *China*	2	4	6
Do., for *N P*	3	9	8

EAST GLOUCESTERSHIRE.

Ascott	1	10	0
Blockley	12	4	3
Bourton-on-the-Water	21	10	6
Do., for *W & O*	1	0	0
Burford	2	16	3
Do., for *W & O*	0	5	0
Campden	2	6	4
Cirencester	11	8	9
Do., for *Mrs. J. Campagnac*	1	13	1
Cutsdean	7	19	5
Do., for *Mr. Fuller's School, Africa*	0	15	9
Do., for *N P*	0	5	0
Lechlade	2	4	0
Milton	11	7	5
Do., for *W & O*	0	15	4
Do., for *N P*	0	8	6
Naunton and Guiting	21	9	2
Do., for *Africa*	2	10	0
Stow-on-the-Wold	12	18	10
Do., for *W & O*	1	5	7
Do., for *N P*	0	12	7
Winchcombe	7	19	3
Do., for *Boy under Mr. Fuller, Africa*	5	0	0
	130	5	0
Less expenses and amount acknowledged before	33	18	8
	96	6	4

HAMPSHIRE.

Andover	12	17	0
Do., for *W & O*	1	5	0
Landport, Lake Road Ch.	1	11	6
Shirley, Union Chapel	11	0	0
Southampton, Carlton Chapel	6	0	9
Do., East Street	6	16	10
Do., Portland Chapel	36	1	0
Do., for *W & O*	2	14	0
Southern District Juv. Association	7	9	1
Wallop	7	5	7
Do., for *W & O*	0	10	8

ISLE OF WIGHT.

Niton	7	12	6
Do for *W & O*	0	10	0
Ryde, Christ Church	10	13	0
Do. for *W & O*	3	5	0
Do., for *N P*	0	13	3

HEREFORDSHIRE.

Glasbury	5	2	0
Gorsley	6	10	0
Kington	9	5	0
Longhope	4	8	0
Do., for *W & O*	0	10	0
Peterchurch	11	6	8
Do., for *W & O*	0	13	4
Do., for *Mr. Fuller, Africa*	1	0	0
Ryeford	4	8	5

HERTFORDSHIRE.

Bishop's Stortford	13	10	0
Boxmoor	23	2	3
Do., for *W & O*	3	12	10
Do., for *N P*	1	15	1
Hemel Hempstead	20	8	2
Do., for *W & O*	3	0	0
Do., for *Orphans at Jessore*	6	12	10
Hitchin	37	8	10
Do., for *W & O*	4	13	3
Do., for *N P*	0	4	3
Do., for *Intally School*	4	0	0
Mill End	2	3	4
New Mill and Tring	20	16	5
St. Albans	27	2	2
Do., for *N P*	2	11	9
Do., for support of *B. L. Brooks under Mr. Smith, Cameroons*	5	0	0
Ware	2	1	6
Watford	44	10	1
Do., for *W & O*	5	16	11
Do., for *India*	10	0	0

	£	s.	d.
HUNTINGDONSHIRE.			
Dean, for *W & O*	0	10	0
Kimbolton, for *W & O*...	1	4	0
KENT.			
Bexley Heath, Trinity Chapel Sunday-school	0	10	6
Canterbury	23	0	4
Do. for *W & O*.....	1	0	0
Do., for *Africa*.....	2	10	8
Chatham, for *N P*	1	12	4
Crayford, for *W & O* ...	1	5	0
Eythorne	22	17	2
Do., for *W & O*	1	0	0
Do., for *N P*	5	6	4
Faversham, for *W & O*	1	0	0
Forest Hill	11	14	0
Folkstone, Salem Chapel	8	18	0
Goudhurst	6	0	0
Lee	37	12	0
Do., for *India*	2	2	0
Do., for *Mrs. Kerry's School*	2	11	11
Maidstone	18	7	8
Do., for *W & O*.....	3	10	0
Margate	24	7	11
Do., for *N P*	1	6	7
Do., for *Orphan under Mr. Ellis, Jessore*...	7	18	0
Ramsgate	15	10	1
Do., for *Mrs. Kerry's School*	5	6	11
St. Peter's	3	15	0
Staplehurst	5	5	0
Tenterden, Zion Chapel	4	4	4
Do., for *W & O*.....	1	3	0
Woolwich, Enon Ch. Sunday-school	1	0	0
LANCASHIRE.			
Bootle	5	5	0
Colne, for *W & O*	2	4	8
Coniston, for *N P*	1	12	6
Darwen	0	10	6
Do., for *W & O*.....	1	10	0
Do., for *N P*	2	10	6
Inskip	0	5	8
Do., for *W & O*.....	0	10	0
Liverpool, Myrtle-street	2	10	0
Do., Egremont	1	12	8
Do., Everton	5	7	0
Do., do., for *N P*	0	18	3
Manchester	27	4	6
Do., Moss-side Ch.....	29	6	8
Do., do., for *W & O*	2	0	0
Do., Grosvenor-street	26	6	0
Do., do., for *W & O*...	3	10	0
Do., do., for *N P, China*	30	0	0
Do., Union Chapel ...395	9	2	
Do., do., for *W & O* ...	16	16	8
Do., do., for *N P*	1	7	6
Do., West Gorton Branch.....	7	2	0
Do., do., for *N P, Barisal*	12	0	0
Do., Queen's-park Chapel	21	12	6
Do., Upper			
Do., Round Chapel Every-street	11	15	7
Do., Welsh Chapel ...	2	3	1
Do., do., for *N P*	1	2	3
Salford, Gt. George-st...	45	7	9
Do., for *W & O*.....	2	8	11
Stretford, Union Chapel	41	12	11
	687	5	3

	£	s.	d.
Less expenses and amount acknowledged before 312	7	7	
	375	17	8
Oldham, King-street ...	20	13	6
Do., for *W & O*	3	0	0
Do., George-street ...	20	0	0
Do., Glodwick.....	10	12	0
Oswaldtwistle, for *N P*...	1	10	3
Southport	2	4	6
Tottlebank	2	12	4
LEICESTERSHIRE.			
Leicester, Victoria-road	104	17	6
Do., Charles-street ...	10	2	10
Do., do., for *W & O*...	3	3	0
Do., do., for *N P*	3	3	10
Sutton-in-the-Elms and Cosby	3	8	3
	124	15	5
Less expenses.....	3	3	0
	121	12	5
LINCOLNSHIRE.			
Lincoln, Mint-lane	28	5	5
Do., for *W & O*	1	0	9
NORFOLK.			
Aylsham	3	6	9
Buxton.....	3	18	1
Dereham	17	3	10
Diss	12	14	4
Do., for *W & O*	1	15	0
Do., for *N P*	1	13	2
Downham Market.....	9	17	6
Fakenham	23	6	4
Foulsham.....	8	4	0
Fulmodestone.....	3	7	0
Ingham	37	18	0
King's Lynn	17	6	3
Necton	1	13	0
Norwich	27	10	1
Do., St. Mary's 186	3	3	
Do., Juvenile Association for *Mr. A. Williams, Calcutta*.....	10	15	10
Do., St. Clements	28	14	10
Do., do., for *W & O*...	2	3	0
Do., do., for *F. W. Nath in Serampore School (2 years)*.....	10	0	0
Swaffham.....	30	0	0
Thetford	6	10	0
Yarmouth Tabernacle...	5	0	0
	448	11	1
Less expenses and amount acknowledged before 192	11	6	
	255	19	7
NORTHAMPTONSHIRE.			
Stanwick	2	6	7
Do., for *N P*	0	7	0
NORTHUMBERLAND.			
Newcastle, Rye-hill	10	10	6
Do., for *W & O*.....	2	14	0
Do., for *T*	1	1	0
Do., Marlborough-crescent Sunday-school	4	1	3
North Shields.....	19	2	6

	£	s.	d.
NOTTINGHAMSHIRE.			
Carlton-le-Moorland.....	0	12	0
Collingham.....	5	16	0
Newark	5	12	9
New Basford	4	9	6
Nottingham	46	16	0
Do., Derby-road	63	16	10
Do., George-street ...	34	16	3
Do., Circus-street	15	19	3
Southwell	0	11	10
	178	10	5
Less expenses and amount acknowledged before 137	9	9	
	41	0	8
OXFORDSHIRE.			
Caversham	0	6	3
Chadlington	0	14	8
Hook Norton	4	10	3
Do., for *W & O*.....	0	14	3
Oxford	19	0	7
Do., for *N P*	0	2	6
Do., for *Mr. W. Wenger, Calcutta*...	3	14	8
SHROPSHIRE.			
Maesbrook	1	10	7
Do., for *W & O*.....	0	5	0
Oswestry.....	9	8	3
Do., for *W & O*.....	1	0	0
Pontesbury.....	1	5	0
Shrewsbury, Claremont Chapel	3	10	0
Snailbeach	3	14	0
SOMERSETSHIRE.			
Bath, Somerset-street...	28	8	9
Do., Ebenezer Ch.....	3	16	6
Do., Hay-hill Chapel	14	15	0
Do., Tiverton	8	2	0
Beckington	13	15	9
Bristol, on account	20	0	0
Do., for *W & O*.....	8	5	2
Chard	13	19	6
Cheddar	12	0	0
Do., Winscombe	14	7	0
Do., do., for *W & O* ...	1	10	0
Do., do., for *N P*	4	8	0
Do., Rooksbridge	13	0	6
Do., Wedmore	6	5	0
Do., Crickham	1	0	3
Do., Allerton	2	1	0
Do., Pomoney Stoke ...	1	1	3
Do., Mark	1	16	9
	57	9	9
Less expenses and amount acknowledged before	28	15	3
	28	14	6
Frome, Badcox Lane ...	20	14	10
Do., do., for *Native Girl in Mrs. Sale's School, Barisal*	5	0	0
Do., do., for *T*	1	0	0
Do., Sheppard's Barton	48	18	4
Do., do., for *N P*	0	15	7
Do., do., for *Native Girl, Jane Bunn in Intally School*	6	0	0
Do., do., for *Native Boy, John Sheppard, at Monghyr*	5	0	0
Do., Nailsh-street	0	18	5
Do., Locks-lane	3	7	9

	£	s.	d.
Hatch Beauchamp	3	3	0
Do., for *W & O*	0	12	6
Minehead	6	16	10
Road	0	13	4
Radge	0	10	8
Taunton	14	7	2
Do., for *N P*	2	1	8
Do., Creech	1	10	0
Wellington	15	18	10
Do., for *Africa*	0	17	4
Do., for *N P*	3	13	2
Wells	2	3	1
Yeovil	28	18	2

STAFFORDSHIRE.

Bilston	5	9	0
Cossley, Darkhouse Ch.	15	3	10
Hanley, New-street	13	9	6
Do., for *W & O*	0	10	0
Princes End, Zion Chapel	9	0	0
Wednesbury	1	2	1
West Bromwich, for *N P*	3	0	0
Wolverhampton	14	10	0
Do., for *W & O*	2	0	0
	64	4	5
Less expenses	0	14	11
	63	9	6

SUFFOLK.

Bardwell	3	3	0
Bury St. Edmunds	39	13	7
Do., for *W & O*	2	10	0
Care	1	10	0
Eye	9	17	2
Framsden, for *N P*	0	5	8
Ipswich, Stoke-green	26	13	2
Do., Turret-green	54	17	8
Do., do., for *W & O*	2	10	0
Do., do., for *N P*	10	14	8
Do., do., for *Goolzar Shah*	0	10	0
Rattlesden	3	1	6
Stradbrook	7	0	6
Walton	3	6	1
Do., for *W & O*	0	10	0
Do., for *N P*	0	18	0
	167	1	0
Less Expenses and amount acknowledged before	57	7	7
	109	13	5

SURREY.

Croydon	10	17	0
Guildford, Commercial-road, Sunday-school	0	14	9
Haslemere	0	19	11
Kingston-on-Thames	25	7	8
Do., for *W & O*	3	0	0
Outwood	0	10	0
Do., for *W & O*	0	12	6
Do., for *N P*	0	18	8
Richmond	7	4	1
Upper Norwood	72	17	3

SUSSEX.

Battle	2	17	9
Do., for *W & O*	0	15	0
Do., for *N P*	1	10	11
Brighton, Queen's-sq.	19	10	0
Do., for *W & O*	1	10	0
Do., Grand Parade	12	8	9
Do., do., for *W & O*	1	0	0
Do., do., for *N P*	4	15	3
Hastings & St. Leonards	46	7	9
Do., for *W & O*	4	10	11
Do., for *N P*	0	13	9

WARWICKSHIRE.

Atherstone	1	4	3
Birmingham, by Mr. T. Adams, Treasurer	51	7	9
Do., Christ Church, Aston-park	2	2	0
Leamington	3	11	5
Do., Clarendon Chapel	90	1	11
Do., do., for *W & O*	8	1	7
Do., Warwick-street	15	9	6
	122	4	5
Less expenses and amount acknowledged before	53	2	0
	69	2	5

WESTMORELAND.

Kendal	2	0	0

WILTSHIRE.

Bradford-on-Avon	7	6	8
Bromham	1	0	0
Do., for *N P*	0	6	9
Calne	2	7	0
Do., for "*Ebumbe*," *under Mr. Thomson, Cameroons*	5	5	0
Corsham	13	7	0
Damerham and Rockbourne	3	9	0
Melksham	14	19	1
North Bradley	9	18	3
Do., for *W & O*	1	0	6
Shrenton, Zion Chapel	2	15	6
Swindon	18	5	4
Do., for *N P*	2	10	4
Trowbridge	13	16	10
Warminster	5	4	3
Do., for *W & O*	0	16	2
Wiltshire, by Rev. D. Wassell	20	13	8

WORCESTERSHIRE.

Dudley	12	2	0
Evesham	5	1	5
Do., for *W & O*	1	1	0
Redditch	0	9	0
Do., for *W & O*	0	10	0
Do., for *N P*	0	6	7

YORKSHIRE.

Barnsley	16	0	0
Bishop Burton	10	11	5
Do., for *W & O*	0	9	6
Do., for *N P*	1	11	6

Bradford District.

Bingley	5	14	10
Bradford, Westgate	91	5	1
Do., do, for *N P*	0	18	7
Do., do., for *N P* "*Luke*," *Delhi*	12	0	0
Do., do., for *N P* "*Titus*," *Agra*	18	0	0
Do., Sion Chapel	65	19	8
Do., do., for *Serampore*	1	1	0
Do., Trinity Chapel	36	14	0
Do., Hallfield	29	9	10
Do., do., for *Mr. Lea, Jamaica*	8	0	0
Do., do., for *Mr. Hobbs, Jessore*	8	0	0
Do., do., for *Mr. Thomson, Cameroons*	8	0	0
Bramley	9	2	10
Do., for *W & O*	0	10	0
Do., for *N P*	0	15	0
Cononley	1	3	0
Earby, for *W & O*	0	8	7
Halifax, Trinity-road	24	14	6
Heaton	3	16	6
Idle	7	14	8

Leeds District.

Armley	1	10	0
Bedale	7	15	0
Boro' Bridge and Dishforth	5	7	7
Chapel Fold	2	8	6
Horsforth	5	11	0
Hunslet	6	7	2
Leeds, South Parade Chapel	89	19	10
Do., do., for *W & O*	8	10	0
Do., Blenheim Chapel	36	17	4
Do., do., for *W & O*	6	7	0
Do., do., for *Mr. Thomson, Africa*	6	6	0
Do., Cliff-road	7	8	9
Do., York-road	7	3	0
Do., do., for *W & O*	0	18	9
Do., Burley-road	5	17	0
Do., Woodhouse	0	8	11
Masham	5	6	1
Middlesborough	4	8	0
	208	9	11
Less expenses and amount acknowledged before	80	4	1
	128	5	10
Lindley Oaks	6	12	3
Lockwood	54	1	0
Do., for *W & O*	4	0	0
Malton	4	17	6
Rawdon	8	13	8
Scarborough, Albemarle Chapel	11	8	0
Do., for *China*	1	0	0
Sheffield, Townhead-st.	14	1	4
Do., do., for *W & O*	2	11	0
Do., Glossop-road	35	6	3
Do., do., for *W & O*	4	0	0
Do., Portmahon	22	6	4
Shipley, Rosse-street	36	8	0
Do., for *W & O*	2	0	0
Do., Bethel	12	13	9
Wakefield, for *Mr. Sale's, N P*	12	0	0

NORTH WALES.

ANGLESEA.

Ainon	0	8	6
Amlwch	10	7	0
Beaumaris	5	0	0
Belan	0	17	0
Bethania	1	0	0
Bodedern	2	4	1
Brynsiencyn	3	4	0
Caergeiliog	1	9	3
Caergybi	22	10	5
Capel gwyn	0	17	0
Capel Newydd	0	18	8
Cemaes	4	6	11
Gaerwen	1	3	0
Garegfawr	2	12	2

	£	s.	d.
Holyhead, New Park-st	0	8	2
Do., do., for *N P*	1	12	4
Do, Hebron	0	10	0
Llandensant	1	5	6
Llanerchymedd	2	9	3
Llanfachraeth	4	6	6
Llangefni	4	2	4
Llangoed	6	1	11
Menai Bridge	8	4	4
Newburgh	2	2	0
Pencarnedi	1	7	3
Pensarn	2	7	9
Rhosybol	5	16	0
Rhydwyn	6	9	1
Sardis	0	19	0
Soar	4	4	8
Siloh	1	0	0
Traethcoch	0	8	10
	110	12	10
Less expenses and local Home Mission	62	12	4
	48	0	0

Carnarvonshire.

Bethesda	6	8	6
Capel y Beirdd	2	15	6
Carnarvon	8	17	0
Garn Dolbenmaen	3	11	6
Llandudno	6	6	3
Llanhaiarn	1	10	0
Llanllyfni	4	11	0
Pencaenewydd Ainon	1	5	2
Pontllyfni	2	4	6
Portmadoc	6	17	2
Do., Tremadoc	1	3	0
Do., Borth	1	0	0
	9	0	2
Less Home Mission and expenses	3	1	2
	5	19	0
Pwllheli	17	18	11
Roswen	0	6	8
Tyddynsion	3	1	3

Denbighshire.

Abergele	2	17	0
Brymbo, Tabernacle	2	0	0
Carmel Feron	0	12	4
Denbigh	6	0	0
Gefail-yrhyd	2	16	0
Fforddlas & Eglwysfach	3	5	0
Glynceiriog & Dolywern	4	19	8
Llandegfed	0	12	3
Do., for *T.*	0	10	0
Llanddulas	1	3	6
Llandyrnog	0	6	8
Llanfair Dyffryn Clwydd	0	6	0
Llangollen, Penybryn	7	15	8
Llangollen and Glyndyfrdwy	8	7	0
Llanhaidr	1	4	0
Llanrwst	5	0	0
Llansilin	0	11	6
Moelfre	7	7	9
Noddfa Garth	1	17	0
Ruthin	5	0	3

Flintshire.

Axtyn	0	17	3
Beddffari	1	2	2
Helygen	1	4	5
Holywell	7	0	8
Llanelwy	1	6	0
Lixwrn	0	18	8
Penygelli	1	11	0
Rhydwen	2	16	9
Rhyl	19	17	8
Treuddyn and Leeswood	1	8	6

Merionethshire.

Bala	2	5	0
Corwen	1	1	0
Cynwydd	1	13	0
Dolgelly	4	17	6
Llansantffraid	1	10	0
Llanuchllyn	2	1	6
Pandyrcapel and Llanelldan	8	10	8
Tre'ddol	1	5	10

Montgomeryshire.

Benlah	3	0	0
Caersws	2	12	3
Cwmbellan	2	0	0
Llanfyllin and Bethel	3	16	4
Do., for *N P*	0	12	9
Do, Bethel	1	19	4
Llanidloes	3	0	0
New Chapel	3	2	4
Newtown	28	13	0
Do., for *China*	1	0	0
Rhyfelin	2	10	0
Rhydwen Sion	1	4	8
Talywern Sion	2	0	6
	55	11	2
Less expenses	0	8	2
	55	3	0

SOUTH WALES.

Brecknockshire.

Brecon	1	0	0
Do., Watergate	2	3	0
Brynmawr, Calvary	0	10	0
Do., for *N P*	1	2	7
Llangynidr	3	4	6
Llanvihangel, Nant Bran	1	5	0
Penyrhoel	1	8	0
Pisgah	2	2	6

Cardiganshire.

Aberystwith	10	0	6
Do., English Church	2	17	6
Blaenwenen	2	0	0
Cardigan	28	6	11
Bethania	2	19	3
Goginan	4	6	10
Penyparc	2	14	4
Verwick, Siloam	2	14	6

Carmarthenshire.

Blwchgwynt	1	14	0
Bwlchnewydd	2	16	3
Caio Bethel	1	8	7
Do, Salem	3	0	8
Carmarthenshire. By Rev. H. W. Jones	37	14	0
Elim Park	0	10	0
Felinfoel, Adulam	8	7	5
Do., for *W & O*	0	8	2
Do., for *N P*	6	5	1
Llandilo	1	16	6
Llandyssul, Hebron	1	2	0
Do., Ebenezer	0	9	0
Do., Rehoboth	1	5	0
Llanelly, Bethel	10	5	11
Do., Bethania	1	0	2
Llanelly Greenfield	29	8	4
Do., *W & O*	3	17	7
Do., for *N P*	2	7	0
Do., Zion	13	13	0
Llanfynydd Ainon	1	1	9
Llangendeyrn	5	10	0
Llwynhendy, Soar	7	12	0
Llanboidy	3	7	0
Pembrey, Bethlehem Pool	0	18	0
Do., Tabernacle	5	0	0
Penybont Llandyssil	0	13	9
Rhydwylim	10	0	0
St. Clears, Zion	10	6	8

Glamorganshire.

Aberdare District.

Aberaman	2	1	10
Aberdare, Calvary	30	0	6
Do., Mill Street	13	16	1
Do., Carmel	2	17	5
Do., Ynysiwyd	12	11	6
Abernant	1	16	3
Cwmaman, Zion	1	4	0
Cwmbach, Bethania	8	18	3
Gadlys	3	0	0
Mountain Ash, Rhos	13	0	0
Do., Nazareth	3	12	11
Aberavon	2	19	0
Abercanaid, Silo	0	18	3
Bettws	0	16	0
Blackmill, Paran	1	8	0
Caerphilly Tonyfelin	4	4	1
Do., for *N P*	6	13	11
Caersalem, Newydd	7	7	7
Cardiff, Bethany	23	7	7
Do., for *W & O*	3	0	0
Do., Tredegarville	32	12	7
Do., do., for *W & O*	2	2	0
Do., Tabernacle	24	0	4
Do., do., for *N P*	2	17	5
Do., Salem	8	6	3
Do., do., for *N P*	1	1	9
Do., Siloam	2	5	6
Do., Ararat, Waunfrodau	1	12	6
Do., Pentyrch	1	11	0
Cwmavon, Penuel	7	7	9
Deri, Tabernacle	1	15	1
Dinas Landore	9	8	8
Dowlais, Caersalem	9	3	10
Do., Hebron	1	0	0
Glyn Neath	3	17	0
Hirwaen, Ramoth	1	19	6
Libanus Cwmbwrlan	7	7	0
Llysfaen	0	16	0
Do., for *N P*	5	4	6
Maesteg, Bethel	0	18	0
Do., Bethany	2	0	0
Do., Salem	1	12	10
Merthyr, Tabernacle	9	6	3
Do., Enon	1	7	2
Do., Ebenezer	5	0	0
Do., Zion	10	2	5
Do., do., for *N P*	2	4	3
Neath, Bethany	9	10	0
Do., Tabernacle	5	19	1
Do., for *N P*	2	15	6
Noddfa, Treorky	5	11	9
Penydaren, Elim	2	5	2
Pontnewydd	0	9	0
Pontypridd, Carmel	2	7	6
Do., Rhondda	1	13	6
Rhydfelin	1	0	0
Swansea, Bethesda	41	3	7
Do., Mount Pleasant	44	3	0
Do., Philadelphia	1	17	0
Do., York-place	18	13	9

	£	s.	d.
Tredu	1	2	6
Tregwynlas, Ainon	2	15	1
Do., Salem	0	15	7
Do., do., for *N P*	0	2	6
Trehebert, Libanus	2	18	0
Troedyrhiw, Carmel	4	8	0
Ynysdu in	1	6	4
Ystalyfera	0	17	0
Do., Soar	4	3	0
Ystrad, Hebron	1	6	2
Do., Nebo	1	10	6
Do., for *N P*	6	7	6

MONMOUTHSHIRE.

Abercarn	6	2	3
Abersychan, Noddfa	1	5	4
Argoed	11	5	0
Basaleg, Bethel	5	15	5
Bedwas	3	8	9
Beaenavon	2	0	0
Do., for *W & O*	0	10	6
Do., for *China*	1	0	0
Do., for *N P*	0	9	6
Do., Ebenezer	8	10	0
Do., English Church	20	8	6
Do., Horeb	5	19	2
Blaenau, Gwent	5	12	0
Brynmawr, Tabor	6	3	6
Carleon	2	13	2
Castletown	18	16	7
Chepstow	2	18	11
Do., for *W & O*	1	3	3
Do., for *N P*	0	15	10
Darenvelen	4	6	9
Elbw-vale, Nebo	3	16	0
Do., Brynhyfryd	4	10	0
Goitre, Saron	0	10	0
Llanelly	3	2	9
Llanfihangel, Nant Bran, Bethel	0	15	0
Do., Soar	0	10	0
Llanwenarth	5	18	8
Magor	6	7	0
Michaelstone Vedw, Tzzah	5	13	6
Nantyglo	1	3	6
Newbridge, Beulah	5	15	7
Do., English Chapel	3	8	3
Do., for *N P*	1	12	6
Newport, Charles-street	4	14	6
Do., Temple	15	0	0
New Tredegar, Saron	2	9	9
Do., for *N P*	2	1	9
Do., for *T*	0	2	6
Pontlottyn, Soar	1	11	0
Pontypool, Zion	1	16	0
Rhymney, Penuel	17	16	9
Do., Jerusalem	4	6	10
Risca, Moriah	4	15	0
St. Bride's	4	8	2
St. Mellon's, Caersalem	3	13	7
Do., for *N P*	3	6	6
Sirhowy, Carmel	5	10	8
Talywaen, Pisgah	4	13	3
Tredegar, English Church	6	0	11
Do., Siloh	14	7	1
Twyngwyn	2	13	0
Tydee, Bethesda	11	0	0
Usk	2	1	6

PEMBROKESHIRE.

Beulah	1	15	8
Blaenconin	17	0	6
Do., for *N P*	3	12	6
Blaenffos	12	2	8
Blaenllyn	8	10	1
Do., for *W & O*	1	5	0
Do., for *N P*	1	18	0
Do., Newton	1	12	6
Blaenywaun and Bethsaida	14	6	6
Do., for *N P*	2	0	0
Caersalem	5	1	1
Do., for *W & O*	0	11	0
Clifowyr	2	19	8
Cilgerran, Penuel	6	16	5
Clarbeston, Carmel	3	0	0
Do., for *T*	1	0	0
Dinas Cross, Tabor	4	7	3
Do., for *India*	0	19	0
Do., for *China*	0	19	9
Fishguard, Hermon	8	8	8
Gerizim	5	12	10
Haverfordwest, Hill-park	13	4	4
Jabez	5	18	6
Do., for *W & O*	0	12	0
Llangloffan	8	6	0
Do., for *N P*	1	14	6
Maenclochog, Horeb	1	7	6
Middlemill, Solva, and Tretio	14	19	0
Monachlogddu	4	12	11
Do., Bethel	1	3	3
Narberth	1	6	6
Newport	3	1	2
Penybryn	4	1	3
Puncheston	2	8	7

RADNORSHIRE.

Bwlchysarnau	3	8	1
Cefnpawl	0	17	0
Elan Vale, Bethany	0	14	0
Frankenbridge	1	10	4
Glasgwm	0	3	11
Gravel	5	17	11
Howey	1	2	8
Llandilo, Moriah	1	1	4
Maes-yrhelem	2	8	1
Nantgwyn	5	0	0
Newbridge	3	1	4
Presteign and Stansbatch	9	12	4
Do., for *W & O*	1	7	9
Do., for *N P*	2	19	1
Painscastle, Adulam	0	18	7
Rhayader	0	15	9
Rock	1	15	0
Do., Dolen	1	10	0
Velindre	2	5	9
	46	8	11
Less expenses	1	17	3
	44	11	8

SCOTLAND.

Anstruther	20	14	0
Do., for *N P*	1	18	0
Do., for *African Boy under Mr. Thomson, Cameroons*	5	0	0
Blairgowrie, for *India*	2	5	0
Cupar, Fife	6	0	0
Dundee	65	17	0
Dunfermline	50	18	5
Edinburgh, Dublin-street	70	14	0
Do., for *Child under Mr. Ellis, Barisaul*	5	0	0
Do., for *Mrs. Kerry's School, Intally*	4	0	0
Do., for *Itinerant Agency in India*	2	10	0
Do., Charlotte Chapel	36	18	6
Do., Duncan-street Chapel, Newington	14	4	9
Do., for *N P*	6	13	6
Do., North Richmond-street	2	0	0
Do., for *Mr. Thomson's N P, Africa*	12	0	0
Galashiels	16	10	0
Do., for *W & O*	2	0	0
Glasgow	23	7	0
Do., for *China*	4	3	3
Do., Baronial Hall	4	0	0
Do., Hope street	149	12	4
Do., do., for *N P*	3	2	1
Do., North Frederick-street	16	2	1
Do., for *W & O*	2	6	6
Do., for *N P*	12	2	6
Do., Blackfriars-street	22	10	10
Do., Bath-street	0	5	0
Do., Wisham	0	14	6
Greenock	24	2	0
Do., for *W & O*	1	15	0
Do., for *N P*	5	15	11
Irvine	3	10	0
Kilmarnock, for *India*	8	19	0
Kirkcaldy, Whyte's Causeway	6	0	0
Leith	1	16	3
Montrose	14	9	11
Paisley, Storie Street	146	3	7
Do., Victoria Place	18	8	6
Perth	61	0	6
Do., for *N P*	1	2	3
Stirling	6	11	6

IRELAND.

Ballymena	2	7	6
Banbridge	4	15	0
Belfast	13	19	1
Coleraine	13	16	6
Do., for *N P*	2	9	6
Dublin	20	3	0
Trandragee, for *N P*	3	3	5
Waterford, for *N P*	4	15	0
	65	9	0
Less amount acknowledged before	10	0	0
	55	9	0

JAMAICA SPECIAL FUND.

Cambridge—			
Nutter, Mr. James	5	0	0
Edinburgh—			
Per Mr. C. Anderson—			
Duncan, Mr. W. J.	2	10	0
St. Albans—			
Per Mr. Jas. Fisk—			
Fisk, Mr.	1	0	0
Fisk, Mr. J.	0	10	0
Gibbs, Mr. R.	0	10	0
Watts, Rev. T.	1	0	0
Wills, Mr. G.	1	0	0
Wills, Mr. J.	0	10	0
Under 10s.	0	5	0
Windsor—			
Per Mr. C. Morten	1	5	6

SPECIAL CONTRIBUTIONS FOR ITALIAN MISSION.

Brighton, Queen Square—			
Per Rev. J. Wilkins	5	0	0
Edinburgh—			
Per Mr. C. Anderson—			
Anderson, Rev. H.	0	10	0
Greenock—			
Mcllvain, Mr. J.	2	0	0
Hastings—			
Per Mr. Yates—			
Conder, Mr.	1	0	0

	£	s.	d.
Lee—			
Per Rev. R. H. Marten, B.A —			
Burchell, Rev. W. F.	0	10	6
London—			
Per Mr. Yates—			
Hooker, Mr. T. E....	0	10	0
Yates, Mr. S. R. ...	1	0	0
Newtown—			
Morgan, Mr. E.....	1	0	0
Plymouth—			
Per Mr. T. W. Popham—			
Stawell, Mrs.	1	0	0
Scarborough—			
Per Rev. J. Acworth, LL.D.—			
A Friend	0	10	0
Sheffield, Glossop Road—			
Per Mr. Joseph Wilson—			
Smith, Mr. Sydney	1	0	0
Wilson, Mr. J.	5	0	0
Southport—			
Per Mr. J. Clegg—			
Sun. Sch. Auxiliary	9	17	6
Stroud—			
Per Mr. Yates—			
Yates, Miss, Missionary Box	1	0	0

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following :—

Missionary Working Party, Mare Street Chapel, Hackney, per Mrs. Bowser, for a box of clothing for *Mr. Hranig, Benares.*

Miss Williamson, Ilingstead, for bound volumes of magazines for *Mr. Pegg, Bahamas.*

Mr. Brewin, Cirencester, for an arithmetical frame for *Mr. Roberts, of Kingston, Jamaica.*

Friends at Cannon Street Chapel, Birmingham, per Miss Bannister, for a box of clothing, &c., for *Mrs. Pigott, Ceylon.*

Missionary Working Party, Reading, per Mrs. Cooper, for a box of clothing for *Mr. Lea, Jamaica.*

Sunday-school Union, for school-books for *Mr. Littlewood, Bahamas.*

Baptist Tract Society, for tracts for *Mr. Kingdon, Jamaica, and Mr. Littlewood, Bahamas.*

Friends at St. Albans, per Mrs. Young, for a case of clothing, for *Mr. Fray, Jamaica.*

Mrs. Stevenson, Blackheath, for *Magazines.*

FOREIGN LETTERS RECEIVED.

AFRICA—

CAMEROONS—

Brew, S. J., January 23.
Harris, H. J., January 25.
Hopkins, D., March 25.
Horton, P. S., May 25.
Meeton, D., February 23.
Pinnock, F., January 22, April 11.
Saker, A, Feb. 6, 23, 25, Mar. 23, 25.
Smith, R., Feb. 5, 29, March 4, 23.
Thomson, Q. W., February 19, 29.

ASIA—

CEYLON—

Colombo, Allen, C., April 17; Piggott, H. R., March 20; Waldock, F. D., Mar. 4.
Candy, Carter, C., &c., April 11.

CHINA—

Chefoo, Brown, W., January 25, February 27, March 9; Richard T., January 25, March 12.

INDIA—

Agra, Gregson, J. G., March 15, 22.
Alipore, Pearce, G., April 11.
Allahabad, Carr, R., Feb. 17; Evans, T., April 13.
Barisal, Sale, J., March 4, 5.
Benares, Heinig, H., April 12.
Bombay, Edwards, E., March 4, April 15.
Calcutta, Lewis, C. B., January 19, April 5, 18; Nauth, Chunder, April 15; Wenger, J., March 1, 8, 15, 22, 29; Williams, A., April 5, 12.
Delhi, Smith, J., March 1, 15.
Dinapore, Gregson, J. G., March 7.
Intally, Kerry, G., April 5.
Monghyr, Campagnac, J. A., March 15.
Serampore, Trafford, J., March 8.
Sewry, Hobbs, W. A., April 5.

EUROPE—

FRANCE—

Morlaix, Jenkins, J., Mar. 18, April 2.
Paris, Jenkins, J., April 18.
St. Brieuc, Bouhon, V. E., March 19, May 13.
Tremel, Lecoat, G., April 1, May 3.

ITALY—

Rome, Waite, H. R., March 29; Wall, J., March 4.

WEST INDIES—

BAHAMAS—

Inagua, Littlewood, W.
Nassau, Davey, J., April 13.

HAYTI—

Jacmel, Hawkes, J., Mar. 9, 23, April 3; Michael Lolo, March 8.

TRINIDAD—

Port of Spain, Gamble, W. H., March 23.
San Fernando, Wenman, J., April 9.

JAMAICA—

Clarendon, Gummer, J. E., April 22.
Contentment, Hutchins, T. C., Feb. 19.
Flint River, Randall, E. C., March 7.
Jericho, Clarke, J., March 1.
Kettering, Fray, E., April 8.
Kingston, East, D. J., March 28, April 15; Williams, P., March 6.
Mandeville, Williams, Ph., April 22.
Morant Bay, Teall, W., Mar. 6, April 23.
Montego Bay, Hewitt, E., March 7, 19.
Salter's Hill, Dendy, W., March 13.
Spanish Town, Phillippo, J. M., Mar. 7, 18, April 9.
Wallingford, Rees, T. L., March 21.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D., Secretary, at the Mission House, Castle Street, Holborn, LONDON. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.

THE CHRONICLE
OF THE
British & Irish Baptist Home Mission.

JUNE, 1872.

The Public Meeting of the Mission.

SPEECHES OF THE REVDS. D. MACRORY, J. G. ONCKEN, AND C. H. SPURGEON.

(*From the "Freeman."*)

THE Annual Meeting of this Mission was held on Tuesday evening (the 23rd instant) at Bloomsbury Chapel. The chair was taken at half-past six o'clock, by G. T. Kemp, Esq. The spacious chapel was well filled.

The CHAIRMAN, in introducing the business of the evening, said:—The Society in support of which they were assembled was an amalgamation of two associations—the Home Mission, and the Irish Society. The amalgamation took place seven years ago, and it had been a matter of great satisfaction. The need for Home Missions in England was certainly not less now than it ever was. Unhappily, in England the system of priestcraft was being re-established. With regard to Ireland, it was a very difficult thing to get at the people, as they were so much under the domination of the priests. It needed a great deal of wisdom, much ingenuity, as well as Christian patience and courage, to effect an entrance there. He believed that in many cases the dissemination of the Word of God by colporteurs was a very effectual method of getting the truth among the people. He felt sure there would be no lack of what might be called the sinews of war. Since the passing of the Church Disestablishment Act, there was a much more favourable field opened in Ireland for the spread of the Gospel than before. Missionaries there, were not now chargeable with being sharers of injustice, but had a clear and unencumbered course laid open to them.

The Rev. D. MACRORY, Irish Missionary, said:—Ireland was not always what it had been of late years. The Gospel was introduced to Ireland at a very early period of the Christian era, and so rapid and extensive was its progress that Ireland became proverbially an "island of saints." It was also eminent for its seats of learning, and for sending forth men of mark to the world. But Popery found its way to the Emerald Isle, and the country had sunk tremendously in degradation, until the fair soil was stained with blood and crime. He believed that the agrarian outrages which had been committed were largely chargeable to Roman Catholicism. It was the idea of the priests that the people should be held in ignorance as well as bondage. The people were taught that ignorance was the mother of devotion, and that the priest held in his grasp the issues of immortal destiny, and that if any one

was called to an eternal world without the presence and benefit of the clergy, it was an irreparable loss. Holding this power over the Roman Catholic mind, it was not surprising that deeds of cruelty had been perpetrated. Of course the priests publicly protested against outrage and crime, but they had so much authority over the people that they could if they pleased crush out and almost put an end to these things. Three hundred years ago a church was planted in that country, ostensibly as a mission church for the conversion of the poor Roman Catholics of Ireland. It was not unreasonable, after the lapse of three hundred years to raise the question,—How far did that Church answer the end? It was a miserable failure, and he was not surprised at it. It was the Church of the conqueror, or, in accordance with Roman Catholic ideas, the Church of the oppressor. It was thrust upon the people by the power of the law, and sustained by Act of Parliament; and, instead of manifesting the spirit of Christ to the poor benighted minds of Roman Catholics, it had been one continued series of insult and aggravation, calling forth the worst feelings. It was quite enough for the subdued Roman Catholics to be held by the power of British rule, without suffering in their own country, from those who should have conveyed the Gospel of the grace of God to them, aggravation and insult. He apprehended that Roman Catholics were not more inaccessible than other men, and an unconverted Roman Catholic was no worse than an unconverted anybody else. The Roman Catholic father would tell his children of the deeds of cruelty perpetrated by persecuting Protestants. The feeling of hatred would grow with the growth of the boys and girls, and become ripened and matured with their manhood. On the other hand, the Protestant would tell of the bloody deeds of the Roman Catholics, and his family in turn would grow up, having in their minds the idea rooted and grounded that Roman Catholics could not be trusted, and that they were a bloodthirsty and persecuting party. Thus both parties viewed each other with distrust. He believed, however, that a brighter day had dawned, and he rejoiced on this occasion to be the bearer of glad tidings. One of the greatest boons which the British Parliament could have bestowed upon Ireland was the Disestablishment of the Episcopal Church. It had effectually taken away one weapon from the Roman Catholic priesthood in representing the injustice and misrule of England. It had given all the denominations an equal standing. He was no longer "a Dissenter" in Ireland, because there was nothing to dissent from. When the much-dreaded Bill was in the course of progress through Parliament, it was described as a measure of spoliation and robbery, and it was said that, so far as the Church of Christ was concerned, it would be ruin in Ireland. Now, he was happy to state that no sooner did the Episcopalians of Ireland realise the inevitable; no sooner were the crutches taken from beneath them, than with very great energy and earnestness they betook themselves to the praiseworthy object of re-construction, and evinced a magnanimous liberality to raise and establish a sustenation fund for the future; and the Church, instead of being ruined, was strengthened; and instead of being spoiled and robbed, it was all the better for being separated from the State, and was now bidding fair to become a power for good in the land. (Applause.) Having referred to the spirit of hostility which prevailed in Ireland between conflicting parties, he would say that the missionaries of this Society occupied a very particular and important position in connection with that. He had from the first studied to stand clear of all party spirit. He recollected the time when Roman Catholics

simply tolerated Baptists in Ireland as they tolerated other denominations; but now, as a consequence of the policy which the Baptists had pursued, of standing outside of partizanship and political animosity, they were regarded much more favourably; and, for himself, though he lived in the very heart of a Roman Catholic district, and had been out many times at the dead of night, he had never received an insult or injury, and he believed there was not a family who would not rise from their beds to do him a good service if he required it. (Applause.) Education had made a wonderful change in Ireland. Thirty years ago, it was very rare to find a Roman Catholic who could write his name, or cast an account, or knew a single letter of alphabet; but since the introduction of secular education, in connection with the National Board, very nearly the whole of Ireland, from north to south and from east to west, was being educated. Though the education was secular, it had produced this effect, that, through the enlightening of the mind and the brightening up of native intelligence, it had been all the while gradually undermining Popery in Ireland. (Applause.) He believed this was why the Roman Catholic hierarchy were clamouring so much to obtain denominational education. Some ten months ago he baptized a converted Roman Catholic—a young man. He had received a somewhat superior education, and he stated that when he left the Church of Rome, he did not know the Lord Jesus Christ as a Saviour. He (Mr. Macrory), asked him, "Why, then, did you come out of the Church of Rome?" The reply was: "Simply and solely because I became ashamed of the fooleries of the Church to which I belonged and in which I was brought up; and it was not until after that I was converted, when I was reading in my own room upon a certain night, a sermon by Mr. Spurgeon, of London, that I understood a poor sinner's wretched, miserable, and lost estate out of Christ, and in such a position, being a fit object for the mercy of God in Christ. "That moment," said he, "I dropped upon my knees, and exclaimed, 'O Lord, that is just what I am!" and that night he found peace in believing. At the present time he was receiving the benefit of an educational training, in prospect of the ministry at Glasgow. Baptism and Baptists were not such novelties in Ireland as many people imagined. As far back as the days of Cromwell, some of the soldiers in his army organised and planned certain churches in Ireland—one at Cork, another at Waterford, and another at Dublin. It was worthy of attention that, although they never attained any great strength, or cast their light far into the surrounding darkness, yet in God's providence they had been preserved from extinction. The mission had now 27 regular missionaries in Ireland, and those missionaries preached the Gospel in 270 stations in the regions beyond, and it was principally to those regions that they looked for the filling up of the ranks of the churches. There were now 330,000 fewer Roman Catholics in Ireland than there were ten years ago there were 10,000 Episcopalians less, and 19,000 Presbyterians less. This had been brought about a great deal by emigration: but the Baptists had of course to bear their proportion of that; and yet, with all the hindrances and difficulties which they had met with, they had nearly doubled in membership, doubled in chapels, doubled in preachers, and doubled in a financial point of view. (Loud applause.)

The Rev. J. G. ONCKEN, of Hamburg, said that although he had been privileged to travel a great deal, north, south, east, and west, he had never been permitted to see "the Green Island." So long as there was a single

rational being in Ireland who could believe in what the poor old man in Rome claimed for himself—infallibility—there was work for the Baptists of Great Britain to do in Ireland. On the continent they had nearly done with this dogma. They had got more rational than the Catholics in Ireland, and the prospects on the continent were very brilliant. If British Protestants would only help their continental brethren to labour amongst the Catholics there on a larger scale, there would be great and glorious things accomplished. In Ireland, as on the continent, they must strike out of their vocabulary the word "impossible." To the Christian all things were possible. The finished work of Christ and His exaltation to the right hand of our Heavenly Father, called upon us to go and preach the Gospel; and the greatest of all promises was, "I am with you alway, even to the end of time." The world was to be subjugated to the Son of God. After entering into some interesting details of home missionary work on the continent, Mr. ONCKEN said he loved Britain because it was made to him the birthplace of a title to eternal glory; he loved it exceedingly because through its powerful aid the Gospel had been preached to millions of his fellow-men, and he blessed God that between fifty and sixty thousand precious souls had fallen asleep in Jesus since the time when he first began to preach the Gospel to seven individuals behind locked doors. (Loud applause.)

A Collection was then made.

The Rev. C. H. SPURGEON next addressed the meeting. He said:—I was put down to speak just now, and I thought I should have a good innings of speaking. But I earnestly requested my friend Mr. Oncken to take my place and occupy all the time he possibly could, and I would simply come in with a word at the end. Last night I had the privilege of addressing a most enthusiastic meeting at Exeter Hall—I think I never saw a more enthusiastic meeting—of the United Methodist Free Churches; and I moved a resolution which they gave me of so singular a character, that I cannot help beginning my speech with it now. It ran like this: "That seeing that there are so many calls upon our Mission Committee, and so many of them have to be declined on account of the lack of suitable men, this resolution pledges the meeting to pray that the whole connexion may be baptized." I stopped there, and I observed by degrees that our friends saw the meaning (laughter); and then I went on to say—"may be baptized with the Holy Spirit, that many men might come forward and say, 'Here am I! Send me!'" One is glad to be at this meeting, because one likes this mission altogether. For my part, there is a very warm place in my heart for Mr. KIRTLAND. I think he has done much for the Society, and deserves to maintain for many years to come the position which he now occupies. Besides, whatever we may do for the Foreign Mission (and we cannot do too much), the Home Mission must not be neglected. The old proverb says, "Charity must begin at home." I need not dwell upon that: it is proverbial among us. If we want to bless Churches abroad, we must look mainly to ourselves at home. We must be in earnest to get the blessing, and from us that blessing will go to the utmost ends of the earth. Beloved friends, though we have a British and Irish Baptist Home Mission here, should not every Church be a home mission? Is not every Church, when it is rightly constituted, just that? Mr. Oncken's idea is the right one. We have got a vast mass of dead membership. I should be afraid almost to know how large a dead membership we have, and yet I would shake off the timidity and desire to know it, that we might be alarmed with it, and cry to the Lord to quicken these members, that they

might begin to work for Christ. The very best of our Churches have a residuum of members who are an impediment instead of giving help; and it is just there—where there is no service rendered to the Lord—that there is a nest for dissatisfaction and all manner of evil. Quarrels of Churches don't begin—at least, I don't think they do—with working-people, with those that are serving God; and the mischief, which has been chronic in some parts of our denomination, may be traceable, I think, to the number of persons who are associated with us that are not engaged in the service of the Lord; and if that were a rule for which there should be no exception (except sheer inability to serve) that every member must be doing something for Christ, it would usher in a new era, and purge us of very much of evil; and though it might diminish our nominal strength, it would be quite sure to give us greater strength in the long run. Have we ever put it down as a rule that all members should try to teach the Gospel in some form? Every young man ought to say, "Have I any justifiable reason why I should be exempted from preaching the Gospel?" I should like to see it put so—not, "Have I a reason for not entering the ministry?" but, "Have I a reason for not preaching?" We ought to have a far larger staff of preachers, who, though engaged in the ordinary business of life, should make it their business to preach Jesus Christ and Him crucified. I propose to have a committee of the Church to see to our young men who are exempted from preaching, for there are numbers of them of great talent, who are using that talent only in money-making, who have considerable ability in speech, too, but only show that ability in discussion societies, or in the various clubs with which they are connected. They have not any right to have the powers of speech unconsecrated. No man has any right to any ability, however small or great, which is not laid upon the altar of Christ. We belong wholly to the Saviour, if we belong to the Saviour at all. He never will accept part of us for an offering. I trust our dear friends in London, and in the larger towns, and in the smaller towns too, will endeavour to maintain in good vigour the Lay Preachers' Association. I might have preached without it, but that Association in Cambridge offered me opportunities of preaching every night in the week when I first began to open my mouth for Christ; and I found brethren who encouraged me, and I think they were all the greater encouragement to me, because I don't think they preached much better than I did, but very much on a par with myself; and we did not mind talking together, because we had not a solitary Doctor of Divinity, or even an "M.A." to criticise us, and our pastor did not come to the monthly meetings, which was quite as well, for we there fraternally spoke to each other; and if some of my brethren earwigged me about my oddities and eccentricities, I was able to earwig them about their dulness and stupidity. (Laughter.) I believe now the position of the Church and the demand of the Christian world is such that, having sent the best men to the front, as our German friends did in the war, and having sent the next set of men to the next, we ought to go on until we have sent even our lame ones to the front to fight for Christ. Oh! for the living fire to go through the midst of our Churches, for every-one, young and old, to feel as a participator in the one divine life. "There is some place for me to take, and I will occupy it. Having done much, I will do more. Having done all I can, I will do more than all, looking to God to carry me beyond the point of my own strength into the infinite of His might." We might expect to see Home Mission-work done with great vigour,

if we could ever get our Churches to that. I am very much at home with our dear friends of this mission. It takes no small courage to go into a town and commence, with a handful of people, a new interest under a great many oppositions. I am thankful that this Society has helped so often new interests. It is a great mercy to keep our brethren going on in little villages where they cannot do much, because there is not a population to work upon. It is a great mercy to see those brethren helped, but for my part I believe the Society is wiser in making itself truly a Mission Society, and not a supporting society. If our Augmentation Fund and other funds could be increased so as to support the poorer brethren better than they are now supported, what a mercy it would be! But this Society ought to concern itself in pushing further out. It ought to be a sort of Uhlan Society, riding ahead—a pioneer society, that shall find out where fortresses can be stormed for Christ, or strong positions taken up in His name. I hope the day will come when we shall have a good Baptist Church in every town in England. It is a disgrace that there should be a place of five thousand inhabitants without a Baptist Church. We Baptists have, according to a new theory that has lately started, no right whatever to exist. If any of you brethren intend to be merged into any other denomination, I wish you joy of your choice, and think you ought to carry it out; but if there should exist only one Baptist in the world, I know where he would exist. (Laughter and applause.) I am neither going to be amalgamated with any other denomination, nor absorbed by it. I have quite another theory. I look forward in the future, not to the absorption of our denomination, but to the gradual enlightenment of other Churches. (Laughter.) "It is a very small matter which divides us from them," they say. If it is small, let them give it up, then, and let them come to this point and agree with us. If really the matter of Baptism is such a trifle as to be merely the apex of a pyramid, let them strike the apex away, and have done with it. As for us, we believe that no command of Christ is trivial, and that no word of the Lord Jesus Christ is to be treated with contempt. If we should neglect one word of His and teach men so, we should feel ourselves to be mean—meaner than the least in the Kingdom of Heaven; and we cannot do it, and we do not intend to do it. I expect to see the other denominations absorbed into our denomination—(laughter)—and I intend to work, by God's help, and I hope this Society will, with something like that in view—that the day shall come when all Christendom shall say, "One Lord, one Faith, one Baptism." If it be so that we now are on a bridge which is too narrow for us to pass each other, *we* do not intend lying down. (Applause.) The other party may do what they please. And we do not intend standing still, either. We are going on, straight ahead, and we mean to spread the Gospel. I have been charged sometimes with helping to form a Church when there has been already an Independent Church in the town. Well, I have done so, and I mean to do it again. I have never done so when there has been an earnest lively minister in the Independent place, and not population enough for two, nor would I. But when I have seen a chapel and nobody in it, and a most respectable and well-educated minister the only occupier, or when I have seen a people driven out of the sanctuary because the word was not conceived by them to be the Gospel of Christ at all, I have come forward and helped them. When they have said, "We are ready to be baptized, because on looking through the Scriptures we see it there," I have been willing to baptize them; and if—as it has been said—I have sucked the life out of the other Churches, it

was because they had not any life to suck out. If it comes to this —that we have not the right to maintain our views, and that the Baptist brethren are not to meet together for worship, but ought to go somewhere else, where their common-sense is insulted by a rite which they conceive to be more heathenish than Christian—I shall always stand by their making themselves into a separate Church of Jesus Christ, and going to work in their own way. We must plant more Churches. (Applause.) Let us commence as our dear friend Mr. Oncken did in Vienna. If a Church does not seem to take root, never mind—there is something done. The fact of being defeated in one position is no discouragement. We shall do better by-and-by. Only let us press on, and believe in the possibility, nay, the certainty of the success of the truth as it is in Jesus Christ. Let us multiply the Churches, and, if I may be allowed on this occasion to suggest it, I am sure that if it should ever in the Providence of God seem wise to this Society, or to any other Society, to employ some able brother to be an evangelist to go from Church to Church, it would greatly tend to the enlargement of Christ's kingdom. I know a case now where a village Church received some sixty additional members through the visit of a dear brother here to-night, who went and gave a week's service. I do not say that they would not have been converted if he had not gone, for they would have been; but I do not know how they would have been otherwise so brought in as they were by the agency of this good brother. The voice of any dear brother who in a little village is isolated, and works on year after year, is apt to get a little too common to the people's ears; and some other brother coming in another style, and preaching to them may often be of great service, especially if the Church looks for a blessing and prays for it. A blessing is pretty sure to come. I wish that something of that kind could be done, and where we cannot do it, let me earnestly commend to my dear friends the use of the colporteur. How much may be done in that way! We have at the Tabernacle fourteen men now, and they are supported, some of them, by brethren who are present, and friends of this Society too. About £30 a-year raised by a district gives to it a man who will be ready to preach if the pastor is ill, going from house to house, praying with the sick, and talking with the dying. He is kept busy by the fact that he must sell his books to raise the other half of his income, and so he carries the Word of God with him in two respects, often where a pastor could not be obtained. And you, in the agricultural districts, find it hard to maintain pastors unless some very great change should come over the scene, which I humbly trust is coming, and that very speedily. The colporteur can often supply the lack of service, and might be the thin end of the wedge, and might afterwards make room for the minister, and the Church, and the various organisations. I think we shall do well to lay down this theory—that we are going to have a Baptist Church in every town in England, and a Baptist station in every village in England. And we believe in no district being inaccessible to us; we believe in no part being too poor for our agencies to reach, and no place too rich for us to reach either. We have not done much among the rich, we have not tried it; and with the exception of my dear brother here (Dr. Brock), and one or two others who do get aristocratic congregations, we have not evaded the West-end of London. We must by some means—I do not know how it is to be done—but we must redouble our religious teaching. Whether it can be done in the week-nights I do not know. We must try it; and if we cannot do it in one way, we

must try in another. The country needs that we every one of us should work, more than ever we have done before, with all our force and strength. And, as Baptists, do, for goodness' sake, let us give up all sorts of apologies for being Baptists henceforth and for ever. (Applause.) I have been a Baptist, for I have baptized seven or eight thousand persons, so that I am not only a baptized person, but a Bap*tist*, and I desire to be so as long as I have health and strength. If what we hold is not worth the holding, let us go back to the Church of England, to the Presbyterians, or somewhere; but if we have a reason for existing, let us work out the end for which God has made us. I want to feel the largest Christian brotherhood that a man can feel. We are one in Christ, but I should like to feel also just as intense and as definite about the position that we take up as he could do, or any Baptist of former times. I had that end in view, and I thought I was justified in saying what I have, because it is the Baptist and Irish Home Mission for which I am asked to speak. Brethren, be of good courage, and strengthen your hearts in the Lord. Let each man sharpen his sword for conflict, and lift up his eye to the God of heaven for new strength; for whatever may happen in politics, or in the Church, we have, as Neander has told us, and as Mr. Oncken has prophesied, a future, and that future will be to God's honour. Whether it shall be to the honour of any particular one here must depend upon how faithful we are to our convictions, to our responsibilities, and to our Lord. Let us renew our brotherly covenant to-night as we meet on this annual occasion. Let us set up the great banner—"One Lord, one Faith, and one Baptism." (Loud and long-continued applause.)

The Rev. Dr. BROOK (responding to a call of the meeting) said a few words on some alleged difficulties, in reference to missionary work, in one of the principal cities in Ireland, arising out of the hostile attitude of the population; and then concluded with prayer.

The Contribution list is necessarily postponed till next month.

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by G. B. WOOLLEY, Esq., Treasurer, and by Mr. KIRTLAND, Secretary, at the Mission House, Castle Street, Holborn, London, E.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard Street, London.

THE

BAPTIST MAGAZINE.

JULY, 1872.

Scripture Prophecy and Pagan Oracles.

AS all substances have their shadows, so all truths have their counterfeits or shams. Good money and bad are found in all currencies; true men and false ones are found in all communities. The magicians of Egypt tried to rival, with "their enchantments," the real miracles of Moses. Judas Iscariot was among the apostles, and mere idols have, in all climes, claimed the worship which is alone due to "the living God." A belief in prophecy forms part of the Christian's creed—being one of the strong evidences of the Divine origin of his religion. A prophecy is a miracle of knowledge, surpassing, therefore, the power of the human mind to produce it, just as a miracle of power goes far beyond the extent of human material might. It is as easy for us to raise the dead as to foretell who will be the chief ruler of France one hundred years to come, the former being a material, and the latter a mental impossibility. If, therefore, the Scriptures can be proved to contain only one example of real prophecy, that part proves that the Bible is divine in a sense in which no other work is. Many prophecies might be quoted: one will suffice. We have it in the writings of Micah, v. 2. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." The fourth verse of the same chapter tells us that this predicted personage will be a grand shepherd-king:—"He shall stand and feed in the strength of the Lord, in the majesty of the name of the

Lord his God; and they (his sheep) shall abide: for now shall he be great unto the ends of the earth." We are certain that this noble prediction existed in the Hebrew Scripture hundreds of years before the birth of Jesus Christ, for the words are found in the Greek translation of the Scriptures—called the "Septuagint"—which doubtless (on any theory) was made long before the Christian era. Here, then, we have an ancient prophecy concerning the promised Messiah, reminding us of HIS eternal existence, assuring us of HIS divine glory, foretelling the universal prevalence of HIS Gospel, and predicting the very village in which the wonderful fact of his incarnation was to take place —"Bethlehem, the *fruitful*"—an emblem of the spiritual food He would provide for a famishing world. Until this prediction can be blotted from the Old Testament, and its connection with the Divine Redeemer be disproved, it must stand forth an indisputable proof of the divine inspiration of the Scriptures, or, as John Locke well expresses it, that "they have God for their author, truth for their matter, and the salvation of men for their end." Let us for a little while contrast this ancient, truthful, far-reaching prediction of the Bible with the "oracles" of paganism, which have sometimes been put into competition with the prophecies of Scriptures, in order to see how utterly hollow, false, and puerile most of these oracles are—as inferior to the prophecies of the Bible as a wooden idol to the Divine Being, the infinitely perfect God. Most of these oracles were doubtless constructed to serve a sinister purpose. By "this craft" the ancient pagan priests obtained their wealth. The oracles were so cleverly made that, whatever happened, the credit of their authors remained unimpaired. Let us illustrate our meaning by examples. Thus, when Crœsus consulted the oracle at Delphi concerning his intended war against the Persians, the answer was:—"Crœsus shall destroy a great empire," a reply which would suit the future condition of Crœsus, whether he won or lost the campaign—the latter being the case as the event proved. So, when Pyrrhus, King of Epirus, the son of Æacus, sought encouragement from the oracle he obtained some such reply as the following:—

"Aio te Æacida Romanos vincere,
Ibis redibis nunquam in bello peribis."

As the oracle, like modern lawyers, avoided punctuation, the above reply may be interpreted in a double sense. It may mean:—"I say that thou son of Æacus wilt conquer the Romans," or, "I say that the Romans will conquer thee;" and the second line may mean, "Thou wilt go, thou wilt return, thou wilt never perish in war;" or, "Thou wilt never return, thou wilt perish in war." The latter rendering, as the experiment proved, being in accordance with history. Well might Horace satirise such quackery, with his well-known specimen of oracles:—

"O son of Laertes, what I foretell will either come to pass or not. For the great Apollo gives me to divine."

These "lying prophets" were not unknown in Palestine, as some

of its rulers found to their cost. In 1 Kings, xxii. 5—6. We read, "Then the King of Israel gathered the prophets together, about 400 men, and said unto them, 'Shall I go against Ramoth-Gilead to battle, or shall I forbear?' And they said, 'Go up, for the Lord shall deliver *it* into the hand of the King.'" The word *it* is not in the original, and if that be left out, the oracle is as ambiguous as the pagan responses to which we have just referred. In the 2nd Part of Henry VIth., act i. scene 4, the poet has put a specimen of these lying oracles into the mouth of a sprite whom a wizard had conjured up:—"The Duke yet lives, that Henry shall depose," which of course may mean either that the Duke shall depose Henry, or that Henry shall depose the Duke.

The following remarks upon ancient pagan oracles, taken from the "Penny Cyclopædia," convey the opinion which all sensible men now hold upon the subject. "The question has been gravely discussed, whether oracular responses ought to be ascribed to human ingenuity and wisdom, or to diabolical agency. Most of the Christian fathers maintained that they ought to be ascribed to the latter. Allusion is made to this opinion in the first book of "Paradise Lost," where the spirits of Pandemonium are described as having taken possession of the various idols of the heathen world. There is nothing, however, in the history of the ancient oracles to countenance such a notion, or to lead to the belief that a supernatural cunning and skill directed them. Their replies to those who consulted them were for the most part obscurely and equivocally expressed, and so as to admit of different explanations, according as the wishes of the enquirer might suggest, or the event determine. And even in those instances where trial was designedly made of the reality of their pretensions, it is not difficult to account for the success with which they stood the test, without calling in the assistance of demoniacal instrumentality.

Another circumstance respecting the oracles which has given birth to much controversy is, the time when they ceased altogether to give responses. Eusebius was the first who propounded the opinion that they became silent ever after the birth of Christ, and many writers, willing thus to do honour to the author of Christianity, have given it their support. Milton makes allusion to this theory also in the most magnificent of all his minor poems, "The Hymn of the Nativity," and in lines of solemn and elevated beauty, of which the following are the commencement, pictures the consternation of the heathen idols at the advent of the Saviour:—

"The oracles are dumb,
No voice or hideous hum,
Rings through the arched roof in words deceiving;
Apollo from his shrine,
Can no more divine,
With hollow shriek the steep of Delphos leaving.
No nightly trance or breathed spell,
Inspires the pale-eyed priest from the prophetic cell."

But the circumstance that may thus be made available for the purposes of poetical ornament,

happens unfortunately to be contrary to fact. It appears from the edicts of the emperors Theodosius, Gratian, and Valentinian, that oracles existed and were occasionally at least consulted till so late as A. D. 358. About that period they entirely ceased, though for several centuries previous they had sunk very low in public esteem. So few resorted to them that it was no longer a matter of interest to maintain them. Toward this consummation Christianity powerfully contributed, by the superior enlightenment which it carried along with it wherever it was introduced, and by the display which it made of the falsehood and folly of the superstition which it was destined to overthrow.

The Gospel of Money in India.

Dear Sir,—My brother-in-law, James Smith of Delhi, has just sent me the following letter, with a view to its publication. And if the Baptist Churches at home are not stricken with a mortal panic lest peradventure, James Smith, in India, should be doing for them what the reformers of the Irish Church have begun to do for the establishhments of Great Britain, they may listen with profit to the words of a brave man whose thirty years' toil in India offers a substantial warrant for his sincerity.

JAMES WAYLEN.

Dear Brother,—After perusing Brother Anderson's letter in the magazine for March, also the several adverse editorials in the "*Freeman*," and the letters of Messrs. Cumming, Rouse, and Williams, I feel that a great deal of misconception exists regarding native pastors and preachers in India, and I write rather to try to remove such misconception than to continue the controversy; not that I look upon controversy in the light the *Freeman* does; for I believe the elucidation of truth is very largely dependent upon it, and for Baptists to be afraid of controversy, is a new thing to me.

If Mr. Williams, of Accrington, knew the parallel that exists between a state-aided and controlled clergy in England, and a mission-paid and controlled native agency in India, consistency would force him not only to change sides in this controversy, but to speak more tenderly of those who at present view the subject in a different light from that in which he sees it. If we who in India seek to liberate the churches and preachers, are "accusers of the native brethren" then Mr. Williams (who, to his

honour, labours so heartily for the deliverance of the Episcopal churches and clergy from state aid and control in England,) occupies exactly the same position and is entitled to the same epithet. The perusal of the various productions that have appeared on this subject, has doubtless left the impression on many minds that I, and those advocating similar views, are hard on the native brethren, and hence must be unpopular with them. Such, however, is not the case. As a rule the missionaries who give the largest salaries, and are, in money matters, most liberal with their native assistants, are most unpopular, and this for obvious reasons. The more a master pays his servant, the more exacting he is, and the more he expects from him; just as the English government is most unpopular with the clergy whom it supports and controls, so the English missionaries are in the same manner disliked by the native preachers whom they pay, and from whom they are bound to exact service as an equivalent for such payments. For years I have publicly opposed the payment of native preachers, and four years since the native preachers of Delhi of their own accord gave up their mission salaries, and have had to struggle hard to obtain their daily bread, and yet no missionary in India has obtained and retained the confidence of his native brethren to a greater extent than I have. They know well that mission-pay has degraded them both in the eyes of the natives and Europeans in India, and that we who are seeking to remove the stigma from them, are their best friends.

Mr. Williams commences his letter in the *Freeman* by a most startling inference, calculated to mislead the churches, and which, if true, would be fatal to the missionary society. He says, that, as a rule, the society determined not to support native preachers, and hence, he infers that they do not contemplate the further development of native agency in India. The fallacy consists in Mr. Williams's belief that a native agency can only be developed by the use of money. Had the apostles held such an opinion, the probability is that Great Britain would have been pagan to the present day. I most sincerely believe that the very opposite to Mr. Williams's inference is the truth. The use of money in paying a native agency has hindered its development, and to a large extent neutralised its utility. No plan could have had a more favourable trial than this has. All the missionaries were in its favour, the churches at home gave their money for the purpose with no niggardly hand. Every man who could, even with stammering lips, preach, was at once taken into mission pay, and after seventy years trial it may fairly be pronounced a failure. Not one native of power has been produced, and although I could mention many of whom any church might be proud, yet, as a whole, the very opposite is true.

I have before me a mission report just issued by one of our Indian societies. "Thirty-seven

years labour among a population of nearly seven millions of people—present state of mission, twenty-one European agents, 31 native agents, 289 communicants, the whole of whom are dependent on the mission for their material and spiritual support." Now this is one of our most respectable missionary societies. It has large schools containing 4,000 boys and 207 girls. It has eight ordained native ministers; it has orphanages and boarding-schools and presses and all the instrumentalities of modern missions, and yet, after thirty-seven years' labour, not one self-sustaining church or evangelist can be produced. Has the truth lost its power? or is the principle on which the mission has been conducted wrong? With such experience before us is it surprising that we should be dissatisfied with present plans and be led to ask whether there is not a more excellent and more scriptural way of procedure?

None know better than our missionary committee that India must be converted through native agency, but that agency must be free, and consist of Christ's freemen, not slaves, and every change made by the committee is with the view of developing the self-sustaining power of the native brethren, and rendering them worthy of the respect and confidence of the natives in India and the Churches at home. It may be useful here to mention some of the evils that arise from a mission paid native agency.

1. It has produced the impression among the native converts that it is only their duty to preach the Gospel whom the missionary society pays for so doing. Thus instead of the whole native church forming an evangelising agency, the work has been confined to a few paid native agents.

2. It has destroyed the proper relationship that ought to exist between the missionary and his converts, making the one master, and the others servants.

3. It has destroyed the Christian influence of the converts with their countrymen. The heathen and Mahomedans refer their conversions rather to the power of money than to the love of truth.

4. It has had the most injurious effect on themselves, hindering their Christian growth and preventing the development of character.

5. It has hindered the establishment of small indigenous independent Churches, by making the impression on the native mind, that Church organization and Church sustentation are the proper work of Missionaries and Societies.

6. It has been the means of introducing many unworthy and unfit men into the Ministry.

7. It has produced alienation and disaffection in the minds of many towards the Missionaries, who, they

imagine, prevent them from getting larger salaries.

8. It has effectually neutralised the witnessing power of the native Church among the heathen. Everything that tends to make the native brethren dependent on foreign aid is an evil, and does them irreparable mischief—whether it be boarding-schools, in which food, clothing, and education are given gratis, or theological classes conducted on the same principle, or native pastors and preachers withdrawn from their secular employment, in order to their becoming the paid agents of a society—or orphanages—it matters little what the kind of operation may be, if it result in dependence, it is an evil.

Eleemosynary aid as a rule is mischievous anywhere, and ten thousand times more so in India than elsewhere, since it only increases the one great defect in the national character—once accustom a native to receive your money and in his mind a sort of vested interest is created, to which he will cling with a tenacity astonishing to the European mind, and when such money is withdrawn a strong sense of injustice will at once be realised.

It is most painful to me to have to say a word in disparagement of native preachers or native brethren. I know as many good men among them, I am persuaded, as Brother Anderson can name, and for their defects I believe we Missionaries are more to blame than they are. Do them justice by treating them as men and not as children, and we shall not long have to complain of them for not labouring for Christ or sustaining His cause among them. I have no belief in the theory propagated by our good Brother Gulzar Shah, viz., that the Churches are too poor to support themselves. I grant that when a Missionary forms a Church and tacks on to it a native pastor with all the artificial wants of a man trained in a theological class and accustomed to a mode of living out of reach of the most wealthy of his Church, then his support is impossible except by the Missionary Society. Such, however, was not the practice of the Apostles, and who so good as guides in our Missionary work as they? We cannot compete with Societies for the Propagation of the Gospel, or Church Missionary Societies in large Educational Establishments, Theological Institutions, Orphanages, and a large staff of highly-paid native agents, and the sooner we cease from the attempt the better. We *can* compete with them in the far nobler work of preaching the glorious Gospel of the blessed God among the heathen, and in doing so we shall be imparting the great civilising power that alone can raise men socially, morally, and spiritually. Could I make my voice heard throughout the denomination in England, it would be to rally all our forces in aid of our Missionary Society. The Committee has spared no pains in seeking to obtain a thorough knowledge of the wants of the Indian Mission. They are moving in the right direction, and

there is plenty of conservative influence among our brethren to prevent too great changes in any way—never did they more deserve the confidence of the Churches, and never more did they need their prayers and sympathies. If I have in any way wounded the feelings of brethren, whether native or European, I much regret it. Nothing but a sense of duty would have induced me to write at all.

Yours in the truth,

JAMES SMITH.

Our Great Melchisedek.

BY THE REV. S. COULING.

"Where high the heavenly temple stands,
The house of God not made with hands,
A great high priest our nature wears,
The patron of mankind appears."

THE Epistle to the Hebrews is generally supposed to have been written by Paul, for although no author's name is mentioned, yet there are certain peculiarities of language and of style about it which at once point to the great apostle of the Gentiles as its inspired writer. There can be no doubt that the Epistle was written to the "Hebrews," though whether, as Bolton supposes, to the Jewish Christians who fled from Palestine in consequence of persecution about A.D. 60, or whether, as Storr and others think, to the Hebrews in the churches at Galatia, Macedonia, or Thessalonica, there is no evidence to show.

It was probably written for those Hebrew Christians or Jews who used the Greek language, who were living in Palestine—persons who had in the former part of their lives denied and rejected Christ, and who had placed all their dependence upon the appointed priesthood "after the order of Aaron." They were now called upon to give up the ritualistic observances, the forms and ceremonies, of the Jewish religion, and to "worship God in spirit and in truth," without either a visible altar, a visible sacrifice, or a visible priesthood. Hence the design of the apostle is to show these Hebrew believers that the Mosaical economy and the Aaronical priesthood did but adumbrate a more perfect worship, and a better and more enduring service and sacrifice. The Jewish ceremonies were the mere types and shadows of things to come. These now had their fulfilment in the person and work of Christ. His priesthood was more elevated and enduring than that of Aaron; it brought men nearer to God, and was the substance of all that had been prefigured in the

temple service of old. Thus, "though He were a Son, yet He learned obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him, called of God an high priest after the order of Melchisedek."

But who was Melchisedek? To this enquiry biblical critics have furnished a great variety of answers. Some writers have favoured the idea that Melchisedek was either Enoch or Job, while Dr. Gill declares upon the authority of the Targums of Jonathan and Jerusalem that Melchisedek was none other than Shem, the son of Noah. But there are many difficulties attending this view of the subject; for first, if he were Shem, then why should his name be changed to Melchisedek; secondly, why should he be reigning in Canaan, a country at that time in the possession of his brother's son; and then again, how could he be said to be without father and mother when his parentage was so well known? Besides which, Dr. Horsley thinks it probable that Shem had been dead for nearly 400 years before Abram was born. Dr. Clayton, in his "Chronology of the Hebrew Bible," thinks it not unlikely that Canaan, the second son of Ham, was Melchisedek; while Dr. Owen believes that as Noah cursed Canaan, saying, "A servant of servants shall he be unto his brethren," it is more probable that Melchisedek was a person of the posterity of Japheth, of whom Noah said, "God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." We have yet to learn, however, by what means a descendant of Japheth could become King of the Canaanites.

Many have thought that Melchisedek was none other than the Son of God himself. And this idea seems, at least, to have some appearance of truth about it, for we know that the Lord Jesus Christ did occasionally appear in human or angelic form to Abraham, to Jacob, to Joshua, to Gideon, and to many others. But however the Angel-Jehovah may have conversed familiarly with man, and thus displayed his pre-existent glory in some cases, yet we think he could not have been the Melchisedek of whom we read in Genesis xiv. 18—20, for the Apostle, in commenting upon this passage in Hebrews vii. 3, expressly says that he was "made like unto the Son of God," which clearly implies that he was not the Son of God himself. He was not, we suppose, an angel, nor a mere appearance, at all; but a man and no more, for says Paul, "Every priest is taken from among men," and Melchisedek was a priest. Besides which, our English version, "*like* unto the Son of God," does not express the true sense of the passage; for the design of the Apostles' argument appears to be not to show that Melchisedek was made like to Christ, but *vice versa;* hence the language of the Psalmist (cx. 4), quoted by the Apostle, Heb. v. 6: "Thou art a priest for ever, after the order of Melchisedek." Josephus in his "Antiquities of the Jews," giving a history of the interview between Melchisedek and Abram, simply says that the name "signifies the righteous King; and such he was, without dispute, insomuch that on this account he was made the priest of God." He also makes a similar remark in his "Wars of the Jews," adding, however, that Melchisedek "was the *first* priest of God, and first built a temple, and called the city Jerusalem, which was formerly Salem."

Perhaps, as far as the identity of Melchisedek is concerned, Josephus is right; many, however, think that Salem is not identical with Jerusalem. This Salem, of which Melchisedek was king, it is said, was situated between Damascus and

Sodom, while Jerusalem lay quite in another direction, and almost forty miles from Sodom. Jerome, therefore, takes Salem to be the same as Shalem, near Scythopolis (Gen. xxxiii. 18); or, perhaps, Salim near to which John was baptizing (John iii. 23). The majority of interpreters, however, differ from these views, and think that Salem proper was intended, and the language of Asaph, in Psalm lxxvi. 2, seems to bear out this idea—"In Salem also is his tabernacle, and his dwelling-place in Zion." For ourselves, we see no reason why we may not suppose, with Professor Stewart, that Salem was not a place at all, but simply an appellative. And if so, then we have the less difficulty in understanding the name Melchisedek. *Melek* (king); *tzedek* (justice); *Salem* (peace). King of righteousness and King of peace.

But whoever Melchisedek was, and wherever he lived and reigned, he was pre-eminently a type of our great High Priest, the Lord Jesus Christ. Both the type and antitype agree in many particulars as regards person and office. As to person, they are both said to have been "Without father, without mother, without descent, having neither beginning of days, nor end of life," by which we are to understand, not that they were literally without parentage, but that they had no pedigree; so Dr. Adam Clarke reads the passage, "Whose father and mother are not inscribed in the genealogies." And how gloriously does this set forth the Christ "who was in the beginning," and shall be "to everlasting;" the "first and the last," and of whom the prophet Isaiah asks, "Who shall declare his generation?" The Son of God in the highest sense, and yet born of the Virgin, He becomes one with us, that we through Him might become one with God for ever.

Not only, however, do they agree in person, but in office also. There is an evident similarity in the manner of installation into office, as well as in the perpetuity and dignity of the office itself. Neither Melchisedek nor Christ belonged to the legitimate order of the priesthood. "For it is evident that our Lord sprang out of Judah, of which tribe Moses spoke nothing concerning priesthood;" nor was Melchisedek himself "called after the order of Aaron." They neither of them came into office by right of primogeniture, nor officially had they any successors; and so, "after the similitude of Melchisedek there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life." But they were also kings as well as priests. Each of them united in his own person the sacerdotal and the regal functions; for Melchisedek was not only "a priest of the most high God," but he was also "King of Salem," while of Our Lord Jesus Christ, God himself declares, "I have set my king upon my holy hill of Zion:" and the apostle says, "He is a merciful and faithful high priest." He is our priest to atone for us and our King to govern us. If as a priest He has reconciled us to God, as a king He will rule in our daily walk and conversation. If we have received Him as a "King of righteousness," we may also welcome Him as "King of peace."

Melchisedek as "King of Salem" met Abram when returning from the battle field, and brought forth bread and wine to refresh and sustain him after the toils of the conflict. So our great Melchisedek, the Lord Jesus Christ, as an all-powerful King is ever engaged in acts of merciful condescension towards His people, guiding them in their pilgrimage and supporting them in their conflicts; and when like the soldiers of Gideon, they are "faint, yet pursuing," and feel almost ready to give

up the contest, how graciously our heavenly King brings forth the bread and the wine of His kingdom to cheer and recruit their drooping and weary spirits. And then as a priest how kindly and lovingly He bestows His blessing upon them. When as the High Priest of our profession He was about "to enter within the veil," He led out his disciples "from the holy city, and lifting up His hands and blessed them, and while He was blessing, He was parted from them and carried up into heaven;" and there "He ever liveth to make intercession for us." He has entered into the Holy of Holies with His own blood, He wears the linen ephod, and the breast-plate upon which are inscribed the names of all His people; He pleads their cause in the court of heaven, and with uplifted hands and a loving sympathising heart He "saves to the uttermost all that come unto God by Him" and communicates to them "all spiritual blessings in heavenly places." And having "an unchangeable priesthood" "He continueth ever" the same. Well, therefore, may we say with Cennick—

"I other priests disclaim,
And laws and offerings too,
None but the bleeding Lamb
The mighty work can do;
He shall have all the praise, for He
Hath loved, and lived, and died for me."

The Olive-tree of Scripture.

APART from the Sacred Writings, the Olive-tree is well known, and of great fame. It has the honour of giving to the Western nations of the world one of their best-known words. The Greek word for olive *oil* is *elaion*, which the Romans turned into *oleum*, and which modern Europe prefers to call *oil*, or *huile*, or some similar word. The olive-tree can also boast of a prominent place in the "elegant mythology" of the ancient Greeks. Neptune and Minerva (so the story runs) contend for the privilege of giving a name to the city built by Theseus; the matter is left to Olympus to decide, and the decree goes forth—Let that divinity be worshipped in the new territory who can confer the best gift upon its people. Whereupon Neptune produces the horse, Minerva the olive-tree; and the prize is given to Minerva—the olive-tree, the emblem of peace, being preferable (so thought the umpires) to the horse, the symbol of war. The city therefore was called Athens, from the word *Athene*, the Greek name of Minerva. The above myth can be accounted for by the fact that the tree has been so useful to mankind as to be termed "a mine above ground," and has not been deemed unworthy to compete in preciousness with cornfields and the produce of the vine. The ancient Grecian games were celebrated by the people with a mixture of social pleasure, blended with sacred reverence, which it is difficult for us fully to understand; and the victor in those games, bearing a crown of *olive* leaves, was thought fit company for the immortal gods.

But our present object is to speak of the tree in connection with some of the many references to it which we find in the Inspired Scriptures. The first book of the Bible has inseparably blended the olive-tree with the history of the ancient deluge: "Lo, in the dove's mouth was an olive-leaf plucked off: so Noah knew that the waters were abated from off the earth."—(Gen. viii. 11.) It is difficult to determine whether or not

the record of this beautiful incident is the origin of the custom of considering the olive as an emblem of peace; but certain it is that the custom is very widely diffused.

The Greeks have a tradition that the first olive-branch that reached their country was brought by a dove from Phœnicia to the Temple of Jupiter, in Epirus,—a faint echo, perhaps, of the fact recorded by Moses, and so well known to all readers of the sacred story. Every Eastern traveller knows how natural is the connection between doves and olive-groves: "In them they build their nests, and rear their young; and there may be heard all day long their low soft cooing, in sweet unison with the breeze, which whispers peace to the troubled, and repose to the weary." There are several proofs of the fact that Palestine abounded with the olive before the ancient Jews took possession of it. Moses thus speaks to the people (Deut. vi. 10, 11): "When the Lord thy God shall have brought thee into the land which he sware unto thy fathers. . . . to give thee great and goodly cities, which thou buildedst not . . . vineyards and *olive-trees*, which thou plantedst not." Joshua died years after the death of Moses; the olive still flourished in the land, as did the fig-tree and the vine; and perhaps it was esteemed as the king of the fruit-trees, if we may form an opinion of the matter from the reference to it in the first allegory which the Scripture contains. We read it in Judges ix. 8—15: "The trees went forth on a time to anoint a king over them; and they said unto the olive-tree, Reign thou over us. But the olive-tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees?" The sceptre is next offered to the fig-tree, then to the vine, and at last ceased to go a begging through being accepted by the bramble. The offer of royal authority *first* to the olive-tree, seems to intimate that it was pre-eminent in vegetable rank; or, if this be doubted, the offer certainly proves the great value of the tree, and with this fact numerous passages of Scripture agree. Like the oak of England, it seems to have been a favourite with princes and kings. David had extensive olive-yards, and we read concerning them (1 Chron. xxvii. 28): "And over the olive trees . . . that were in the low plains was Baal-hanan the Gederite: and over the cellars of oil was Joash." The tree grew freely almost everywhere on the shores of the Mediterranean, but was especially abundant in Palestine, in all parts of the country." It flourished in the north; for of the tribe of Asher, whose location was on the skirts of Lebanon, it was predicted, "He shall dip his foot in oil;" and the familiar name of "the Mount of Olives" tells of the abundance of the tree in the southern parts of the land.

We need not enter into any scientific account of this well-known tree or plant. Botanists call it *Olea Europæa*, and tell us that Asia is probably its home. It is of slow growth, of long duration, and rises from twenty to thirty feet, accompanied by many branches, and sometimes producing two or three stems from the same root. "The leaves are in pairs, lanceolate in shape, of a dull green on the upper, and hoary on the under surface. Hence, in countries where the olive is extensively cultivated, the scenery is of a dull character from this colour of the foliage. The fruit is oval, with a hard stony kernel, and remarkable from the outer fleshy part being that in which much oil is lodged, and not, as usual, in the almond of the seed. It ripens from August to September." Mr. Ruskin, however, will not allow that the appearance

of the tree is dull, and in his "*Stones of Venice*" lavishes much artistic praise upon it. The truth seems to lie between the two opinions: "Those who see olives for the first time are occasionally disappointed by the dusty colour of their foliage; but those who are familiar with them find an inexpressible charm in the rippling changes of these slender grey-green leaves."

The wood of the tree is not so valuable as the timber of other trees; yet it has been found capable of being turned to useful purposes. The famous cherubim, placed by Solomon in the Most Holy Place of the Temple, were made of this wood, and so were the doors of that sacred place: "And within the oracle he made two cherubims of olive-tree, each ten cubits (fifteen feet) high. . . . . The two doors also were of olive tree; and he carved upon them carvings of cherubims and palm-trees and open flowers." (1 Kings. vi. 23—32). The wood of the tree, which is now imported into this country, is "like that of the box, but softer, with darker grey-coloured veins. The roots have a very pretty knotted and curly character; they are much esteemed on the continent for making embossed boxes, pressed into engraved metallic moulds. A resin-like exudation is obtained from it, which was well known to the ancients, and is now sometimes called olive-gum."

The flowers of the olive-tree are remarkable for their abundance, and for the ease with which they are cast from the branches. The poet Ovid speaks of this fact:—

"Florebant oleæ: ventinocuere protervi."

"The olives flowered much: the skittish winds much injured them."

Ages before Ovid wrote, the patriarch Job recorded the same fact, and says (chap. xv. 33) concerning the man who "trusts in vanity," "he shall cast off his flower as the olive." The passage is thus explained by an eyewitness:—"The olive is the most prodigal of all fruit-bearing trees and flowers. It literally bends under the load of them. But, then, not one in a hundred comes to maturity. The tree casts them off by multitudes, as if they were of no more value than flakes of snow, which they closely resemble. So it will be with those who put their trust in fatality. Cast off, they melt away; and no one takes the trouble to ask after such empty useless things,—just as our olive seems to throw off, in contempt, the myriads of flowers which signify nothing, and turns all her fatness to those which will mature into fruit."

The olive is an *evergreen*, and as such is referred to in Scripture as an emblem of spiritual life and strength, of fertility and beauty. Thus David (Ps. lii. 8) says of himself, "I am like a green olive-tree in the house of God"; Jeremiah, addressing the house of Judah, exclaims, "The Lord called thy name A green olive-tree, fair and of goodly fruit"; and Moses most poetically prophesies, in the Lord's name, "I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive-tree."

Travellers have often mentioned the young green branches of the olive, which, springing from roots underground, and surrounding the massive trunk, seem like a rising family of trees; which fact will explain the well-known words of David concerning a righteous man, "Thy children shall be like olive plants round about thy table." The remarks of Dr. Thompson are well worth quoting:—"Follow me into the grave, . . . This aged and decayed tree is surrounded, as you see, by several young and thrifty

shoots, which spring from the root of the venerable parent. They seem to uphold, protect, and embrace it. We may even fancy that they now bear that load of fruit which would otherwise be demanded of the feeble parent. Thus do good and affectionate children gather round the table of the righteous: each contributes something to the common wealth and welfare of the whole—a beautiful sight, with which may God refresh the soul of every friend of mine!"

We may now refer to the chief uses of this venerable tree. Its produce is an important article of *food*. We English people cannot judge of its value in this respect from the olive oil in our salads, or from the green, unripe fruit, preserved in a solution of salt, which is well-known at desserts. A good illustration of the use of olive oil for food is to be found in the history of Solomon. While the servants of the king were cutting down timber at Lebanon, for the temple of Jerusalem, Hiram, King of Tyre, provided for them, we are told (2 Chron. ii. 10): "Twenty thousand measures of beaten wheat, twenty thousand measures of barley, twenty thousand baths of wine, and twenty thousand baths of (olive) oil." It is not certain what amount of liquid a "bath" contained. Josephus and the Rabbins differ in their estimate 40 or 50 per cent.; but, at the lowest computation, these "twenty thousand baths" of oil could not be much less than a hundred thousand gallons. This liberal supply of oil was doubtless intended for food, when mixed in different ways with the "beaten wheat" and the "barley" mentioned in the same verse in connection with it. A similar kind of food is still used in the East. "Dried wheat, boiled with butter or oil, but more commonly the former, is a common dish for all classes in Syria. Hasselquist speaks of bread baked in oil as being particularly sustaining; and Faber, in his 'Pilgrimage,' mentions eggs fried in oil as Saracen and Arabian dishes." Probably the common use of oil as an article of food will, in part, account for the prescribed uses of it in many of the sacred offerings of the Jews: "If thou bring an oblation of a meat-offering baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil" (Leviticus ii. 4). The olive-oil was also extensively used as a *cosmetic*, both among Jews and Gentiles, being employed after the bath, and before a feast, to give the hair and skin a comely appearance. Thus Homer, speaking of his heroes, sings concerning them:—

—"Then, descending to the sea,
Their necks and limbs from stains of toil they cleansed,
And, so refreshed and purified, their last
Ablution in bright tepid baths perfumed.
Each thus completely laved, and with smooth oil
Anointed, at the well-spread board they sat."

ILIAD X.

Thus we are reminded of David's well-known words, "Thou anointest my head with oil—my cup runneth over;" thus we understand the grateful praise of the Psalmist for "oil to make his face to shine;" and thus we can see the full meaning of Christ's censure of the Pharisee who had bidden Him to a feast, and yet had been guilty of great disrespect to his guest: "My head with oil thou didst not anoint; but this woman hath anointed My feet with ointment." The *medicinal* uses of olive-oil are worth noticing. "As oil is in use in many cases in modern medicine, so it is not surprising that it should have been much used among the Jews and other nations of antiquity. Celsus repeatedly speaks of the use of oil, especially old oil, applied externally with friction in

fevers and in many other cases. Pliny says that olive-oil is good to warm the body and fortify it against cold, and for various other purposes. . . . . Josephus mentions that among the remedies employed in the case of Herod, he was put into a sort of oil-bath." Oil mixed with wine is also mentioned as a remedy: which fact recalls its use in the parable of the Good Samaritan; and also the reference of the prophet Isaiah (i. 6): "Wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, nor mollified with oil." The use of medicinal oil is enjoined by James (v. 14); and probably from this precept passed into use among the early Christians, remnants of which use still linger in the ritual of the Roman and Greek Churches. The oil used for the *lights* of the Tabernacle and Temple was to be that of the olive. In Exodus (xxvii. 20), the express precept was given:—"Thou shalt command the children of Israel, that they bring thee pure oil olive, beaten for the light, to cause the lamp to burn always." The quantity required for the longest night is said by the Rabbins to have been about half-a-pint.

The metaphors of the "olive-trees" and "golden pipes" used by Zechariah are derived from the fact that the lights of the Temple were fed by oil derived from the olive-tree. In the well-known ceremony of *anointing* priests and kings, the same oil was partially, and sometimes entirely, used; and hence the consecrated person was called a *Messiah*, which means, literally, an *anointed* person—exactly answering to the Greek word Christ, and which, as we all know, receives its sublimest import in the person of Him who was "anointed with the oil of gladness above his fellows." We shall do well to remember that the olive-tree is inseparably blended with the biography of the Divine Messiah. "The Mount of Olives" tells us of the triumphal entry of Jesus into Jerusalem, and of the pathetic event which took place immediately after it. The applauding shouts of the populace, and their lowly homage to Him as "the Son of David," did not conceal from Him the sad fact that some of these very people would, ere long, be clamouring for His crucifixion; raising the dreadful cry, "Away with Him!"—"Not this man, but Barabbas;"—"His blood be upon us, and our children." St. Luke thus describes the now familiar scene: "And it came to pass, when He was come nigh to Bethphage and Bethany, at the mount called the Mount of Olives, he sent two of His disciples, saying, Go ye into the village over against you, in the which ye shall find a colt tied." They find the colt, "and they brought Him to Jesus: and they cast their garments upon the colt, and set Jesus thereon . . . . And when He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." The olive-tree is also in close and enduring association with the ever solemn Gethsemane. This memorable word signifies, probably, "an *oil press*," referring to the olive-oil which was produced and prepared there. The Evangelist John tells us that Our Lord "ofttimes resorted thither with His disciples"; there He poured out "His strong cries and tears"; and there, perhaps, as many a traveller conjectures, the olive-trees were wet with the tears and "bloody sweat" of "the Man of Sorrows." Gethsemane still contains several trees, which the uncritical Middle Ages made contemporary with Christ Himself, and which undoubtedly are of a most venerable age, having probably been planted by Christian

hands to mark the thrice-honoured spot. The climax of the Saviour's earthly work, His ascension to glory, was witnessed by the eleven Apostles from some part of the "*Mount of Olives.*" We conclude with Dean Stanley's words: — "The lasting glory of the Mount of Olives belongs not to the Old Dispensation, but to the New. Its very barrenness of interest in earlier times sets forth the abundance of those associations which it derives from the closing scenes of the sacred history. . . . . By one of those strange coincidences, whether accidental or borrowed, which occasionally appear in the Rabbinical writings, it is said in the Mishna that the Shechinah, or presence of God, after having finally retired from Jerusalem, 'dwelt' three years and a half on the Mount of Olives, to see whether the Jewish people would or would not repent, calling: 'Return to Me, O my sons, and I will return to you;' 'Seek ye the Lord while He may be found, call upon Him while He is near'; and then returned to its own place. Whether or not this story has a direct allusion to the ministration of Christ, it is a true expression of His relation respectively to Jerusalem and Olivet. It is useless to seek for traces of His presence in the streets of the since ten-times captured city. It is impossible not to find them in the free space of the Mount of Olives.''

The Brethren (Tunkers).*

TO German readers the name of Heinrich Young, better known by his pseudonym "Heinrich von Stilling," is no strange sound. He stands out from among his countrymen as the delineator of peasant life towards the close of the sixteenth and the beginning of the seventeenth centuries. His tales contain the substance of many of his own eventful fortunes, and scenes in which his straits put him. Stilling was lowly born, his father being in the humblest of industrial callings—that of a wood-burner—and was an eyewitness of many of those events which drove so many of the poorer classes of Germany to seek their new homes in the far-distant wilderness of the West. He never lost his sympathies for the class whence he had sprung, and ever felt it something like a matter of conscience to sift their characters and virtues, while he did not conceal what he considered their errors, as a set-off to the aspersions to which they were only too often subjected, because of their dissent from, and aversion to, instruction provided by the State churches. "Theobald; or, The En-

* "Many of these Germans are of a sect called Tunkers, and Dunkers, who are at this time holding their great Annual Association in the neighbourhood of Harrisburgh. I had determined on going to it, but before a conveyance was procured, I ascertained that several of the leaders had already passed through the city on their return home, and that the meeting was dissolved. This was a great disappointment, inasmuch as some degree of relationship exists between them and the Baptists."—*The Baptists in America: a Narrative of the Deputation from the Baptist Union in England to the United States and Canada.* By Drs. Cox and Hoby, p. 252. (Am. Ed., 1836.)

thusiast," is the most noted work of this description. He does not fail to speak of what he considered fanatic, nor abstain from pointing to the remedy which ought to have been applied—much less does he spare the traducers. "To render virtue ridiculous," writes he, "is diabolical." How much of our literature must fall by the application of that canon of criticism! The character of Hochman, the popular peasant preacher, is drawn in these lines:—

"I cannot state with certainty where he was born. I suppose he was a tradesman of the upper country who had travelled to the Netherlands in search of work, and had received his education in the school of Poiret. Suffice it to say, he spoke the German language, was a common man, unlearned, respectable, plain and modest in dress, and of a pure and excellent character. About the end of his twentieth year, and the thirtieth of the century, he left Holland, and travelled through the duchies of Sulich, Berg, Cleves, and the adjacent regions, and in all sought an opportunity to preach the Gospel. He assembled together few or many, as occasion served, and taught the purest mysticism, an entire renovation of heart, perfect moral reformation after the example of Christ, perfect love to God, and those doctrines peculiar to the mystics. Hochman spoke with an astonishing enthusiasm, and with an unexampled fervour of feeling, without the least timidity, bombast, or fanaticism, in the common dialect of the people; and all that he taught he fully exemplified in his pure and unblemished life. He was complete master of his own passions and feelings, humble-minded and passive in the highest degree. He stole the hearts of the people wherever he went. He visited only those where he was invited, put up with those in the humblest stations, and remained perfectly quiet until he thought he could be useful; in a word, he was a man of admirable character."

Such was Ernest Christopher Hochman, as he appeared to Stilling—one of the irregular preachers, so-called, of that age, to whom the common people were so indebted for what information they did receive of the Gospel. Poiret, mentioned above as his preceptor, was a disciple of the remarkable young lady, Jane Bavien de la Motte, who was betrothed by her father, a strict Catholic nobleman, to a man in no way fitted to be her companion, but by whose name she is known to the world, as Madame Guyon. Dr. Dippel and John Frederick Rock, are, among others described in this tale, by him. The reasons given why these men should have such a hold upon the populace, account for the rise of sects in other countries and churches besides Germany. "I must stop here," says Stilling, "a moment to make a remark which I deem worthy to be proclaimed through every street and alley in christendom; for it is of immense importance to the interests of truth. The astonishing indolence and spiritual lethargy of the clergy, their ignorance and unfitness for the care of souls, together with their imperious authority, were the occasion of far more delusion and fanaticism than the delusionists themselves. The hearing of a wretched sermon which nobody understood—baptism and the outward attendance upon the Lord's Supper and the like outward means—constituted the substance of religion."

The rise of the brethren (*Tunkers*) belongs to that time and those circumstances. The existence of sects in a republic is, indeed, often spoken of as something germane to this particular form of civil government. A little more acquaintance with the history of denominations in the United States would remove this

ignorance, by showing that by far the most considerable of our sects have had their birth under the eaves of the State Churches of Europe. Transplanted, they have attained an independent growth, with but comparative divisions amongst themselves. Some have succumbed to the superior growth of their neighbours. The growth has been unequal, for the reason that its conditions are not sought with equal zeal. The history of the brethren may not come amiss in a Baptist journal. They have not thought it worth the trouble to write their own history, and it has been written for them, according to the whim and caprice of vagrant bookmakers; and that peculiar mental obliquity, which finds a pleasure in the relation of the oddities of obscurer sectaries, has been largely gratified at the cost of their reputation. The name by which they would be called is "Brethren:" the term of obloquy by which they have been more commonly known (Tunker), according to Morgan Edwards, to whose industry in collecting their history more is owing than to any other person—though not without significance, is not of their own seeking.

Morgan Edwards was at the time the pastor of the first Baptist church in Philadelphia, and published a small volume called "Materials" towards the history of the Baptists in Pennsylvania, the source of all authenticated accounts of all the minor sects up to 1770. They are called *Tunkers* in derision, which is as much as to say, Sops, from *tunken, to put a morsel into the sauce;* but as the term signifies *Dippers*, they may rest content with the nickname, since it is the fate of Baptists in all countries to have some cross or other. They are also called *Tumblers*, from the manner in which they perform baptism, which is by putting the party's head forward under water, so as to resemble the motion of the body in the action of tumbling.* The Tunker has become *Dunker*, and sometimes *Dunkard*, and the name *Tumblers* is as often pronounced *Dumplers*. We would not fall into the vulgar error of persisting in calling people by names they do not acknowledge, and even resent; and have put at the head of this paper the appellation by which they speak of themselves. They would call themselves Brethren, or German Baptists, in distinction from the English Baptists (that is American-English Baptists). They belong to that strong element in the population known as the Pennsylvanian Dutch, or the Germans of Pennsylvania; but it will be remembered that this designation covers a larger area than the Brethren, and the *patois*, known as the Pennsylvanian-Dutch, is, or has been, the means of communication between other sects, Mennonists, Schwenckfelders, immigrants from Holland and Switzerland, besides a promiscuous population from the various German States.

At the beginning of 1700, Witgenstein was a small German state, with an area of about twenty-five German square miles. It was then governed by the mild and tolerant Count Cassimer. After passing through the stages of belonging, half of it to the Duchy of Nassau, the other half to Rhenish Prussia, it has become, after the absorption of Nassau by Prussia in 1866, an integral part of the great Prussian Empire. The influence of the great pietistic leader, Dr. Spence, was felt in this State. It was visited by William Penn, in one of his continental travels (in 1677); and from the towns of Gruheim, Mühlenberg, and Creyfeld, came those German quakers, led by the learned Francis

* "Materials," p. 64.

Daniel Pastorius, which gave the name of Germantown to the settlement on the Delaware, several miles outside the "great town," whose foundations he was laying for the people of his own belief in England and Wales. The village of Schwartzenau is in this little State, where the brethren for the first time came together in a Church capacity. The New Testament was in the hands of the people, and the evangelical sentiments of the mystics were leavening the community. Hochman had visited the district, and had won many hearts here as elsewhere. Alexanner Mack, the first pastor of the Brethren's Church, accompanied him in many of his long journeys to preach. With the Bible in their hands, they found usages which were not observed by those around them. They discovered that baptism was not to be performed by sprinkling, and regarded themselves as unbaptized. They asked their preacher, Alexander Mack, to baptize them; he had scruples in doing so, as he must regard himself as unbaptized. They got out of the dilemma by agreeing to cast lots, as to which one of their number should take the initiative in baptizing one, and being baptized by him in turn. In this way they conceived that they originated a valid administration among themselves. It is not the only instance of the kind. Something like it was made use of by Roger Williams; we have a vague impression of something like it having happened somewhere else. They went out to the river Eder, which flowed by Schwartzenau, and were baptized, eight in number, and afterwards formed themselves into a Church, choosing Alexander Mack for their minister. Henceforward he ceased to consort with Hochman, as an associate in his itineracies, besides that the imprisonment of his friend began about this time, and gave all his labours to those whose care he had assumed. The church was increased by baptisms, forming branch churches in Marienborn and Epstein, with men chosen out of their own number as ministers.

Alexander Mack was, in worldly consideration, somewhat above those who became his brethren in the faith; by occupation a miller, and the owner by heritage of some landed property in the form of a flour-mill and vineyards, he was largely called on to exemplify the Christian precept of helping his brethren "in tribulation," by the civil disabilities, fines, and imprisonments to which they were exposed, and was able to do it with persistent consistency, till he found himself rich only in faith. He was a native of Shreisheim, in the Electoral Palatinate, or Chur-Pfalz, between Mannheim and Heidelberg, born in the year 1679, and brought up in the Presbyterian-Calvinistic faith and doctrine. This simple inscription in German, marks his place of rest in the burying-ground of the brethren in Germantown:—

"Here rest the remains of A. M., born 1679, and died 1735, aged 56 years."

He closed his pilgrimage when he had been in his new home six years. The influence of the son was more permanent on the Brethren after their settlement in the west. He is still spoken of as possessing much ability and prudence in the knowledge of men. A moderate size pamphlet still circulated among the fraternity, and considered a fair exposition of their views, was written by the father. It is entitled—"A short and plain view of the outward, yet sacred rights and ordinances of the house of God, as commanded by the true Steward, Jesus Christ, and left on record in His last will and

testament: arranged in a conversation between a father and a son; also Ground Searching Questions, answered by the author, Alexander Mack."

The red hand of persecution fell heavily on the little churches. They had temporary rest in West Friezland. Those who had found shelter there, concluded to turn their faces westward, and a company of about twenty families arrived in Philadelphia in the fall of 1719, when the forest was clothed in its rich autumnal beauty, and distributed themselves in the wilderness, where their churches have since risen. In 1729 the remainder of their brethren in Creyfeld and Holland followed with them, the last of their number bade farewell to the land of their nativity, leaving no representative to perpetuate their name or faith. Suppression had done its work. This is, in brief, their history till they came to America. There are other people who have, much in common with them, and sometimes have the names of "Harmless Christians," "Revengeless Christians," "Weaponless Christians," and resemble them in their gentle, unassertive spirit. The Mennonites who were here before them, came to Pennsylvania as early as 1692, they had come hither by way of New York, the settlement of the Dutch, other families succeeding, and they had organised a church of their fellowship in Germantown, in 1708, consisting of fifty-two members.

The circumstance of their growth would be more interesting to members of the brotherhood themselves than the general public. In the interval between the first and second immigration, the families settled far apart from each other—at Skifpach, Oley, Conestogo, Germantown,—who, on account of their not being able to meet together for worship, as aforetime, passed through the natural consequences of such isolation, till, by the visitations of Baker, Gomery, Gantz, and the Trantz, who came over with the second company, an unusual religious awakening was excited among them, and which spread from them among the rest of their fellow-countrymen. From that time their history has been that of steady increase.

But there is one circumstance to be noted here, which has been a source of all the confusion and mistakes made respecting the Brethren. In the year 1720 there arrived in Boston, with two companions, Conrad Beissel, who travelled towards Pennsylvania. He had many views, in common with the rest, and for a time was considered as a brother. The story of the separation of Beissel, its causes and consequences, is a history of itself. It was he, with those he was able to attach to his views, that became the founders of the monastery in the county of Lancaster. All histories of Pennsylvania give some account of this institution; and from the rumours which prevailed concerning the celibate views of the inmates—incorporated in the works of travellers, and reprinted by others unversed in the facts—have given rise to the gross mistakes concerning the rest. The cloister at Ephrata is almost an idyl of the past. It is not certain how far the fraternity itself entertained the views attributed to them. It is certain that perpetual singlehood was not a condition of admission upon any of the members, for they were permitted to marry, but in that case they must live in the village, instead of continuing, as before, in the apartments of the monastery. Beissel himself, there is reason to believe, never freed himself from the views of monastic virtues he brought with him from Germany. It is not impossible that he may have had

visions of establishing in the wilderness an institution like those of the brethren of the Common Lot. For a time his cloister was in successful operation. As a school, it gave, it is averred, the highest education to be found in the province at the time. One of its teachers was engaged by the Government of the Province to translate some revolutionary document into eight of the languages of the continent of Europe. It had all the arrangements of a well-regulated institution of the mediæval type.

The inmates had published a beautiful edition of the "Martyrs' Mirror," long before the disastrous battle of Brandywine, large quantities of which remained unsold and unbound in storage. These sheets were seized by the "patriots," to be used for cartridges at the battle of Germantown, which came after that of Brandywine. This depredation has made copies of this edition to be extremely rare; indeed, the edition itself appears to be unknown to many who have undertaken to give an account of this wonderful instance of Christian heroism and suffering.

They published an edition of the "Pilgrim's Progress" in 1754. The year following, we may add for the information of the curious, Christopher Sauer, in Germantown, published an edition of the same; it may be unnecessary to say that both were in the German language. A young physican,* who was attracted to the monastery by the peculiar style of their singing, and who after became united to the society, has written the most authentic account extant of this community. They observed the seventh day of the week for spiritual rest; for this reason the Seventh-day Baptists have claimed them as their kin. The houses, with a few aged members who have them in charge, are all that now remains of the Ephrata Monastery. Some years ago a disagreement among the members resulted in a removal to Snow Hill, in the western part of the State, where the original regulations of the community are kept up.

*Dr. W. M Fahnstock.

We return to our account of the Brethren proper, and place ourselves in the "Dutch" districts of the State—for they are all farmers, or engaged in such occupations as are called for in a farming district. These localities have their own peculiarities. The out-houses of the farms are out of all proportion with the residences of the owners. The "Dutchman," they say, cares to shelter his cattle and his corn first, himself after. Along the high road we meet with market-waggons covered with white canvas or yellow oil-cloth, and preceded by good teams. The Brethren have grown and multiplied where their fathers settled, and sent their sons and daughters south and west. They have not sought the control of public sentiment in their rivalry with other bodies, neither have they contended for the offices of lucrative employment.

And again, the Brethren are sufficiently distinguished from the rest of their Dutch neighbours in their personal appearance. Like the Mennonites they wear their beards. If you meet a person with this natural growth unshorn, wearing a broad-brimmed hat and a quaint-looking coat, he will be either a Mennonite or a Dunker, for both affect simplicity of costume; simplicity and plainness of dress being understood to mean, in their case, as in those of the Friends, an adherence to the costume of their fathers many years ago. They have good farms, and they are as well cultivated as land of new-comers who have not introduced the very latest improvements in agriculture. Industrious habits, frugal living, and expendi-

ture, except in what shall be in some way productive—have secured to the present generation very comfortable homesteads; and their children after them will not come to poverty so long as they tread in the ways of their fathers. Among other strange things, you have been told, perhaps, that they discourage their children entering into matrimonial alliances. It would not be safe to express a belief in such vagaries, in the district they inhabit, if you would be considered in your right mind.

We narrowly escaped being present at a Dunker wedding, and the account we received of the merry-making and innocent festivities of the occasion made us regret our mishap. The resources of a Dutch farmhouse, for a meeting of friends, are wonderful. Their places of worship are plain, low-built structures, much resembling those of the Quakers. The accommodations of the interior are of the most meagre character. The male portion takes one side of the house on long narrow benches; the females, in their white caps and yellow and brown sun-bonnets, sit on the other; the men have disengaged themselves of their broad-brims, according to their own notions of convenience. The elevated platform appropriated for the preachers, and its desk, have neither cushion nor paint; along the walls tin candlesticks are placed at convenient distances. Every church has a basement under a part, if not under the whole of the building, furnished with cooking-utensils, and arranged to meet the various other wants of the congregation in connection with the celebration of their church usages. This is a description of the Brethren's meeting-house, in its most incomplete state. In the Western States the improvements of architecture have been introduced to such a degree, that the exterior of the building is no clue to its ownership.

The Brethren have their moods as to these changes; cupola and steeple are sometimes found to be the forerunners of still greater innovations upon primitive ways. They are, nevertheless, referred to when the severe simplicity of the country meeting is made a matter of reproach, to prove that they also have "some fine churches as well as the other denominations." One of the country churches we know most intimately is not far from a stream of water called the Indian Creek, it is the name by which the church is known all the country round.

They do not profess to have a written statement of faith, though the basis of their faith is evangelical as far as it concerns the conditions of Church membership. It is a creative act of God in regeneration that can give fitness for Church relations. The Church is a spiritual community, there is no esoteric society, how showy soever its claims, that can compare with the brotherhood of believers as they conceive of it. In their mode of thought they are as yet, essentially Teutonic, and this is the general character of their social and domestic habits.

They observe as ordinances—the Kiss of Charity; the Love Feast; Feetwashing; Trine Immersion; and, in extreme cases, the Anointing of the Sick (according to James v. 14-18).

A monthly magazine called "The Gospel Visitor," commenced in the year 1849, and continued since, exhibits much of the gentleness of spirit which is characteristic of them; and the perusal of a file of their monthly, in the hands of anyone seeking for information concerning them, would save the reader from many errors. A work recently published, and bearing the title "The Brethren's Encyclo-

pædia," is a compendium of resolutions, decisions, and answers to queries sent to the annual gathering of the whole body, of their delegates and representatives. These questions are such as would naturally arise in the various vicissitudes of self-governing bodies; but on which it is often satisfactory to receive the wisdom of an outside and higher court of opinion. Questions relating to mutual intercourse of the members,—their relation to the outside world;—the conduct to be pursued in national difficulties;—dress, usury, oaths,—behaviour toward other denominations;—what attitude they should maintain towards the civil government and civil offices;—the common order of public worship;—points of doctrine; in fine, the multifarious points which need solution in the churches of all other denominations, and which is supplied by them in crude statements, books of discipline, and Church bye-laws. The Annual Gathering was at first a voluntary meeting of such prominent brethren, ministerial and lay, as could spare the time, and had public interest in the welfare of the fraternity, at convenient places, for the purposes of worship and deliberation, where hospitalities were provided, and mutual greetings exchanged. The meetings of late years have been brought under a limited representation of Churches, on account of their unwieldy character, and for the sake of expeditiousness of labour. The question of centralized power vested in bodies of this kind has not yet risen for discussion. The thoroughly republican character of their Church organization will keep that out for many years to come. The amount of work which passes under review must be considerable, if the whole number of the membership amounts to 150,000, or, as some aver, 200,000, communicants, as it has been computed, with 3,000 preachers. The ministers are divided into three classes or "degrees." The first degree is that corresponding to the licentiate, and exhorter of other churches; the second, the minister proper, having power to administer ordinances; the third grade, that of the elder or bishop (if we correctly understand it), is chosen, with the advice and concurrence of two other bishops, and the choice is accompanied with the laying-on of hands, as in the instance of other baptized churches. The election by a particular church of any one or more of their number to service, in the first or second degree, is for themselves alone; having no binding authority for acceptance with other churches. The elder receives his commission for spiritual work wherever he may be required. The bishop, though having a recognized higher standing than the other two degrees, is yet limited, like them, as to the extent of his jurisdiction. He has no authority to refer or transfer it. His place in other churches is accorded not by any inherent power which may be supposed to belong to his office; he exercises his functions by invitation and consent. We have not been able to discover any element in their church polity other than the congregational, as that is embodied in other baptized churches. There is an interdependence among the churches; but only as in the cases of our own churches—one of advice and mutual help. The decision of every question ultimately rests with the single local churches. They take it as common belief that the teacher should not expect compensation for his services but in exceptional cases. The "Gospel is not to be made a merchandise of;" and almost, as a matter of course, the gifts for the edification of churches must be sought among themselves, varied only by the visitations of other brethren on jour-

neys, and upon special occasions when outside help is called in to add to the interest. The labourer is, however, remembered in various ways, when his temporal circumstances are in a state of necessity. The miscellaneous duties of the visitation of the sick, and the poor, examination into cases needing church care or discipline, or assistance of the ministers generally, devolve, as in other churches, on the deacons; their election, as with the rest, being by popular vote.

As to their general articles of belief, they have been said to agree with the Mennonites in receiving the Dordrecht Confession of 1632. This statement will need many additional explanations. There is first the accepted belief in the universal restoration of the wicked. It is possible that a very great change has taken place as to the manner in which this tenet is held. As a doctrine of public instruction, it is avoided; in private conversation it is silently believed to be true. It is held unadvisable to make it prominent in the pulpit; and from queries sent for discussion at the Annual Meeting, it might appear that the opposite truth was taught. This is the form of the query in the yearly meeting for 1858:—

"Is it according to the Gospel of Christ, for brethren, especially bishops, in speaking on the final destinies of the ungodly, to preach publicly that they shall be punished with everlasting destruction from the presence of the Lord, and privately teach that all will be restored everlastingly, whether they know God and obey the Gospel of our Lord Jesus Christ or not; and if asked the question by an alien, whether the devil himself will be saved, make no reply?"—Answer. "We think brethren should be careful not to contradict privately what they preach publicly." Question 2. "Is it consistent to preach eternal punishment, and, at the same time, to distribute Winchester's 'Dialogues on Restoration?' Tell us how it is?"—Answer. "If a brother preaches endless punishment, it would be inconsistent for him to distribute Winchester's 'Dialogues on Restoration.'"* From more than one communication in the "Gospel Visitor," we are led to believe that this doctrine is not considered safe to introduce before mixed assemblies." A more explicit utterance was given in the year 1849 to the question—"Whether it is advisable to preach *universal redemption publicly*—that is, that all men, however vile they may have been, shall share alike in the fruition of happiness with the saints?"—Considered, "That we could not approve, by any means, of such proceeding."†

Their peace principles amount to non-resistance under all circumstances whatsoever. This ground they have always maintained, and have suffered the consequences of it at all times. In the western parts of the State they endured much injury from the Indians by not having resort to defensive measures. During the revolutionary war, one of their prominent men, Christopher Sauer, the well-known printer in Germantown, was the proprietor and editor of the first German newspaper on the Continent, the *Pennsylvania Historiographer; or, Recorder of Public Events from the Kingdom of Nature and of Grace.* The first number of this paper appeared in August 20th, 1739, and the establishment of its owner was broken up by the war in 1778. The hard treatment he received from the soldiers has been recently put before the world. He was one of the Loyalists, and was afterwards compensated by the British Government for his

* "Brethren's Encyclopædia," p. 177.

† *Ibid.*, p. 190.

losses at the hands of the "patriots," for his adherence to the Crown. The name of Christopher Sauer is now oftener mentioned on the lips of dealers in curious books than by anybody else. A German or English sheet with his imprint, is at a premium. He was in his way a man of many aptitudes, preparing all the material for his printing establishment on his own premises, manufacturing his own ink, types, plates, and paper, besides doing an extensive trade in local pharmacy. More than a hundred different works have been counted to us, as having issued from his press, including three elegant editions of Luther's Translation of the Bible. The first printed minutes of our Associations of Philadelphia and Warren, held a hundred years ago, have his imprint upon them. He had invested considerable sums in the then virgin land, a short distance from the city. He was a man whose views would be marked, on account of his influence with his own brethren in the faith and the Germans in general. They needed his help and counsel. The story of the individual hardships of these poor people has never been told, the cupidity of shipowners brought on them sufferings which it is hard to credit. A Captain Steadman is said to have gained a notoriety on account of his illtreatment of the immigrants, under whose care the incredible number of 2,000 is said to have died in one year. To Christopher Sauer they owed it that measures were taken for the mitigation of these horrors. A life of this prominent Dunker has long been spoken of by his descendants. The publication of letters now in possession of his people would throw fresh light on the colonial days, and how much suffering was involved in the emigration of those times. During the late Civil War they suffered some social obloquy because they would not share in the active measures for the suppression of the rebellion. Allied with this cardinal doctrine is that of non-participation in civil matters. They take no interest in the periodical voting: their members never offer themselves for public offices; their intercourse with courts of law is as little as their necessities will permit; their principle is to settle their misunderstandings of every description by the aid of arbitrators. They consistently avoid all such relations as may entangle them in legal difficulties of every kind. As might have been expected, the humane spirit of their principles led them to discountenance the now extinct institution of American slavery. They discouraged their members by every form of injunction from aiding the system. The admission of shareholders into their churches was early forbidden.

The outlook into the future of the Brethren is a question of interest to American Baptists, for towards them they themselves have feelings of friendliness and respect. This, it will be seen, is an important consideration, when it is borne in mind that they are likely to be brought into closer propinquity than they have been heretofore, by the agencies employed by the last, for home evangelisation. Regular Baptist churches are growing up in those Germanised districts, which were considered the *habitat* of a peculiar people. What the result must ultimately be we hesitate to conjecture. There are not wanting evidences of a slowly developing activity among themselves. The prejudice against common schools, which they shared in common with their Pennsylvania-Dutch, as if education in some way contributed to indolence, one of the prime sins in the decalogue of a Dutch farmer, is now almost a thing of the past. The rise of Sunday-

schools, although it is proper to state that the first attempt of the kind on the continent is believed to have been successfully attempted by the community at Ephrata, has not yet found universal favour; but in this respect old moulds of thought are giving way, and they are coming into increasing acceptance. The books used in these are those published by our own Sunday-school societies. Of late years their periodical literature has multiplied; besides the oldest magazine already mentioned, the "Gospel Visitor," they have the "Companion," "The Weekly Pilgrim," "The Pious Youth," "The Vindicator," "The Western Echo," "The Children's Paper." "The Agriculturist," whose object is indicated by its name, is now issued by the editor and proprietor of "The Gospel Visitor." It cannot be said that these serials give evidence of the mental power that permanently influences, and its lack must soon be felt by themselves when once they acquire a taste for the literature everywhere accessible. At the same time they give proof that the mind is not in a state of total torpidity. A tepid literature cannot long survive amid this American activity, when the children, having the English for their vernacular, will have the selection in their own hands. There has been a movement, which is destined to have a more permanent effect on their ways and habits of thought than is now anticipated, perhaps, by many among themselves. Two years ago a college was inaugurated under promising auspices in Bourbon county, in the State of Indiana. This is an educational institution whose course of study extends over four years, with Charter power to confer degrees. Salem College was the first of the kind to come into existence with the recognised approval of a sufficient number of the denomination, to be called a movement of the people. When similar efforts were talked of before, a fear of the results inimical to the general sentiment nipped them in the bud. We shall leave this institution and its possibilities, and with it the Brethren for the present. No inconsiderable changes await them before they can, with comfort to themselves, fall into the line of the great agencies striving for a permanent occupancy of the land. The objections to instrumental music will, there is every reason to believe, regulate themselves, and bring their own cure in the country, as they are already doing in town and city. Questions will cease to be sent to the yearly meetings as to usages which its answers cannot rule. When the subject of a college was raised before, it fell still-born, through fear that the ministers would gradually slide into the notions of other denominations; or, as they say, "come to make the Gospel an article of merchandise." "We are doing very well in the country," said one of their number to us, "what we want is a few strong men to lead in the cities." It is even so. In the country, where population is stationary, or the maintenance of a status is one thing, but to maintain it in the cities is another, which fact the Brethren are just beginning to consider. The men who make themselves powerfully felt in cities are not ordinarily produced in the conditions of ministerial life among them. One of their favourite topics of edification is the doctrine of the second coming of Christ.

This is a yearning they greatly encourage, and their exhortations sometimes remind one of the desire for its fulfilment when days were darker than now. In persecuting times, obscure sects find their solace in the hope of a speedy re-appearance of the risen Lord, as the best hope for faith to cherish. He

will come to those who "await," but not awaiting in ignoble inactivity. "Blessed are those servants whom the Lord, when He cometh, shall find watching." Watchfulness meant vigilance in the performance of whatever duty the servant might be appointed; and watchfulness of this kind is as yet an object of attainment. The Tunkers will, we doubt not, be found hereafter with fewer points of divergence from the English (American) Baptists; but at no time have they been deserving of the misrepresentation to which they have been exposed, nor will it be suffered at the hand of any whose judgment shall be entitled to respect.

Phila. Pa. D. T. D.

Short Notes.

THE BENNETT JUDGMENT.—The decision of the Judicial Committee of the Privy Council in this case, which has been looked for with the deepest interest, has been at length pronounced. It was supposed that it must break up the unity of the Established Church by deciding either for or against the doctrine of the Real Presence, and oblige either the High Church and Ritualistic party, or the Evangelicals to quit it. We have all along doubted this result. We were convinced that there was a sufficient stock of legal and ecclesiastical ingenuity in the right reverend and right honourable members of that Court to carry them safe through the dilemma, and to produce a judgment so refined and subtle, that, however displeasing it might be to every section of the Church, it would not place any of them under the necessity of retiring from t. The Committee stated that it was not their function to define what the articles affirmed, but what they did not exclude, and they have opened the door so wide as to admit all the teaching of Mr. Bennett. The Ritualists are not altogether satisfied with the decision, but they consider that they are in possession of the field, and in token of triumph have been chanting the *Te Deum* in their churches, and the Low Church party, and all those who adhere to the doctrines established at the Reformation are proportionately disheartened. The decision was read by the Archbishop of York, and may be considered as embodying the opinion of the majority of the Committee, of whom there were eight present—one archbishop, one bishop, three equity judges, one ex-Chief Justice of Bengal, one common law judge, and the professor of law at Oxford.

The judgment is long, mystical and dreary, but its salient points may be thus stated. The Church of England teaches that there is no corporal presence of Christ's natural flesh and blood in the Sacrament, the natural body and blood of Christ being in heaven and not here, and not being capable of being in two places at once. Mr. Bennett, omitting the word "natural," teaches that there is a "real actual objective" presence of Christ's body on the altar. The Court held that he was at liberty to make that affirmation, as they could not say that

there might not be a difference between "corporeal presence," and "real essential objective presence," and between "natural body" and "body." It was urged by the Council on the other side that, when the Church of England declared that the natural body and blood of Christ were in heaven and not on earth, and could not be in two places at once, it was impossible that any body of Christ whatever could be in the bread and wine of the communion, as "no mode or manner of presence" was conceivable which would reconcile the two propositions. The judges admitted that the inference was probable, but thought that it was by no means plain and certain.

The Church of England teaches that the communion is not a sacrifice, and that the sacrifice of the mass is a blasphemous fable. Mr. Bennett affirmed that the communion was a sacrifice, and the Court were not sure that Mr. Bennett did not use the word sacrifice in a peculiar sense, and with reference to a distinction between "an act by which a satisfaction for sin is made, and a devotional rite by which the satisfaction so made is represented and pleaded before God." The distinction they say is clear, though liable to be obscured in the apprehension of the ignorant, and by the tendency of theologians to exalt the importance of the rite till the distinction well-nigh disappears. Mr. Bennett is therefore at liberty to teach that "the sacrifice offered by the priest is one of the three great doctrines on which the Catholic Church has to take her stand."

The Church of England, again, says that "no adoration is intended, or ought to be done either to the sacramental bread and wine there bodily received, or to any corporal presence of Christ's natural flesh and blood, and that the Sacrament of the Lord's Supper is not by Christ's ordinance served, carried about, lifted up, or worshipped." Mr. Bennett says: "I am one of those who elevate the Blessed Sacrament—who myself adore, and teach the people to adore Christ present in the Sacrament under the form of bread and wine, believing that under their veil is the sacred body and blood of my Lord and Saviour Jesus Christ." The Judges of the Privy Council consider that even if the remarks about elevation "are a confession of an unlawful act, it is questionable whether such a confession would amount to false doctrine;" and some of their lordships have doubted whether the word "adore," although it seems to point to acts of worship such as are forbidden in the 28th Article, may not be construed to refer to mental adoration or prayers addressed to Christ present spiritually in the Sacrament, which does not necessarily imply any adoration of the consecrated elements, or of any corporal or natural presence therein.

The judges state that even in their maturer form, Mr. Bennett's words are rash and ill-judged, and perilously near a violation of the law, and they proceed to give him a good deal of benevolent advice, which he will doubtless treat with the contempt it deserves. It is enough for him that they have dismissed the appeal, and affirmed that anyone may teach the doctrines he inculcates, and continue to enjoy the prestige and emoluments of a clergyman of the Protestant Church of England. This supererogatory admonition has drawn forth the sarcastic remark of the Chief Justice of the Common Pleas that the highest Court in the realm has told the defendant that he has not violated the law, and caution him not to do so again. Mr. Bennett will do so, and more, since the judgment having opened the flood-gates, cannot close them again. He may not be able to employ vestments and ceremonials and

incense and lights to present, as he says, "to crowds of worshippers, that here before God's altar is something far higher, far more awful, far more mysterious than aught that man can speak of—namely, the presence of the *Son of God*, in human flesh subsisting," but he may distinctly assert the fact, and thus prepare his congregation to go farther, to the Roman Catholic altar, where they will find not only the doctrine inculcated, but the symbols which represent it. Mr. Bennett's doctrine is simple Transubstantiation—the supernatural power conferred by the apostolical succession on a human being to work a miracle, and by the consecration prayer to secure the Real Presence of the Son of God in the elements of bread and wine, and it is the possession of this awful power which gives the priesthood their claim to the submission of men.

The Judicial Committee of the Privy Council has now completed the circle of Comprehension. First, in the Gorham case, the doctrines of the Evangelical party, which were impugned by their opponents, were declared not to be repugnant to the teaching of the Church of England; then came up for discussion, before the same tribunal, the rationalistic views of the "Essays and Reviews," and they obtained the same verdict; and now the fundamental doctrines of the Church of Rome, which it was the object of the Reformation to eject from the religion of the nation, are pronounced by the highest authority to be within the scope of the Articles of the Protestant Church of England. Well may the *Times* remark: "It has hitherto been understood that the National Church taught the national religion; but if it teaches almost any religion that may please the clergy, it may be questioned whether the nation can be called on to support the Establishment."

SPREAD OF ROMAN CATHOLICISM IN ENGLAND.—The time is apparently approaching when we shall have the Reformation to undertake again in England. In every direction there is the steady progress of Roman Catholicism, and the movement, it is to be regretted, originates with the Church of England, which used to be described by its champions as the bulwark of Protestantism. The march to Rome is headed by its spiritual leaders. From the bosom of the Establishment, the Ritualists assert—we quote their own words—"We give our people the fact, the real doctrine of the Mass first, the name will come of itself by-and-bye. So, with regard to the *cultus* of the Virgin: we shall only be able to establish it by slow and cautious steps. We are one with the Roman Catholics in faith, and we have a common foe to fight." This is, at least, honesty. The result of their teaching was announced in a recent lecture by Monsignor Capel, one of the ablest and most successful of the Roman propagandists in England, delivered to a crowded audience in the Pro-Cathedral at Kensington. He affirmed that the English Church was a great feeder of the Church of Rome—that the doctrine of the Real Presence was as much believed by those who are followers of the High Church party as it was by any Catholic; that other doctrines of the Church of Rome were also taught, such as auricular confession and devotion to the Virgin, and the invocation of saints. He went on to say that the Catholics themselves could never have effected what, by means of a party in the Church of England, is at the present moment being accomplished. The number of priests, he said, in the diocese of Westminster was 264, of whom 46 were formerly members of the Church of England. A sixth of the priests

working in it had thus been brought up under the influence of Anglicanism. No week passed without his receiving four or five of the Ritualist party into the Church of Rome.

COMMOTION IN IRELAND.—Ireland has been in a state of the wildest commotion for the last three weeks, in consequence of the judgment of Judge Keogh, which unseated Captain Nolan, who had been elected for the county of Galway. The trial of the election petition lasted seven weeks; the evidence fills thirty thousand pages, and the judgment occupies fifty closely-printed pages. It denounces the interference of the Roman Catholic hierarchy and clergy in the election in the most energetic and condemnatory language, and more particularly reports Archbishop McHale and two bishops as having been engaged in the crusade against Captain Trench, the other candidate. From the first, the bishops and priests in Galway assumed the right to dispose of the seat, and spared no means, however illegal and scandalous to secure the return of their nominee. Conclaves of priests met and passed resolutions to support him, and each one, in his own sphere, became an election agent, and brought all his influence in this world, and his presumed influence in the next, to force his parishioners to vote for Captain Nolan. The electors were told that if they did not vote for him it would be said of them, "A curse upon the slaves who sold their faith and country." "Every Catholic is a recreant and a renegade who would support Captain Trench," said one priest. "Sir Thomas Burke," said another, "is a liar; he has unfolded the blood-stained banner of extermination; I hope no layman will be more merciful to him than the priests." At one meeting it was declared that "the landlords should be hung up by the heels and not by the head, if they even ask their tenants' votes." One priest harangued his congregation as follows:—"If the agents of Trench come among you, hunt them from you as devils. Better for those who have horses, that the horses should have their legs cut from under them than that they should be hired to Trench. Trench's money would melt like froth in the sea. He would brand them for ten generations if they did anything for Trench!" In recapitulating the evidence, the Judge said, "that what had passed was not merely priestly dictation, but the most astounding attempt at ecclesiastical tyranny which the whole history of priestly intolerance presents."

The judge is himself a Roman Catholic, and it is this circumstance which has raised the feelings of the Catholics in Ireland to fever-heat, as these denunciations cannot be attributed to Protestant prejudice. Every effort has been made by the priests from the altar to keep up the irritation. Meetings have been held under Archiepiscopal influence to denounce him. The journalists rail at him with demoniacal fury. He has been burnt in effigy in Dublin and various other places, amidst the execrations of the crowd, and has been obliged to quit Ireland under the protection of the police. The sting of his remarks lies in its truth. If ever any country was absolutely priest-ridden, it is Ireland. When the judge denounced this sacerdotal tyranny, he simply gave expression to the feelings of the Roman Catholic laity and gentry, who are writhing under it. Seldom has so luminous a picture of the actual condition of Ireland been presented to us as in this elaborate judgment, and it is to be hoped that it will not be lost on the ministry, or the Parliament. We can now understand why the priests are moving heaven and earth for Home

Rule. It would turn Cardinal Cullen's crozier into a sceptre, and make the Emerald Isle the paradise of the priesthood. To us in England, the judgment, with its details, is invaluable, as demonstrating the state of religious and political slavery to which we should be doomed if ever Roman Catholicism should become predominant.

EXPULSION OF THE JESUITS FROM GERMANY.—It has been said that the world will never breathe freely while there is a Jesuit on it, and the German Empire, in its own individual case, has just illustrated the truth of the assertion. The principles of that fraternity are as vigorous as when they were first established by Loyola more than three centuries ago. They are still the same foes to human freedom, religious or secular; their aim is still to establish a universal despotism over the thoughts and actions of society, and to make every movement subordinate to the supreme will of the General. They are scarcely less obnoxious to Roman Catholics than to Protestants; indeed, their encroachments are perhaps more severely felt by those who are brought more in contact with them. A century ago, Clement the XIVth passed the Brief, in which he stated, "inspired, as we trust by the Divine Spirit, impelled by the duty of restoring concord to the Church, ... and moved by other reasons of prudence and State policy, we do extirpate and abolish the Society of Jesus, its offices, houses, and institutions." The Order, expelled from every other country in Europe, obtained a refuge in Prussia from the cynical and infidel Frederick the Second. But the Jesuits appear to be irrepressible, and at the present time they possess as much power and influence as in the last century. At the Vatican they are all-powerful, and the present Pope has been governed more by their influence than by the influence of the Holy Spirit. Their maxim is—the Vatican is to rule the world, and we are to rule the Vatican. Ultramontanism is but another epithet for full-grown Jesuitism. It is to their exertions that we may attribute the Syllabus, which proscribed the progress of the human mind, and declared war between the altar and the confessional on one side, and civil government and civilisation on the other. The dogma of Infallibility, which creates an impassable gulf between ecclesiastical and political authority, was suggested by them, and it is through their influence that it has been carried. Within the last quarter of a century their number and influence has been greatly multiplied in Germany and France; and as Federal Germany, which is now the supreme power in Europe, is not only Protestant, but in alliance with the arch-heretic Victor Emanuel, their machinations have been incessantly directed against the welfare and tranquillity of the Empire. The Government encounters their intrigues in every direction, and the German Parliament has been forced into the conviction that there can be no peace as long as a Jesuit remains on its soil. A bill has therefore been introduced and carried by a majority of 183 to 101 prohibiting the order of Jesuits and all orders and congregations connected with them, or which exist to carry out the special policy of Rome throughout the Empire. All existing orders are to be suppressed, and the establishment of any new order strictly forbidden. Members of the order who are foreigners are to be expelled, and if natives, to be kept under strict surveillance, and restricted to certain localities to be fixed by the police. This is a very stringent, and to all appearance, an arbitrary procedure; but it is justified on the ground that the supreme safety of United Germany required that German unity

should not be broken up by its most malignant enemies.

Poor Paris!—Our Gallic neighbours, like their Royal Bourbons, seem to have "learnt nothing and forgotten nothing," as the result of their late fearful calamities. A year has now passed since the Commune burnt the public buildings of Paris, by way of regenerating the morals of France and of mankind, and during that time the public amusements of the city have surpassed in "rampant indecency" the *cafés chantants* of the Empire, which were supposed to have sounded the lowest depths of moral degradation and filth. During the Empire, it was thought that the expensive, extravagant, and fantastic modes of dress adopted by the Parisian ladies had reached its utmost bound; but we we were mistaken, and it was reserved for the reign of M. Thiers and the Republic to cast the times of the Empress Eugenie into the shade. The following facts, illustrative of the sad matter, are from an undoubtedly truthful source.

In no former year will one eminent dressmaker's receipts be larger than this year, if business goes on at its present rate. It is calculated that the total amount of the sales at this establishment for the year will be £240,000, which represents the purchase by the ladies of Paris and its visitors of 6,000 dresses at £40 a dress—of course, there are dresses far more expensive, and £100 is by no means an uncommon price. On the other hand, there are the "*petites robes Républicaines*," which affect a great simplicity out of compliment to the name they bear, but which nevertheless cost £20 a-piece —not because they are intrinsically worth that amount, but because they bear the stamp of the greatest millinery genius of the age, and a "*crétonne*" gown which has undergone that magic touch, and passed that approving eye, receives an enhanced value; for the President of the Republic himself is not more absolute and autocratic than the President of the Republic of Fashion, with his "*petites robes Républicaines*." It is due to the French ladies to say that they throw the whole of the responsibility of the success of this Republic and its President upon the Russians and Americans.

No matter how morally convinced you may be of the authorship of the exquisite blending of colour and grace of form, which displays to such eminent advantage a great deal of a fair Parisian, if you ask her where her dress was made, she will never give you the name of the President of Fashion. She will tell you of some female *modiste* of whom you never heard, but you cannot dispel the lingering suspicion that she is concealing its true origin. At any rate, it is a good sign that Frenchwomen are conscious that there is an incongruity in being supposed, at a time when six Departments of the country are in the enemy's hands for lack of money to pay them off, to spend fabulous sums on their own clothing. There can be no doubt, moreover, that many ladies have moderated their expenditure since their country's troubles; those in whom the least change is to be seen, are those who appertain to the fallen *régime*, and who acquired their extravagant habits under it.

Still, if the figures furnished to a friend of mine are correct, the exigencies of a moderate toilet are still considerable; and, as a matter of curiosity, I add them. This is what a lady of fashion may be reasonably expected, in the present distressed condition of the country, and in her own depressed condition in consequence of its misfortunes, to spend annually upon clothing her person: —Bonnets, £96; "*coiffures*," £72;

false hair, £20; corsets, £10; under linen, £200; shoes, £48; gloves, £40; dresses, £800; making a total for the fortunate husband of £1,282!

I have not included jewellery, but it is evident that anything short of £1,000 would be out of keeping with the rest of the costume.

This is, of course, the "budget" of a quite correct lady of fashion, or, in the words of my informant, "*une dame élégante mais honnête.*"

To know what expenditure really means, we must go into the category of those who confine themselves to being *dames élégantes*.

Here there is no limit to the profuse extravagance. I may give, as an illustration, one item in the accounts of one of these superlatively elegant ladies. The natural flowers in her rooms cost over £1,000 a year.

There is a lady who presides over the republic of bonnets, and whose tax on those "manufactured products" brings her in an annual budget of £80,000. To estimate properly the position of this important social personage, it is necessary to pay her a visit, when one is overcome with the grandeur and superciliousness of the powdered and liveried lackeys who usher one into the midst of a bevy of lovely damsels, all dressed in the extreme of fashion, and who seem to be walking about, up to their shoulders in alleys and lanes of bonnets on sticks, of the most singular hues and shades. The fashionable colours of the day are those that pretend to be what they are not, that represent extreme hesitation and uncertainty—one might almost say decay—as if they could not decide whether to be blue or green, as if they had discovered a compromise between pink and orange, or were endeavouring to make a "transaction" between violet and mauve. The general effect is that of a garden of bonnets which had grown up last year, and all tried to take each other's colours, and all faded away from exhaustion in the attempt. As if in harmony with the situation generally, these colours are called "*teints dégradés.*"

They are most appropriately all the *mode*. Just now, the more *dégradé* you can get a *teint*—a colour that does not seem what it is—the more surely do you send pangs of jealousy into the hearts of the women who are wearing the colours that are not *dégradés*, but are what they seem. I hear, indeed, that the ladies' maids object to them, because, though their mistresses may have only worn them half-a-dozen times, their prematurely faded appearance gives them the air of being perquisites! As for shapes, it is only here that real constructive genius has ever been fairly developed. What barbarian male, uninitated in the mysteries of the capital of civilization and its "*dames élégantes*" could ever imagine that these grotesque objects that look like the nests of lunatic tropical birds, could by any possible contrivance be perched upon a tower of false hair, and made to stick the ic Yet they do, whether with the assistance of pins or cement or only ribbons I know not; but the effect is certainly superior to anything I have seen, even among the very remarkable *coiffures* of the Somanli Arabs. The price of these wonderful little works of art varies from £5 to £10. As they only last a very few days, they are now worn at an average rate of from 10s. to 15s. a day. I believe you may get them called after any form of Government, past, present, or to come, that suits the political opinion of the wearer, for, in default of the Assembly taking a strong political line, we have taken to impart a political colouring to the simplest objects of every-day life. Thus, a friend of mine buying some stuff the other day which has here-

tofore been known as *toile imperiale*, was surprised to hear it called for from one end of the shop to the other as *toile nationale*.

It is by these simple methods that we hope at last to become instructed in the mysteries of the new and singular form of government which we are engaged in inventing. We cannot think of such insane frivolties without being reminded of the ancient proverb,—"The fates make fools of those who are destined to be destroyed."

Absit omen:—May the curse not come!

The Shunammite Woman.

2 Kings iv. 8.

THERE is an episode in the life of the prophet Elisha, which presents a very interesting narrative; at the same time suggests some not unprofitable thoughts. It is one of those passages in Scripture which lie as it were embedded, like precious stones, in the substance of the Book. To many it may appear of secondary concern, as not having any direct bearing on the great questions for the solution of which we chiefly search the Scriptures. But like everything else in the Bible, it has its own value; and this not inconsiderable. The beautiful Scripture story, on which I am about to dwell for a few minutes, besides presenting to view a character of a peculiar order, and by no means common excellence, supplies points of actual history out of which may be derived both example and comfort.

It is written in the Second Book of Kings, "And it fell on a day, that Elisha passed to Shunem, where was a great woman: and she constrained him to eat bread. And so it was, that, as oft as he passed by, he turned in thither to eat bread. And she said unto her husband, Behold now, I perceive that this is an holy man of God which passeth by us continually. Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither." The story is thus begun with that simplicity which so peculiarly distinguishes the Word of God. She, who may in some sense be called its heroine, is introduced to us by no elaborate description, or prefatory eulogium. She is simply mentioned as being in Shunem, and "a great woman" in the place; meaning evidently that she was a person somewhat elevated in social position, and possessed of considerable wealth. There is nothing directly said to intimate that she was a person of marked piety, or outstanding religious profession. But her acts, as these are recorded, without parade or enlargement, sufficiently speak for themselves. She was attracted towards the prophet by the fact that he was "an holy man of God." She desired to draw more closely the bonds of kindly intimacy with God's servant. She wished to have more frequent opportunities of friendly converse with Israel's prophet. How naturally is

it told that, after she had at first "constrained him to eat bread," the prophet, "as oft as he passed by, turned in thither to eat bread." She offers for his accommodation on his journey no splendid retreat, no luxurious apartment; such would have been inconsistent with the ascetic character which the prophets commonly maintained. The little chamber on the wall was furnished with bare necessaries. But, with a woman's true delicacy, it was made all the prophet's own: a place of seclusion and retirement, for the repose, and meditations, and prayers, of the man of God.

It is then said, "And it fell on a day, that he came thither, and he turned into the chamber, and lay there. And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him. And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among my own people." In these last few words, the character and disposition of this Shunammite lady stand fully portrayed. What appears a simple statement of fact contains in reality a disclosure of mind and feeling: coupled, it may be, with a slight suggestion of reproach for the supposition that her kindness had been prompted by any mercenary motive. "I dwell among mine own people" are words which reveal to view the Shunammite woman, in sentiment as well as position. She had no ambitious project; no desire of change. She sought nothing at the hand of any one. She was content to go out and in, to live out her life as she had already lived it. She was under God's providence well and happily situated; and she wished and purposed nothing else than to remain as God had placed her. It was doubtless with a quiet dignity, perhaps with a not unnatural touch of pride, that she answered the prophet with these expressive words: "I dwell among mine own people."

The Shunammite lady uttered no more than this. She did not even hint to the prophet that something was in her heart to desire, different from what the prophet had suggested. Gehazi spoke her heart for her. The tale goes on, "And Elisha said, What then is to be done for her? And Gehazi answered, Verily, she hath no child, and her husband is old. And he said, Call her. And when he had called her, she stood in the door. And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my Lord, thou man of God, do not lie unto thine handmaid." There now broke out from her woman's heart the yearning of a whole lifetime. This was the wish which she had shut up for long, long years, in the innermost recesses of her bosom. She had not asked for the boon: had fully resigned herself to the thought that the blessing would never be hers. Now that the blessing is promised, she fears that it is happiness too great for her. She knew how bitter would be disappointment. In words full of respect, yet full also of trembling earnestness, she says to the prophet, "Nay, my lord, thou man of God, do not lie unto thine handmaid." The prophet did not deceive her; she "bare a son at that season that Elisha had said unto her."

There is now a pause in the tale. There pass some unrecorded years. We are left to imagine the life of placid happiness spent during the intervening period by the Shunammite mother with her child. At last the cloud came. The sacred narrative proceeds: "And when the child was grown, it fell on a day, that he

went out to his father to the reapers. And he said unto his father, My head, my head! And he said to a lad, Carry him to his mother.' And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died." So is the whole occurrence told, in words which, in their graphic simplicity, come home to the heart of every parent.

We have then brought before us one of the most beautiful illustrations to be found anywhere of the quiet fortitude of womanhood. The conduct of the Shunammite lady, after the death of her child, is strikingly of a piece with the rest of her deportment. The event only brought out her character into more distinct prominence. It is said, "And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out. And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. And he said, Wherefore wilt thou go to him today? it is neither new moon nor Sabbath. And she said, It shall be well. Then she saddled an ass, and said to her servant, Drive, and go forward; slack not thy riding for me, except I bid thee. So she went, and came unto the man of God to Mount Carmel." The mother, in the agony of her bereavement, goes to him from whose promise the precious gift had come. But she tells not her grief to any one. Even from her husband she conceals it, till she sees how this journey will end. She utters no lamentations; and sheds no tear. She simply says to her husband, "It shall be well." We see very distinctly marked the exuberance of her husband's trust in her, when he requires no further explanation, and objects no more to her journey. "So she went, and came unto the man of God to Mount Carmel."

There is something noticeable in the difference of demeanour on the part of this afflicted woman towards the prophet's servant who was sent to meet her, and towards the prophet himself when she reached him. It is said, "And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite: run now, I pray thee, to meet her; and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well." It was no falsehood which then broke from the Shunammite's lips. In the greatness of her heart, she was resigned to her destiny, if so it was ordered of God. She was prepared to think and to feel that all was well. But she had a task yet before her: and she could not pause for communings by the way. With those quiet words, "It is well," she put aside the seemingly officious Gehazi, and hastened on to the prophet. What ensued is thus told: "And when she came to the man of God to the hill, she caught him by the feet; but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul is vexed within her: and the Lord hath hid it from me, and hath not told me. Then she said, Did I desire a son of my Lord? Did I not say, Do not deceive me?" It was all she uttered; but oh, what a depth of anguish do these few words comprehend! what a reproachful reference to the time when the prophet found her, calm and contented amongst her people, and broke her peace by the prospect of a happiness for which she asked not! what a touching exhibition of the bitter disappointment of her hopes! yet all the while, clearly implied in her act, what an urgent, almost passionate appeal to the same

benevolent power, which had already wrought so much for her, and still might deliver her from her anguish!

It could not be that the prophet should remain unmoved. "He said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child." He himself followed, with her whose rising hopes permitted her not to leave the prophet. "And when Elisha was come into the house, behold, the child was dead, and laid upon his bed; he went in, therefore, and shut the door upon them twain, and prayed unto the Lord." There followed some external acts performed by the prophet, of which we see not the full significance, and only know that they were such as God was pleased generally to ordain in connection with every miracle; in the view probably, in the ordinary case, of thereby affording a clear and tangible sign of the connection between the miracle and the servant of God who wrought it. The child was restored to life; and the narrative thus ends: "And he called Gehazi, and said, Call this Shunammite. So he called her: and when she was come in unto him, he said, Take up thy son. Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out." Fitly, and in full correspondence with all which was previously told of this Shunammite lady, does the story thus terminate. She, who in the extremity of her sorrow had said, "It is well," and had studiously avoided all clamorous exhibition of her distress, now as little exhibited any clamorous demonstration of her joy. She felt not the less, in the innermost depth of her heart, that it now truly was well with her. "She fell at his feet, and bowed herself to the ground, and took up her son, and went out."

The tale of the Shunammite woman is a very touching one throughout. Perhaps a moral may be drawn from it, which is not usually thought of, but which has struck my mind as at least one of the considerations which, in the peculiar circumstances of our times, the tale may not unfairly suggest. The Shunammite lady may not improperly be regarded as a type and representative of that large class of persons, mostly in the middle ranks, who, living in comfort and abundance, possess thoroughly sound principles of religion, and a power also of adapting these to emerging exigencies; but who, in general demeanour, are sparingly demonstrative of religious emotions. The class is one which occasionally fares ill at the hand of religious people, who are apt precipitately to set down those who belong to it as on the side of the world rather than on that of religion. There is in this often committed great injustice, as is proved very sufficiently by the manner in which peculiar calls, or unwonted afflictions, bring out the latent strength of the religious principle. Doubtless it should be made a serious question with the class referred to, whether their undemonstrativeness be not carried to a culpable extent. For religion, to be thoroughly efficient, must be earnest and energetic as well as sound. To confess Christ before men is a great Gospel duty; in which whoso fails is seriously lacking in the measure of Christian attainment. But it must not be forgotten, that in the matter of religion there are errors and sins about demonstrativeness, not less than about its opposite. On both sides there should be cherished that charity, which "believeth all things, hopeth all things." On both sides there is incumbent the duty of acting each his appointed part, without

rashly judging the different conduct of another. The grand object with all should be to use for God's service and glory the special talents bestowed, whether ten, or five, or one;—with the thought ever borne in mind that, according to the Gospel rule, it is not merely a sin to squander, it is a sin also to hide our Lord's money. But he who is employing, not hiding, the single talent which is all he has, must not be sneered at, nor looked down upon, by those whose possession of the ten is evidence not of greater merit, but only of higher grace. "What hast thou that thou didst not receive? now, if thou didst receive it, why dost thou glory, as if thou hadst not received it?"

We have still one other notice of this Shunammite woman a few chapters on. A famine came on the land, such as in those countries happened frequently, as it still happens. Elisha warns her beforehand of the coming event; and bids her with her household go and sojourn elsewhere. At the end of seven years she returns: and finds her house and land in the possession of another. So did "the great woman" in Shunem experience before she died the mutability of human affairs. But her former kindness to the man of God, and the incidents to which it gave rise, stood her in good stead. It is said that the king was talking with Gehazi of the wondrous works wrought by Elisha. "And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman, whose son he had restored to life cried to the king for her house and for her land. And Gehazi said, My lord, O king, this is the woman, and this is her son, whom Elisha restored to life. And when the king asked the woman, she told him. So the king appointed unto her a certain officer, saying, Restore all that was hers, and all the fruits of the field, since the day that she left the land, even until now." Thus the Shunammite woman had her long-paid kindness returned to her. Thus she experienced, by anticipative grace, the fulfilment of Christ's words when He said, "He that receiveth a prophet, in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man, in the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." —*From Lord Kinloch's "Readings in Holy Writ."*

Reviews.

Biblico-Theological Lexicon of New Testament—Greek. By HERMAN CREMER, Professor of Theology in the University of Greifswald. Translated from the German by D. W. SIMON, Ph.D., and WILLIAM URWICK, M.A. Edinburgh: T. and T. Clark. 1872.

THE estimate which has been formed of this work in Germany may be inferred from the fact that its publication has procured for the author his appointment to the chair of Theology in the University of Greifswald, and there can be no doubt that such a high appreciation of its merits will have the hearty concurrence of our English scholars. The work is one in which we should imagine Archbishop Trench will take especial delight; for though

its form and its methods are different, it does for the Greek of the New Testament what his own invaluable works have done for the English, and what, moreover, he has himself to some extent done for the Greek in his "New Testament Synonyms." Professor Cremer has aimed to illustrate what Schleiermacher has pointedly called "the language-moulding power of Christianity." He shows how the Gospel has modified and ennobled the old classic words, rescuing them often from degradation, and infusing into them new life and beauty. Many of the most frequently recurring terms in the New Testament have acquired meanings of which the heathen philosophy had no true conception, and the student inevitably feels himself to be moving in a new world. Very few of our ordinary lexicons point out the difference with sufficient fulness and accuracy, or indicate the process by which the change or the modification has been effected. This want Professor Cremer has admirably supplied. He restricts himself to those words in the New Testament which have undergone the modification of which we have spoken, and traces their history in their transference from the classics into the Septuagint, and from the Septuagint into the Gospels and the Epistles. We need only point to Professor Cremer's remarks on such words as ἐλπίς, πίστις, χάρις, λόγος, νόμος, καταλλάσσω, λύτρον, &c., to prove the immense value of his labours. His work is strictly *sui generis*, and forms an important contribution to the exegesis of the New Testament, to which all subsequent investigators will be under deep obligations. Ministers especially will reap advantage from its careful study, and we most cordially recommend it to their notice.

The Treasury of David, containing an Original Exposition of the Book of Psalms, &c., &c. By C. H. SPURGEON. Vol. III.: Psalm liii. to lxxvii. London: Passmore and Alabaster, 18, Paternoster Row.

WE congratulate our beloved brother on the progress he is making in this really great work. The portion of his labour contained in this volume has not proved of the lightest kind, in consequence of the paucity of expository writings on the twenty-five Psalms commented upon in this part of the Psalter. This has thrown Mr. Spurgeon and his colleagues in the work on more arduous efforts, and the result is eminently satisfactory. Many a mediæval Dryasdust, whose pages are unknown to scholars of extensive reading, has been laid under contribution. It is quite certain that no future commentator on the Psalms will be able to overlook these volumes; and in their contents nothing will better serve the purpose of such an one than the fresh and vigorous utterances of Mr. Spurgeon. We have searched very closely, but have discovered no "vulgar slang," to use the epithet published of Mr. Spurgeon's preaching, by the Rev. Stopford Brooke, in the last issue of "Robertson's Sermons." A gentleman, a scholar, a clergyman, a Christian, could scarcely have published such language of one whom all the Church, of every sect, knows to be zealous in the service of Christ, and in promoting the best interests of his fellow-men. A gentleman would not hurl unprovoked abuse at his fellow-men; a scholar would have known that Latimer's Saxon was only *slang* in the sense in which the word can be made the past participle of *sling*, and the offender himself confesses that the Church wants more of these Benjamites who can hurl, to a hair's-breadth, the truth of God; a clergyman should not rail at popular Nonconforming preachers, because so to do is not in harmony with the self-respect and dignity which belong to the beneficed orders of the National Church; and a Christian ought to weep that ever he has written a disrespectful word of one whom God has so greatly blessed to the moral improvement and growing happiness of his fellow-men as C. H. Spurgeon. When even "Robertson's Sermons" and the Rev. Stopford Brooke's editorial labours are forgotten, the name and works of Spurgeon will flourish, because of his unfaltering fidelity, his glorious disinterestedness, consummate tact, and, above all, the grace of God in him.

A Dictionary of Poetical Illustrations. By Rev. ELON FOSTER. London: Dickinson and Higham, 73, Farringdon Street. 1872.

MR. FOSTER, the main compiler of the "New Dictionary of Illustrations, Adapted to Christian Teaching," recently published in this country by Mr. Dickinson, and reviewed in our May number, has now sent forth a companion volume of "Poetical Illustrations," which will no doubt meet with a very general welcome. There is nothing which more thoroughly popularizes a thought or a sentiment, and effectually wins for it a way to men's affections than its embodiment in poetry. A well-known proverb tells us that "a verse may find him whom a sermon flies," and hence preachers, if they are wise, will give point to their teaching by means of an occasional verse. They cannot afford to neglect a means of instruction, and appeal so forcible and persuasive and withal so simple. We may congratulate ourselves that the English language is enriched by a poetical literature of unrivalled worth, so that well nigh every subject of importance may be illustrated from its resources. It is wise for speakers to go, when possible, to the original stores for themselves; but comparatively few can go over the whole range of our literature, and to those who cannot, a work like this will be extremely helpful. The selections are taken from about 600 authors, of all ages and of all possible schools, and as a rule have been made with good taste. There are, as we are informed on the title-page, poems, odes, legends, lyrics, hymns, sonnets, extracts, &c. Many will doubtless be glad to possess such pieces as "Jerusalem the Golden;" Henry Vaughan's "They are all gone into that World of Light;" John Henry Newman's, "Lead kindly light;" and various others of equal worth. Some of the extract from Milton, Young, and Pollok are perhaps too long, and we certainly do not care for the majority of those which have been taken from Mr. Longfellow's latest work, "The Divine Tragedy." But, taken as a whole, the book may fairly be regarded as, not only the largest, but the best of its class.

The Holy Bible, with Commentary and Critical Notes. By ADAM CLARKE, LL.D., &c. Condensed from the Original Work, with occasional Notes added by Rev. R. N. YOUNG. In Three Vols. Vol. I.—Genesis to 2 Chronicles. London: William Tegg.

THIS is a valuable and decidedly improved edition of Dr. Adam Clarke's Commentary. Mr. Young does not hesitate to record objections to the curious vagaries of his learned predecessor. As, for instance, the well-known rendering of *nachash*, the serpent of the Authorized Version (Genesis iii. 1), which Dr. Clarke decided to be the ouran-outang, in the edition before us, is followed by this editorial note: [It is scarcely necessary to say that Dr. Clarke's theory of the *nachash* has found little favour among critics. The ordinary sense of the word is, without doubt, that which the Authorized Version gives.] The supposition that Cain and Abel were twins, Mr. Young wisely tells the reader, "is not sustained by the orginal," and he has a frequent caveat against the chronological and geographical positions of Dr. Clarke. These are unquestionable improvements in a work held in great repute by a large section of the Christian Church, and which is of much value to all diligent students of the Word of God on account of the great learning of its author.

The Empty Crib: A Memorial of Little Georgie. By Rev. THEODORE L. CUYLER, Brooklyn, U.S.A. With Introductory Letter by Rev. Newman Hall, LL.B. London: R. D. Dickinson, Farringdon Street. 1872.

A BEAUTIFUL and touching memorial of one of Mr. Cuyler's two sons —a bright, playful, noble-hearted little fellow who died in his fifth year. This record of parental sorrow, borne with a

spirit of chastened resignation, with its "words of consolation for bereaved parents," has already proved a source of comfort and strength to multitudes in America, and will, we are sure, be no less useful here. Mr. Cuyler is a laborious and effective minister of Jesus Christ, beloved by all who know him, and he has here spoken words which will endear him to the hearts of many who have never seen him in the flesh.

Five Hundred Outlines of Sermons. By the Rev. GEORGE BROOKS, of Johnstone. Edinburgh: Oliphant and Co. London: Hamilton, Adams, and Co. 1872.

A COPIOUS collection of original thought, intended to assist ministers of the Word, and assist them in the simplest manner. In the Preface, the Author states his object to be to furnish not models, but helps. The thought is plain and straightforward; and when a text has wearily been sought in vain, the tired one may apply to this volume for both sermon and text, nor can he fail to find material from these numerous pages. To such a possessor the book, in the simplicity of its trains of thought, will be more useful than the more intricate unravellings of crooked texts that are often thus presented to the ministerial public. And this style of skeleton sermon may prove profitable also to the meditative layman, and show him how to draw lessons, full of benefit to himself, at first hand, from our Divine Law.

Heart Life. By Dr. THEODORE L. CUYLER, Pastor of Lafayette Avenue Church, Brooklyn. London: Hodder and Stoughton.

A SERIES of religious sketches—those short incisive papers that tell so powerfully on the conscience, and which our American brethren so much affect. This volume yields to none of its kind in force; but a better estimate will be made of its nature from a specimen we shall next month insert in our pages than from any words of our own. We can only recommend it, and books of its class, for the approval of the influential among our congregations, and hope that the improvement in religious tone which they indicate among our Transatlantic friends may be paralleled in many of our over-lax communities.

Beads Without a String. By S. W. PARTRIDGE. London: S. W. Partridge and Sons.

THE author, as he tells us in the Preface, has jotted down casually thoughts rendered into rhymeless metre—a practice by the way which it were well should be more common, as securing much distinctness of thought. The lines run easily, and are very readable to all accustomed to this true English dress of poesy. So much for the metre. The sentiments deserve higher praise, and the thought which has ravelled thought into proverbial shape, has strung words together with good result, albeit the collection is unstrung. Better be stringless as this book, than stringy as most long modern poems are.

My Class for Jesus. Records of Labour and Success in Sabbath School Teaching. By LILLIE. Edited by Rev. J. S. SPENCER. London: Elliot Stock, 62, Paternoster Row.

THIS is a charming narration of the plans and experiences of a devoted Sabbath-school teacher in the Wesleyan connexion. Her success in leading her class to the Saviour was the fruit of her own devotedness to Him, and the presentation of saving truth to them individually in private conversations and correspondence. This little book will be very helpful to all who are seeking the conversion of the young.

An Earnest Question; or, Why Baptize an Infant? By Rev. A. M. STALKER, SOUTHPORT. London: Elliot Stock, 62, Paternoster Row. Price One Penny.

THERE is ground for fear lest our brethren should think that so conclu-

sive is the Scripture argument for believer's baptism, and so incontestably has it been established in the writings of our forefathers, that there is no room for fresh publications on the subject. This would be a grievous error, and we, therefore, feel the greatest satisfaction in such publications as this by our honoured brother, Mr. Stalker. It is courteous, clear, consecutive, and conclusive, and in every way suitable, like the little book Mr. Dennett has published, for the most extensive circulation.

Baptism, as Taught in the Scriptures. By the Author of "A Manual for Young Christians." London: Elliot Stock, 62, Paternoster Row. Price Three half-pence. (Quantities for distribution are supplied at a reduced price).

WE often have heard inquiries after a brief and lucid setting forth of the Scripture-teaching on baptism; and we know of none more suitable for the purpose of directing the inquirer, and deciding the doubtful, than this. Our brother, Mr. Dennett, has our hearty thanks for this and similar productions of his well-employed pen.

The Church in Relation to Amusements. A Paper read before the Surrey Congregational Union by the Rev. JOSEPH HALSEY, of Anerley. London: J. Snow and Co., 2, Ivy Lane, Paternoster Row. Price Threepence.

A VERY sensible and seasonable protest against the proneness of professing Christians in the present day to frequent places of amusement, whose tone and tendency are entirely uncongenial to spiritual prosperity, and, in some instances, scarcely compatible with spiritual life in those who habitually repair to them for their own gratification.

Birthday Memories: A Book of Scripture Verse, and Sacred Song. London: Griffith and Farran, corner of St. Paul's Churchyard.

AN elegant and excellent little book for the *boudoir*. It provides a text of Scripture and a verse of sacred poetry for each day of the year, and also supplies five blank lines opposite every day, for the autographs of loved ones, whose birthdays are thus to be brought to mind, and they themselves made the subjects of prayer. This is much more sensible and useful than the albums of the last generation which were usually collections of egregious folly.

The Sinner's Friend. Four Hundred and Eighteenth Edition, completing One Million Nine Hundred and Twenty-one Thousand. London: Warren, Hall, and Co., Camden Town. Price One Penny.

THE Divine blessing has most wonderfully accompanied this little book, and that also written by its author's son—"Come to Jesus." We wish for them both an increasing diffusion, for they are rich with Gospel truth, and are conferring more good than all the productions of the press, whose topics are other than the salvation of the soul.

Hidden Life: Memorials of J. W. Winslow. By his Father, OCTAVIUS WINSLOW, D.D. Fifth Edition. London: J. F. Shaw and Co., 48, Paternoster Row.

WE are glad to find that this excellent biography of an excellent youth has obtained so large a sale. We commend it to the attention of Christian parents and others who desire to benefit young men.

Intelligence.

MR. THOMAS FLINT,

OF MILL HALL, NEAR MAIDSTONE.

THERE are few duties of a more pleasurable character, than seeking to perpetuate the memory of the pious dead, over whose ashes sorrowing friendship loves to record their excellences, and portray the example left for the imitation of the living. And one of the most interesting uses of a denominational record, is the repertory it forms of the lives of Christians, who have adorned the doctrine of their Saviour, and served His cause with fidelity. To have such in remembrance is a claim, dictated alike by nature and religion.

Mr. Thomas Flint was the eldest son of the late Abraham Flint, Esq., of Canterbury, whose memoir is given in this Magazine (see vol. xl., page 294), and was born in 1804. His mother was "a lady of great refinement and sincere piety," who sought to train for heaven her two children. The eldest, the subject of this brief memoir, so largely possessed her sterling qualities, that her maiden name was often applied to him, to mark the resemblance. It was his great misfortune to lose this inestimable parent early in life, and his youth passed under the care of his father, and in school duties, till, before manhood was reached, Providence placed him in permanent association with his cousin, and afterwards brother-in-law, the late Mr. Benjamin Francis Flint, (see BAPTIST MAGAZINE, vol. lxii., page 463). No circumstance of his history was regarded by himself or his friends, as having had a more beneficial influence on his future life and happiness than this. The excellent example and counsel he derived therefrom, greatly aided in the formation of character; and a lifelong friendship was commenced resembling in sincerity that of David and Jonathan. They walked together in the sunshine of God's smiles, and held on hand in hand when His clouds darkened their path. They worshipped in the same sanctuary for many years, and now together they "stand and bow" among the redeemed host. Lovely were they in their lives, and in death not long divided.

In his twenty-third year Mr. Thomas Flint professed his faith in Christ by baptism, in connection with the church at King Street, Canterbury, in company with his wife, the eldest daughter of the late Rev. Thomas Flint (see BAPTIST MAGAZINE, vol. xxx., p. 311), and his sainted sister. Their happy union was protracted through forty-five years. She, who was the balm of his life, survives him; and in calm reliance on her God, waits His will for reunion in a deathless world. Mr. Flint, for some years, acted with much acceptance as the congregational clerk, and on the death of his father, was chosen to fill his place in the deacon's office. To the interests of that church he devoted his efforts, his prayers, and his substance; and many surviving can bear witness to his earnest desires for the prosperity of the Zion he loved. Scarcely ever was he absent at either Sabbath or week-day services. Leaving Canterbury in 1849, to reside at Maidstone, he attended the ministry of the Rev. H. H. Dobney with whom a warm friendship subsisted to the close of life. Here also he officiated as precentor, till shortly before his death; and though living nearly four miles from the chapel, he was invariably punctual in attendance at the desk.

The leading qualities which adorn Christian character, were prominent in Mr. Flint. He was "clothed with humility." He lived in the exercise of prayer. At the family altar, his devotion partook of a patriarchal demeanour, as the Sacred Volume was read with solemnity and emphasis, and his soul poured out its supplication with fervour. Nor were these offered in vain; for to his prayers, or conversation, were attributable the conversion of more than one of his domestics and some other persons. The sick-chamber was a place of profitable resort to him and its occupants. His was large-hearted generosity. "Diligent in business," while "fervent in spirit," his arduous commercial life was guided by a true sense of honour and rectitude. Though firmly devoted

to denominational principles, because he recognised their scriptural foundation, his cordial regard extended to the whole Christian church. The social virtues shone lustrously in him. He was too a man of peace, and in his sympathies tender; in his attachments strong. The afflictions he was called to bear, were borne with such resignation and composure, that each wave of trouble seemed but to waft his bark nearer to the haven of rest.

He was blessed with a vigorous constitution, and enjoyed a large measure of health through life; but the wear and tear of more than threescore years told on his strength, and its decline became evident a year or two before his decease. An asthmatic affection was aggravated two days previous to that event, by hurrying to the railway-station, and the short and fatal illness soon after commenced. On Saturday, October the 14th last, he left his business, without the least expectation his summons was so near at hand; but that night was passed in intense anxiety by those who attended on him. To himself the approach of death was now apparent, and with great calmness he waited for it. Once, as though anxious on account of her he loved, to delay its arrival, he was heard to supplicate, "Not to-night, my Jesus!" but no expression of surprise or murmuring escaped his lips—great pain being endured with fortitude, and not rendering him insensible to solicitude for his attendants. Many emphatic utterances were given, and among them the prayer, "Oh! my Jesus (a frequent ejaculation), in Thee I have trusted, and Thou wilt help me quite through." On the Sabbath he rallied, but passed a great part of the day in a comatose state, with occasional remarks, indicating a consciousness of his approaching end. The Divine sustaining power he had sought was soon realised, and at about six o'clock in the evening, while his afflicted wife was resting by his side, a spasmodic seizure of the heart suddenly translated his meetened spirit to enter on the celestial Sabbath, ere the hours of the earthly one had closed.

His remains were interred in the beautiful cemetery at Maidstone, by the Rev. H. H. Dobney, who, in terms of great force and feeling, bore high testimony to his character and worth. These were fully supplemented on the Sabbath, by a more extended reference to the departed. Those who attended that solemn service will never forget the tribute paid to his memory—precious, because truthful, and as the genuine expression of Christian appreciation and friendship. Respected by all who knew him, many and deep were the utterances of sorrow at his removal; and men of the world readily attested their admiration of him who had so consistently recommended the religion he professed.

Though fraternal affection records this memorial of one whose death has interrupted no ordinary attachment, conscientious conviction certifies that eulogy has not guided the pen.

F. L. F.

A Short Account of Elder Lee Compere. From the *Home and Foreign Journal*, Richmond, V.A. By his son, the Rev. E. L. Compere, Charleston, Franklin County, Arkansas. Dated March, 1872.

"My father remained in Alabama a few years after the removal of the Indians, and, among other places, he preached in Montgomery, and organised the first Baptist Church there. But I have understood that some time afterwards that church was re-organised but for what reason I never knew. In this state he had a hard time with the 'Anties,' who were quite numerous in our churches. They made some ridiculous but fruitless attempts to exclude him from church and association *because he was a Missionary*.

"He moved to Mississippi in 1833. He settled in Yazoo County, and here he found the same spirit of opposition to missions, and a majority of his church being 'Anties,' they succeeded in passing an Act of Exclusion against him. This, however, did not stop him from preaching for a single day, for that noble band of brethren at Mount Vernon, immediately voted him into their fellowship, and a member of their church. This is the church of which Dr. Duncan Campbell, formerly President of Georgetown College

Kentucky, and Elder J. T. Freeman, were pastors at a later day.

"He lived also in Holly Springs, and I think he organised the church there, and was, perhaps, the first pastor. While he lived there he preached for the church in Aberdeen, a distance of seventy-five miles away, and this was long before the time of railroads, or even good waggon-roads. He went on horseback, and through rain and snow and burning sun—for no preacher ever made greater sacrifices to meet his appointments. The history of his labours can never be written, for his personal opposition to anything of this kind led him to burn all his most valuable writings, and to withhold from his children everything that appeared like a biography of himself. This we regret, for he was long in the ministry; more than half a century he was a Baptist preacher and a missionary. He was a preacher *who preached!* I never knew him to be without an appointment on a Sabbath day, until his health failed him, and he usually preached every Saturday, and frequently on other days in the week, and yet he received very little money. He built up a great many churches, organised and presided over a number of associations, and baptized a host of believers. As a preacher he was earnest, correct in his interpretations, confined himself to his text, and usually presented something new in every sermon. He was all his life a Bible student, hence few men ever held a safer system of theology, or preached the same doctrines through so long a ministry. *He preached the same things for sixty years.* He was modest and humble, yet faithful in presenting his views, setting before his congregation, at least once a year, the peculiar practice—and reasons for it—of the Baptist church. And if the name had only been coined, he would have been known, as 'a *Landmark* preacher,' at least twenty-five years before Dr. Pendleton's day, for he never held pulpit affiliation with the unbaptized. To preach Christ crucified to save the world, however, was his great theme. He ever held to *regular* baptism, *restricted* communion, and a strictly *Baptist* pulpit. But the steady Christian life, the meek, prayerful, forgiving, forbearing spirit, he regarded as far more important than mere *regularity*. But the humble *abiding faith*, that *works* by *love*, he ever taught to be the '*one thing needful*.' He said, 'Poor sinners are saved by *Christ*, not by the *Church!*' 'The Church is the *home* of the saved.'—Signed, E. L. COMPERE."

WORK GOING FORWARD AMONG THE NORTH AMERICAN INDIANS.—Willis Burns writes under date of January. "On January 6th, 1872, we closed a camp-meeting. It rained all day on Saturday, 8th, and snowed heavily at night. Two hundred persons attended. *Five* were restored to fellowship, and *one* was received for baptism. The members of the church seemed greatly encouraged. The sun shone out on the Monday, and the snow passed away. The son of Br. Hancock, had a congestive chill, and is not expected to recover; his brother died a short time ago."

The Rev. J. S. Murrow writes:—"The Choctaw Baptist Mission is behind the Creek, and Cherokee and Seminole. The causes are the extent of the field, and the small number of the labourers. Very little has yet been done by us for this tribe."

Mr. S. W. Marston writes, of the Creek nation, as follows:—"Few families have a nobler history. Colonel D. N. and Chitty McIntosh are both able ministers of the Gospel. They are sons of General William McIntosh, an officer of historic renown, under General Jackson, in the war of 1812-1814. He was killed by the Anti-Treaty party in 1825. William's father was an officer in the British army, in the time of the Revolution; and to rescue his property from the Federals he took refuge among the Indians. This is the origin of the McIntosh name among the Creeks. Of the present family there were six brothers. Three are now dead. All the six were Baptist ministers, and men of great ability. The Colonel, at the head of a delegation of five, appointed by the Grand Council of the nation, have just gone to Washington to represent the interests of the Creek nation in Congress."

There is much mixed blood among the Indians. The McIntosh's, McGilby's, Herod's, from Scotchmen;

Millars, Marshalls, and Grayson's, from Holland; the Smith's, Cornells, Kanards, and Hawkins had English forefathers. These married among the Creeks, and now their descendants constitute a large measure of the real civilization and intelligence of the nation.

Before the late war many of the Creeks were immensely rich in cattle, and held many slaves; but all was lost, and they are now recovering themselves a little. The Creeks were, before the war, 15,000, they are now about 12,000; the Cherokees were 22,000, now 18,000; the Choctaws were 25,000, now about 18,000; the Chickasaws were 7,000, now only 5,000; the Seminoles were 2,800, now 2,500.

These *five* Confederate tribes now number in all about 55,500, and have among them a Baptist church membership of about 4,000, with 1,500 belonging to other denominations. They all met by delegates, elected by the people, in general council, once a year, to discuss their relations to the United States, and devise measures for self-preservation.

There is a very great difference between the settled domestic tribes of the Indian territory and the wild tribes of the plains. The one are a hospitable, social, confiding people; the other are still barbarous, savage, and wild. The difference has arisen within the past ninety years, through the influence of education and religious instruction. All this 55,500 value education; and among the Cherokees and Creeks they have the National public school system, well organised, where the children are learning the rudiments of the English language. The Creek nation are ready to give £2,000 for the erection of a Baptist Seminary, and look to their brethren in the States to supply teachers. Four young females came to Missouri, under the care of the Rev. J. S. Murrow, to obtain a higher education, and two of these are now at Columbia, and two at Lexington.

The Seminoles form a small tribe, but speak the Creek language in its purity. When the Creeks lived in Georgia, a party went into Florida, and remained there.

The word *Seminole* means *wild*, and on account of their departure from the Creeks this name was given to them. In 1859, the last of the Seminoles came westward, and a pious native minister named Elder John Jumper, was also their chief. They elect every fourth year; and without opposition this pious minister has had no opposing candidate. Nearly all the Seminoles are Baptists, and all are "full bloods." One of the native pastors rode eighty miles to see Mr. Murrow, and pleaded earnestly for his son to be taken to a suitable school in the United States.

On return, Mr. Murrow embarked from North York, in the *El Paso* stage, and arrived at Gibson, after a thirty-six hours' journey. He there took the train; and in twenty-four hours more reached St. Louis, with his important charge of four young female Indians, desiring superior education to fit them for future usefulness. This is his second visit to the Indian Tribes, and a blessing, we trust, will result from the information he is able to impart.—*From the "Central Baptist."*

A Short Account of John Eliot, The Indian Evangelist.

In 1646, John Eliot was the pastor of a church at Roxbury, near Boston, in Massachusetts. He felt deeply for the Indian Tribes, and acquired the language of those who were near to him. Every fortnight Eliot went among the Indians, and could say on more than one occasion, "I have not been dry, night or day from Tuesday until Saturday; and have tracked about from place to place in that condition." In 1651, some of these Indians settled down at a place they named Natick, and in 1660 several seemed to have become true Christians. Eliot also translated the Bible into their tongue, and had it printed at Cambridge near Boston, in 1663. He also printed an Indian grammar, and in 1674, there were fourteen towns of Indians who professed Christianity; but from wars, and commotion in 1684 only four regular places of worship remained for the Indians in the Colony. John Eliot was born in 1604, and went to America in 1631, and died in 1690. He was justly styled, "The apostle to the Indians." This devoted man approached the first Indian settlement on foot, with an

open Bible in his hand. The natives were attracted by his strange appearance, and gathered around him, headed by their chief Waubon. A solemn silence ensued, after which Eliot knelt down upon the grass, and offered up a short and earnest prayer that God's blessing would rest upon all the inhabitants of the dark land. He preached to them for an hour, in their own tongue, which the patient study of many years had enabled him to master. His theme was Christ, and, as he spoke, the perishing outcasts around him seemed to drink in the Word of Salvation. The impression made that day on the heart of the chief was never effaced.

On the night after the third meeting many were gathered in the tent, and had been listening attentively to Eliot, when Waubon arose and began to instruct all the company out of the things he had heard, with the wild and impressive eloquence of a son of the forest. Soon after other, chiefs came for teaching, and begged that their children might be educated in the Christian faith. The example spread, and the missionary was surprised at the success which had already attended his labours. He had found "a people prepared for the Lord."

Wrapped in a robe of martins' skins, a chief stood up, and said: "My heart laughs for joy on seeing myself before thee; we have all of us heard the Word which thou hast brought us. Come with us to the forests! Come to our homes by the Great River. There we shall plant the Tree of Life of which thou speakest, and our warriors shall rest beneath its leaves; and thou shalt tell us more of that land where there is no storm nor death, and where the sun is always bright. Will not that be good? What dost thou say to it, my father?"

Eliot did not hesitate. He responded to this appeal, travelled with them, and formed a town, called *Nohanetum*. There God was with him, and the sword of His Word pierced deep in the hands of that mighty man of God. The place oft-times rang with sighs, and with prayers. In the savannas and wilds of an immense district, in which various tribes of Indians lived, he formed Christian congregations, among whom were members whose profession of faith in Christ had become powerfully influential. Savage wars broke out occasionally among the unconverted; but the praying Indians kept aloof from them as far as possible. Until eighty-six years of age, this devoted man continued his blessed work, strengthened by his God; and, as death approached, it was to him *like sleep to a weary man*. He said: "The evening clouds are passing away; the Lord Jesus, whom I have served, like Polycarp, for *eighty years*, forsakes me not. Oh, come in glory! I have long waited for that coming. Let no dark cloud rest on the work of the Indians! Let it live when I am dead!" Ere his voice failed for ever, he exclaimed, "Welcome, joy!" And without a cloud, he closed a life of happy service in the work of the Redeemer.

In 1797, only twenty Natick Indians of Juere blood existed, and their language was lost. None of that tribe are now on earth; but what a glorious company the ransomed ones are, near the Saviour in the heavens!

J. C.

Continental Baptists

The season has returned at which many of our friends will be resorting to the continent for their annual holidays, we have therefore great pleasure in furnishing a list of Baptist churches in France, Denmark and Norway, in the hope that English Christians will follow the apostolic example—"Let us go again and visit our brethren . . . . and see how they do."

We can testify to the great delight which our brethren find in the visits of our countrymen, and the encouragement they receive from the briefest expression of brotherly love.

FRANCE.

Angers (Maine & Loire)	Rue Toussaint, near the Château	A. S. Martin, 37, Rue Bernier.
Chauny (Aisne	Rue du Temple	A. Cadot, Place St. Martin.
La Fere	Rue de la Comedie.. ..	
Compiegne (Nord) ..	M. Clement's, Rue Jeanne d'Arc	
Chelles, 1¼ miles from Pierrefond; 10 miles from Compiegne ..	M. Andrew's house ..	F. Lemaire, St. Sauveur.
St. Sauveur, 8 miles from Compiegne; 2 miles from Verberie	M. Lemaire's house ..	
Soissons	M. Kittels, Place des Ecoles	
Denain (Nord)	Rue de Paris, near Railway station	M. Vincent, next to chapel.
Lannoy (Nord), near Roubaix	Rue des Bouchers	Jos. Thieffry, Lys le Lannoy.
Lyons	17, Rue du Noir Guillotière	J. B. Cretin, 34, Rue Vete d'or.
Montbéliard (Doubs) .	The villages around ..	H. Boileau, Rue des Fosses.
Paris	142, Rue St. Maur ("Chap. Evangelique)"	M. Robineau, 2 Place Voltaire.
Paris	19, Rue des Bons Enfants (near Palais Royal) ..	A. Dez, 22, Rue Nicole, near l'Observatoire.
Paris	213, Rue St. Dominique .	V. Lepoids, 39, Rue des Ecuries d'Artois.
St. Brieuc (Côtes du Nord)	6, Rue Juallan, Place du Marche du blé	V. E. Bouhon, 16, Rue des Petites Forges.
St. Etienne (Loire) ..	11, Rue de Lodi, M. Villard's	

DENMARK.

Copenhagen	Christus Kapellet Baggessen's Gade, Nörrebro	J. Köbner, 13, Parcelveien Nörrebro.
Veile (S. of Jylland) .	.. ..	Mr. Gräfe, basketmaker.
Fredrickshaen (N. Jylland)	.. ..	Ove Christensen.

NORWAY.

Bergen	.. ..	G. Hubert and E. Ryding, Hotel Scandinavie.
Stavanger	.. ..	O. Hammer, tailor.
Kragero	.. ..	P. Andresen, shoemaker. A. Danielsen, grocer.
Skien	Blegebakken	J. Klargvist. Hans Larsen, the Brewery.
Drommen	.. ..	O. Hammershad, watchmaker.
Eidsvold	.. ..	H. Olsen Mille, 6 miles from railway station.
Tromsoe	.. ..	O. Hansson. L. Rasmussen, cooper. W. R. Ebeltoft, bookbinder.
Arendal	Barbac	O. Tostenssen, joiner at Hanshad ironfoundery.
Langefund	.. ..	L. Larsen, ropemaker.
Helum	.. ..	J. Abramssen, Dolva, 8 miles from Skien.

The
MISSIONARY HERALD

JULY, 1872.

Notes of a Visit to Ceylon.

By the Rev. C. B. Lewis, of Calcutta.

OUR trip to Ceylon is now an event of the past: something to look back upon with the truest pleasure as long as we live. Everything connected with it turned out most happily; except, indeed, the weakness and occasional suffering of my dear wife, which gave us a good deal of anxiety, and prevented us from accomplishing some things which we had projected.

We took our passage to Ceylon and back again in one of the British India Steam Navigation Company's vessels, the *Arabia*, and enjoyed every advantage which a fine steamer, making the voyage in most pleasant weather, could afford us. The one disadvantage of our arrangements was the delay occasioned by almost daily stoppage at the ports on the coast, to take in or give out cargo. This necessarily detained us at sea, and left us but a short interval in Ceylon itself. We went on board on the 8th of February, and landed at Colombo on the 25th. We had to re-embark on the 19th of March, and arrived safely at home on the 4th of April. We should have enjoyed a longer sojourn with our dear friends in Ceylon; but as it was, it was long enough to give us a very deep interest in all their labours, and to inspire us with warm affection for them.

On our way to Ceylon we spent more than two days at Madras, and were not a little gratified by what we saw of the activity and prosperity of the Baptist Church there. I need not enter into details, since you may find in the *Christian Spectator* for March an account of this church, compiled from their published reports. I will only say that my own observations thoroughly verified all the

encouraging statements therein made. Mr. Money's ministry appears to be very highly appreciated by a large congregation, and the church seems to be distinguished by the usefulness and prayerfulness of many of its members. It is cause for no small gratitude, I think, that our denomination is so worthily represented in this great Presidency town.

The Strict Baptists have also a small church in Madras. I sought out Mr. Doll, the pastor of it, and found him to be a very worthy and laborious man. He supports himself by secular employment, and is absent with the Government office to which he belongs in the Neilgherries during part of the year; but he told us of many encouragements in his ministerial labours, and he hopes to be able, ere long, to build a chapel in Madras.

We reached Colombo on a Sunday, and our dear friend, Mr. Ferguson, came off to the ship to welcome us, and to take us to his most hospitable home. Recent alterations in the Fort environs made it hard to remember the place we knew twenty-five years ago; but there was much in soil, and buildings, and luxuriant vegetation, which revived all our earliest impressions of life in the East, and vividly recalled the sensations and emotions with which we first landed in Colombo, in January, 1846. How many changes we had seen since then, and what changes had occurred in our mission on the island! Of all the Europeans then engaged in it, we and our widowed sister, Mrs. Allen, only were left; and now that we were permitted to fulfil a long-cherished desire, and to revisit this lovely spot, upon what a long series of events we had to look back! If there was much of sadness in such a retrospect, there was yet more of grateful joy. We thanked God for His servants at rest with Him, and we thanked Him for all His undeserved goodness and mercy to ourselves.

In the afternoon we attended the service in the Pettah chapel. The site we well knew; but the old chapel was replaced by the present structure after we left Ceylon. Mr. Dunlop, the agent of the Oriental Bank, preached an excellent sermon, and the congregation was very good. A few old friends greeted us very affectionately after the service; but the body of the people had, of course, been changed since we last met with them.

Amongst the earliest to call upon us with a warm welcome was Mr. James Silva, the pastor of the Grand Pass Church. We were delighted to hear of his great usefulness, and of the activity of several members of his church; and especially did we rejoice to hear that this church is, in a *bonâ fide* manner, supporting him. For several years past they have contributed his full salary, besides sustaining various plans of missionary

labour. The annual amount contributed for all purposes by them is, I was told, about £90. Mr. Silva showed us, with much pleasure, a good silver watch, which, with some other things, had recently been presented to him in token of the affection of his people.

Within the first two or three days of our stay we saw several of the native Christians we had known before, and we were deeply affected by the pleasure they evinced at meeting us again. I was especially delighted to see Mr. John Pandetasekera, whom I baptized, now a deacon of the Grand Pass Church, and a sincere helper in every good work there. In another of the deacons we found David Perera, who had been our servant when we lived in Colombo, and whose affectionate joy when he first saw us again was most touching. He told us of the grief he had felt when we left, and said that, in the hope of seeing us once more, he made his way after us to Point de Galle, arriving there just too late to find us. We found him now in far better circumstances than of old, and with grown-up sons and daughters, who all seem to have been taught to love our names, and were evidently delighted to see us. I should not mention these little particulars if they had not something more than a merely personal interest; but they testify to the affectionate regard of the native brethren for their missionaries, and are a very pleasing evidence of their gratitude for kindness and instruction in the Gospel of Christ. We saw towards the end of our stay in Ceylon a younger brother of David Perera, who was also in our service, and who has been still more successful. He manages a coffee estate for the English proprietor, and has also a plantation of his own. He is a devoted Christian man, and has promised £50 towards the new chapel Mr. Silva hopes soon to build at Grand Pass.

On Sunday, March 3rd, I was asked to preach at the Grand Pass native chapel in the morning, when a missionary collection was made, and in the Pettah chapel in the afternoon. A very intelligent young man at the Grand Pass interpreted for me there, and I was very greatly pleased to see the chapel well filled with a congregation, most respectable in appearance and apparently most devout and attentive. Certainly, in the very aspect of the place, a great change for the better has taken place. I could not doubt that the twenty-five years which have elapsed since we left Ceylon have been years of progress in our mission there.

On Monday evening this was still more evident. A missionary meeting was then held in the Grand Pass chapel. The evening was rainy and unfavourable, but the attendance was very good, and the proceedings of the meeting were full of interest.

(*To be continued.*)

Recent Converts.

By the Rev. Thos. Martin.

TWO days before I left Serampore (April 14th), I baptized one young woman and three young men at Johnnuggur. The girl is a daughter of Akhor, who was employed as a native preacher for many years by the Circular Road Church. She is about sixteen years of age, and is still unmarried—an unusual thing even among native Christians. A Hindoo would consider it a misfortune and a calamity if his daughter, by any possibility, should remain unmarried until that age; and the native Christians have been only too eager to follow the time-honoured custom of their country in this matter. The present case is an exception, and I mention it as an indication of a better state of things. It is a deliberate departure from the mischievous practice of early marriages. According to the new Marriage Act, which was passed some years ago for the special benefit of native Christians, a girl is not allowed to marry before she has completed her thirteenth year, nor a young man before he has completed his sixteenth year. Girls among native Christians are at a premium; for young men sometimes find it difficult to get wives; but though this one is remarkably big and womanly for her years, yet her parents have resisted every solicitation, and have determined to keep their virgin until she has arrived at what they consider a proper age.

The eldest of the young men lives in the village of Johnnuggur. I mentioned him as a candidate for baptism in my last letter. He is a son of one of the two native brethren who were set apart for mission-work about seventeen years ago, and were sent to Baraset as independent native missionaries.

The other two young men are boarders in the College Bungalow. One of them is reading the Entrance Course of the Calcutta University, He was left an orphan about sixteen years ago. His father was a native preacher at Barisaul, and used to accompany me and my assistant, Boloram, in our preaching-tours; but he was attacked with cholera, and died in a few hours. A year or two after his father's death, his mother married again; and since then this poor boy has been affectionately cared for, and supported by his uncle. I have always taken an interest in the lad, for I loved his father as a brother. He was a good man—an earnest and energetic preacher, and, if his life had been spared, he would have been a power among his countrymen.

The other young man belongs to a family who have always been connected with the Church of England. When he first spoke to me on the subject of baptism, and expressed his wish to be baptized, I gave him but little encouragement, thinking the wish might soon pass away, and that he could not yet have an intelligent appreciation of the subject. Moreover, I was not anxious to receive converts from other communions. But months afterwards, I found he had studied the subject with considerable care, and had made up his mind to be baptized by immersion. His companions in the bungalow also gave me a good account of his intelligence and Christian conduct. I had, therefore, no right nor wish to resist his solicitations any longer, and baptized him with the others. God grant that he and they may walk worthy of the high vocation wherewith they are called!

Missionary Work in Jamaica.

OUR readers are already aware that two young brethren, the Rev. T. L. Rees and the Rev. P. Williams, have arrived in Jamaica, and have entered on the work for which the Appeal Fund has been raised. In the following letters we obtain some glimpses of the field of labour selected for them, and of their reception and prospects among the people. Under date of March 21st., Mr. Rees writes:—

"The friends at Wallingford received me with great kindness, and some of them came to meet me. The neighbourhood and the church are very thankful to the English friends for sending out an agent to labour amongst them. Wallingford is a very large district, thickly populated, and a good sphere to labour in. Things are very promising. The chapel is too small to accommodate the people that attend the ministry. Seventy persons have joined the inquirers' class, many blacksliders have been restored, and the Sunday-school has increased from 80 to 200.

"I spend most of my time amongst the people, going from house to house, and from one district to another, visiting the sick, attending prayer-meetings and other services.

"The people render me every assistance to facilitate the work, building booths to hold the services in, and gathering the people together.

The Jamaica Committee have directed my attention to Santa Cruz mountains as a suitable place to labour in. Santa Cruz is about sixteen miles from Wallingford, and it is a very large district.

"I have begun a station in the town of Santa Cruz; there are no places of worship in the village—the nearest one is five miles off. There are no Baptists in the neighbourhod, and for the distance of twenty-five miles I have only found two members belonging to the Baptists. This parish is very destitute as to places of worship. The present accommodation in this parish (including every denomination) is 13,000, while the present population is 46,000. We have no chapel, nor a single member at Santa Cruz town; but I have had the loan of the police-station, and intend to preach there every other Sunday."

SETTLEMENT OF MR. WILLIAMS.

Mr. Williams gives us the following interesting account of the commencement of his labours. Writing April 22nd, he says:—

"After having spent some nine or ten days in Kingston, I came to Mandeville, in company with the Rev. J. M. Phillippo, who kindly came to introduce me to the people. Great was the joy of the people at my arrival, and many were the promises made to assist me in furthering the work of the Lord in the district. We had a public meeting on March 14th, when Mr. Phillippo resigned his temporary pastorate, and left me in charge of the people. The little chapel was crowded with people, and a good spirit seemed to pervade the whole meeting. The next day my business

was to look for a house to dwell in, the mission-house being too small, and I should imagine rather unhealthy on account of its smallness. I was unable to procure a house then, and had to take lodgings; but this week I have rented a cottage at £24 per annum, which I hope to enter next week. For the purpose of raising funds to build a mission-house, I have issued envelopes to the members of the church and congregation, to be returned, containing whatever cash they feel disposed to give towards this object, on Lord's-day, May 5th. The people seem to take the matter up heartily, but we are only few and weak. On the Sunday after my introduction to the church, I preached twice at Mandeville. The chapel was packed with eager and attentive listeners; and, though the remembrance of very many absent loved ones caused me pain, yet I thanked God for having brought me hither to work for the good of souls and for the glory of His name. At the close of the first Sabbath, my heart was cheered by the application of several to enrol their names as inquirers. Others have applied to be baptized; and I hope to administer the ordinance of baptism in the course of two or three weeks. The number of members now on the Church Roll is seventy-six, and inquirers thirty-two. The congregation numbers about 220.

ZION HILL.

"But about ten miles from this I have a very interesting station. The place is called 'Zion Hill,' and is near to the Cabbage Hall district. Some ten years ago a preaching-station was commenced here by a few members residing in the district of Vale Lionel church, Porus. They commenced a chapel, and have been working at it ever since; and now have so far succeeded in their efforts, as to have raised the walls, and shingled a roof. It is still in a most uninviting condition. It is a Spanish wall-building, which has never been plastered. There are no doors, windows, or benches. Underneath there is place for a schoolroom; but as there happens to be no floor in the chapel, except some untrimmed boards thrown loosely across the beams, there is danger, unless great care is taken in walking, of a person finding, to his grief, that he has fallen most unceremonously through. The platform consists of some planks, arranged bridge-fashion, at an elevation of about twelve inches above the so-called floor. But, with all this that is disorderly, I think there exist in this neighbourhood the elements of a flourishing church of Christ. The people here seem to be hungering and thirsting after religious instruction, and there is a manifest eagerness to hear the Gospel preached. I paid my first visit to this station on Sunday, March 24th, and preached to about 300 people. I was much encouraged by the attentiveness of the people, and by their expressions of readiness to co-operate with me in completing the chapel, and making it suitable for the regular service of the Redeemer. Several inquirers have also enrolled their names here. I have visited the station several times, and on Sunday, the 14th inst., I had the pleasure of joining the scattered members into a new church of Christ. Twenty-eight approved members were cordially dismissed from the church at Porus,

for the purpose of forming the church at Zion Hill; and, in addition to these, there were six others from different places around. This infant church commenced its existence on Sunday, April 14th, with thirty-four members and fourteen inquirers. Our prayer is, 'Lord, increase us with men like a flock. Add to the church daily such as shall be saved.'

A NEW MISSION HOUSE REQUIRED.

"I have adopted the same plan to raise funds to complete the chapel at Zion Hill as for the mission-house at Mandeville. The envelopes are to be brought in on Sunday, May 19th. Cabbage Hall is quite a destitute district, but I hope that 'The Lord has much people in this place,' and that He will bring them forth as 'a people to His praise.' For awhile the difficulties to grapple with in this district will be considerable, there being no residence there for a missionary, and the road, for the most part, being very bad; and, in addition to these things, there is the deplorable ignorance of the people of all spiritual things. But one very pleasing feature is that the people seem willing to be taught the truths of God's Word.

"In the last week in March I paid a visit to the north side of the island, to preach at the re-opening services of Kettering Chapel on Good Friday. The congregation was very large, and the collection over £100. During my stay on the north side I visited several of our stations, and received great kindness from all the brethren."

SETTLEMENT OF THE REV. J. E. GUMMER.

We are also happy to mention the arrival in Jamaica of the Rev. J. E. Gummer. He was formerly a student in Bristol College, but for some years has been preaching the Gospel in Demerara. Circumstances have led him to turn his attention to Jamaica, where he has received a hearty welcome, and has entered on the charge of the churches formerly under the care of the Rev. W. Claydon. He thus describes his entrance on the field allotted him:—

"After remaining in Kingston and Spanish Town, under the hospitable roofs of Messrs. Phillippo and East for a time, I was introduced to the churches here, by Mr. Phillippo, on Tuesday the 12th of March, and after preaching at the three chapels received unanimous invitations to the pastorate. The three chapels are all situated (as you probably know) on the main road running from Kingston round the island. It is some ten or twelve miles from the extreme point. Away from the main road I have revived meetings at three out-stations in quite neglected spots, and I hope they will become centres of light. My residence is near Four Paths, Clarendon; it is a queer low-roofed building (unlike the spacious mission-houses of Demerara). I should like to make Porus my chief residence—it being a very populous district, and having the largest chapel—but the small cottage there is situated in a kind of basin, formed by lofty hills surrounding it on all sides; so that it is not only very hot, but the exhalations from the ground are not dispersed by currents of free air, and so remain to

poison it. There is a fine mountain site near; and I shall endeavour to induce the people to erect a house there, though I fear that it will be long ere it is finished, even if begun soon. However, I shall try them, for mission life in the tropics is sufficiently trying, without passively submitting to influences that are removable.

"I have been, so far, very kindly welcomed by the people. The attendance at each chapel is good, and several young people, chiefly from the Sabbath-schools, are coming forth to join the inquirers' class, and the people at two of the outlying stations have been cheered by a visit from me."

Rome.

THE following interesting information from the Rev. James Wall will gladden the hearts of all lovers of evangelical truth. But the blessing vouchsafed from above renders it difficult to supply the need of the people for a suitable place in which to meet. We can, at present, only pray that God may open the way for some suitable provision to be made:—

"The meeting which I opened in the beginning of last winter in my own apartment, and which has been so greatly blessed, is about to come to an abrupt close. The owner of the house has entered an action against the persons who sub-let to me, on the ground that the floors are likely to yield to the weight of so many persons, who come together at the conferences. As he has some appearance of reason on his side, I felt it my duty to retire, and thus put an end to the difficulty. The *locale* was so crowded, the heat so suffocating, and the air so deleterious to health, that I regard it rather as providential than otherwise that the contract is broken at this moment. In looking back upon this meeting I find much to be thankful for. From its *commencement* to its close it has been crowded. During the last four months about 200 persons have left their names as applicants for membership. The Bible-class was attended weekly by an *average* of eighty persons. The Sunday-school was promising. A Young Men's Christian Bible Association, composed of fifty members, is in vigorous operation. Numbers of persons visit my house daily for tracts, testaments, or religious conversation: more than twenty have been baptized within the last few days, and yet all *must be suspended, and the meeting closed.*

I have so often had to strike my tent under the pressure of Jesuit influence, that I am now somewhat accustomed to it, and fully believe it is one of the means adopted by the Lord for the scattering of the good seed. If I had not lost this room I had purposed remaining here the greater part of the summer, now it seems my way is clear to visit the surrounding cities.

WHAT MUST WE DO?

"Many friends who see the difficulty in which the work of God is placed through these repeated removals from one point of the city to another, anxiously ask what are we to do? Other bodies of Christians are purchasing houses or sites for buildings. This involves an *immense outlay* in the present, and serious and unavoidable annual expenses in the future; it localizes an evangelist and crystalizes the mission. Hence I have no idea of seeking to build a chapel. Still something must be done, and this might be done, I believe, by some business men without any loss. If one or two houses were bought in *Old Rome*, and a plot or two of ground in *New Rome*. The *first* might be let out—at least *four-fifths* of each—and thus pay a good interest on the capital; the second, in New Rome, might be used at present during the summer, occasionally, for tent-preaching, and in the future *for building*—the increasing value of the ground would make it safe, even as a speculation. These centres in the future might be bought by the congregation occupying them.

"The work at *Colonna Traiana* is very encouraging. The meeting is always crowded, and the native evangelist, who is sustained by Mr. Edwards, promises well. Another young man, who came on his own responsibility from the North of Italy, shows fitness for the work, is now assisted by me. If the Lord sends me the means I hope to send him, during the summer, to some of the towns of this province, where people are so anxious to hear the Gospel. Mr. Pethic, who was here some time since, was pleased with the young man's appearance, and gave me £10 *towards his support*. Thus, from the way in which he came and the help sent, it seems the Lord has sent him.

PROGRESS.

"Things in general are progressing well in Rome. The Italians are very cautious in their policy, and rather doubtful of the present French Government. Hence they very carefully avoid any steps that would seem to give credence to the reports of the Jesuit party respecting their encouragement of the evangelic work in Rome. The priests are trusting in France; but their faith is failing, and gradually they are sinking in the tempest boiling round them. Meanwhile Italy is allying herself with Germany, which is generally understood to mean alliance with Protestantism.

"The Old Catholic party are very active. The missionaries in Italy would be glad to see it take root, because it would at least be a bridge between us and the citadel we hope to storm. Père Hyacinthe is the soul of this movement. I accompanied him last week to the catacombs where the ancient baptistery is found. It seemed to make some impression upon his mind, which, I believe, to be open to truth. Since I have been in Rome and Italy I have visited many baptisteries, seen many ancient pictures and pieces of sculpture of ancient art, which if *photographed* and *classified* would prove incontestably the baptism of the believer, and indicate the gradual introduction of infant baptism. If any friends would like to encourage the carrying out of this idea I would gladly co-operate with them.

THE NEW TESTAMENT READ.

"The Bible is being increasingly read, and the hatred of the priests against it is becoming fanatical. It is no uncommon thing to see a person in the streets of Rome *reading the New Testament*, and priests have repeatedly tried to put an end to it by snatching the book from the hands of the *poor* or the young, and, in more than one instance, tearing the copy to pieces. This, however, is a dangerous experiment, and sometimes has resulted in the priest being knocked down, or arrested and taken to prison. Not only do persons who are able to read carry the Scriptures with them, but even some who cannot. These ask others to read to them. Thus there are many signs of interest awakened and good being wrought in the Roman population.

"The Papal court, however, is not likely to sleep while we sow the seed of the kingdom of Christ in this great field. Constant efforts are being made, and new societies formed to enable the Apostate Church to resist the truth, and no one knows what days may be in store for Rome. This is therefore the time for continuous and well-sustained effort for Christ. May He give us grace to persevere and be faithful to the end!"

Missionary Notes.

CALCUTTA.—We regret to mention that Dr. Wenger, the Rev. A. Williams, and many others are suffering from a peculiar kind of fever which is now very prevalent in Calcutta. Although very painful in its effects, it does not seem to be attended with much peril to life.

SEWRY.—Since his arrival at Sewry, the Rev. W. A. Hobbs has been actively engaged in the reorganization of the Church. This he has succeeded in doing, with the full consent of the members. There is a very hopeful prospect that the members will, for the future, live in harmony, and not be unmindful of their duty to each other, and to their countrymen.

CHEFOO, CHINA.—Dr. Brown informs us that he was about to open, as an hospital, the house held by the Society at Shangkwang, where the missionaries reside. He attends daily, for an hour or two, the dispensary formed in the town of Yentai, in a part of the chapel. The attendance, at present, is but small. A preaching-station and branch dispensary is about to be opened at Ninghai, about twenty miles east of Chefoo. The landlord has, in consequence, had to suffer much from the authorities. A small school of ten children has also been opened at Shangkwang, for the education of the very poor. The enterprise is somewhat encouraging.

MONGHYR.—It is with regret that we learn the continued ill-health of the Rev. J. Campagnac. Some change, it is thought, will be necessary to establish it. An inquirer, who was a candidate for baptism, has been carried off, and concealed by his friends, to the distress of the missionaries. The native preachers continue to be well received in the bazaars, and evidently favourable impressions are produced by their addresses. Sudin is very efficient in these exercises, and is treated with much respect by intelligent hearers.

AGRA.—The Rev. J. G. Gregson reports that the congregations in the Cantonments are very large, and that there is a prevalent wish to increase the accommodation by an enlargement of the chapel. The native church has chosen five deacons, by whom its affairs will be conducted. They will, however, report to the missionary from time to time. Mr. Williams has been obliged, for a time, to leave Muttra, through the threatening conduct of the Chowbies, or local Brahmins, who consider his victory over them in a suit respecting the mission premises, as a triumph of Christ over Krishna.

CEYLON.—The Rev. J. D. Waldock informs us that the erection of the chapel at Gonawelle is proceeding favourably, and a new school for girls is a thorough success. The people are anxious to build a school-house to hold seventy or eighty children. He reports the decease of the excellent wife of Mr. Garnier, our aged native helper at Matelle.

TURK'S ISLAND.—The Rev. I. Pegg has paid a short visit to Jamaica for a surgical operation. During his stay he had an interview with Sir J. P. Grant, who afterwards visited the colony, and important changes in the Government and ecclesiastical establishments are likely to result. In Puerto Plata, Mr. Pegg is greatly in want of a chapel, and he makes an earnest appeal to our friends to assist him in this essential matter.

JAMAICA, MORANT BAY.—The Rev. W. Teall reports that the church at Morant Bay is "getting on nobly," while in other places the work extends in a way to excite his "grateful astonishment." Two new churches have been formed, commencing with seventy-four and fourteen members respectively. He was also expecting to form a third church almost immediately.

KETTERING.—The Rev. E. Fray writes that the work of God is progressing in the churches under his care. The chapel has been repaired at a cost of £240; and the new chapel at Waldensia is making rapid progress.

BAHAMAS, INAGUA.—The Rev. W. Littlewood reports an improvement in the spiritual state of his congregation, repeated additions to the inquirers' classes, and eleven persons baptized. A new preaching-station has been opened in the suburb of Matthew Town, to meet the necessitous state of the poor there. He would be glad to receive a few boxes of useful and fancy articles to meet the extra expense of this movement.

BRITTANY, MORLAIX.—We learn, with very deep regret, the serious illness of the Rev. J. Jenkins. He lately paid a visit to Paris, to be present at the the annual services of various societies, and on his return was seized with severe hemoptysis. He is somewhat better, but still exceedingly ill. St. Brieuc has been agitated by the numerous idolatrous processions frequent at this season. Mrs. Bouhon finds access to many women, to whom she communicates a knowledge of the Gospel.

Home Proceedings.

In our last issue it was mentioned that Dr. Haycroft had attended the Bristol meetings as one of the deputation from the parent Society. It should have been the Rev. W. Walters, of Birmingham. The collections of this Auxiliary continue to exhibit a very warm interest in the work of the Mission. During the last

year, they have amounted to £1,028 for all purposes—the largest amount from any Auxiliary of the same size in the kingdom.

We are happy to announce the safe arrival in this country of the Rev. Thos. Martin, of Serampore, and our widowed sister Mrs. Supper, with her daughters, from Bengal. The Rev. J. E , and Mrs. Henderson of Montego Bay, Jamaica, are also on a visit to England on account of health.

The Autumnal Session of the Baptist Union is fixed to be held in Manchester early in October. The usual October Quarterly Meeting of the Committee will therefore take place on the evening of Monday the 7th. A Missionary Conference will be held on the morning of Tuesday the 8th, and a public Missionary Meeting in the evening. At this meeting, G. T. Kemp, Esq., of Rochdale, has kindly consented to take the chair.

Sir Donald McLeod kindly informs us, that had opportunity been given, it was his intention, at the Annual Meeting in Exeter Hall, to have spoken of our Mission in Delhi. He says:—

"I cannot but regret that through my inability to make myself heard in a large Hall—the ill effects of which I have now experienced on three successive occasions —the service I could have wished to render to the cause has been greatly impaired. I gladly avail myself of this opportunity to state, that had I not been constrained to stop short, owing to the impatience evinced by the audience from the above cause, it had been my full intention to advert to the work carried on by Mr. Smith at Delhi. That being the only Baptist Mission within the limits of the Punjab administration, it was in a special manner appropriate that I should do so; as the originality of his views and his great success in carrying them out have been for many years regarded by me with admiration. As I entirely concur in those views, and have myself, from time to time, profited by his ministry, it would have been to me a most congenial task to bear testimony to his worth, and the value of his labours in God's vineyard."

Missionary Meetings and Services have been held during the month as follows:—

PLACES.	DEPUTATIONS.
Cambridge and District	Revds. J. Davey, T. Martin, and J. H. Anderson.
Islington: Cross Street (Juvenile Meeting).	Rev. B. Millard and H.M. Bompas, Esq., M.A.
Lewisham (Juvenile Meeting)	Revds. J. H. Anderson, and B. Millard.
Northamptonshire	Revds. Professor Hormazdji Pestonji and I. Stubbins.
Tewkesbury	Rev. J. Davey.
Westmancote	Rev. J. Davey.

It was with great pleasure that we noticed last month that the deputation work for this year had commenced well, and with cheering signs of hope and encouragement. The meetings which have been held since then have been of such a character as to confirm our opinion. Thus, about Kettering, one member of the deputation writes: "Kettering has been most exemplary this year, both in its *special* and its ordinary collections, which have amounted together to upwards of £260. What happy associations of a truly missionary spirit are

cherished here!" About Northampton and the neighbourhood, Professor Pestonji says: "A more enthusiastic district I have not known in England, nor one more blessed with a true missionary spirit. Mr. Brown, of Northampton, accompanied us to nearly all the meetings. . . . They were thickly attended, and not without success."

BIBLE TRANSLATION SOCIETY.

We are requested to insert the following list of Contributions to the Bible Translation Society.

(Omitted last month for want of space.)

From 1st February, to 30th April, 1872.

LONDON.			
Andrews, Dr	0	5	0
Angus, Rev Dr, F.A.S.	1	1	0
Bailhache, Rev C.	0	5	0
Bacon, J. P., Esq	1	1	0
Beeby, Mrs.	2	2	0
Burns, Rev J., D.D.	0	10	0
Burton, Rev W. H.	0	10	6
Chambers, Mr Wm	0	5	0
Cummings, W. S., Esq	0	10	0
E. C.	0	10	6
E. K.	0	5	0
Gurney, J., Esq.	2	2	0
Haddon, Mrs	0	10	0
Kirtland, Rev C.	0	5	0
Landels, Rev W., D.D.	0	10	0
Lush, H., Mr Justice	2	2	0
McRitchie, Mr J.	0	5	0
Marshman, J. C., Esq	2	2	0
Parker, Mr	0	10	0
Pewtress, Mr S.	0	10	0
Powell, A., Esq, jun.	0	10	0
Price, Chas., Esq	1	1	0
Rook, Miss	0	10	0
Room, Rev. C.	0	5	0
Saul, Mr J. H.	0	5	0
Soule, Rev J. M.	1	1	0
Spurgeon, Rev C. H.	0	10	6
Tucker, Rev F. B. A.	0	5	0
Underhill, E. B., Esq, LL.D.	1	0	0
Watson, S., Esq	1	1	0
Yates, Mr J. H.	1	1	0
Brentford—			
Blake, Rev W. A.	0	10	6
Haynes, Mrs	0	5	0
Towers, Mr	0	5	0
Camberwell—			
Subscriptions	3	4	6
Clapton—			
Downs Chapel, Mr Head	1	1	0
Greenwich—			
Higham, Mr Danl.	1	1	0
Russell, Mr Jos.	1	0	0
Stevenson, Mrs	1	1	0
Hackney—			
Mare-street, Auxiliary	9	6	2
Maze Pond—			
Auxiliary	5	3	0
Westbourne Grove Chapel, Wilkin, M. H., Esq	0	10	6
BEDFORD.			
Little Straughton	4	5	6
BERKSHIRE.			
Fifield	0	10	0
Reading	2	18	6
Wallingford	8	12	3
,, Benson	1	1	0
Wokingham	1	10	0
BUCKS.			
Amersham	0	12	6
Aylesbury	2	7	6
Chesham	2	16	0
Little Kingshill	0	5	0
Long Crendon	0	10	0
Princes Risboro	1	0	0
CAMBRIDGESHIRE.			
March	3	5	0
CHESHIRE.			
Birkenhead	1	5	0
,, Welsh	1	0	0
Tarporley	3	7	6
CORNWALL.			
Falmouth	3	7	0
Helston (2 years)	2	10	0
Launceston, Hanson, W. D., Esq.	0	10	0
Penzance	0	10	0
Redruth	1	2	6
St. Austell	1	13	4
DERBYSHIRE.			
Belper, Mr Morley	1	0	0
Derby	3	9	0
Melbourne	1	8	0
DEVONSHIRE.			
Barnstaple	3	2	6
Combe Martin	0	15	0
Ilfracombe, Farran, Major	0	10	0
Kingsbridge	1	5	0
Plymouth, Mr Webb	0	10	6
Torrington Chapel, N. Major	0	10	0
DORSETSHIRE.			
Dorchester	1	15	0
Gillingham	1	8	8
Poole	0	16	0
Weymouth	1	0	0
DURHAM.			
Sunderland	4	2	6
ESSEX.			
Ashdon	1	10	0
High Garrett	0	5	0
Southminster	3	0	0
GLOUCESTERSHIRE.			
Cheltenham	3	15	0
Cirencester	0	7	6
Coleford	2	0	0
Gloucester	0	12	6
Kingstanley	1	15	0
Stroud	2	10	0
Wotton-under-Edge	2	14	0
HANTS.			
Lymington	1	17	8
Newport, Isle of Wight	6	3	11
Portsea	1	12	6
Romsey	0	15	0
Southampton	3	13	0
Wellow, Isle of Wight	0	10	0
HEREFORDSHIRE.			
Bromyard	1	0	0
Hereford	2	13	6
Kington	0	12	6
Leominster	0	11	6
Ross	0	15	6
HERTS.			
Boxmoor	2	7	0
Hemel Hempstead	1	5	0
Rickmansworth and Mill End	1	17	0
St. Albans	2	12	0
Ware	0	10	6
HUNTS.			
Huntingdon	2	8	6
St. Neots	12	2	6
KENT.			
Canterbury	2	17	6
Chatham	2	1	9
Deal	2	10	0
Dover	5	17	0
,, Pentside	3	3	6
Eythorne	1	10	6
Folkestone	4	5	7
Lee	3	2	0
Meopham	1	0	0
Sevenoaks	1	2	0
Staplehurst	1	0	0
Wantage	1	19	0
LANCASHIRE.			
Accrington	7	10	0
Ashton	0	15	0
Appleton in Widnes, Mrs. E. Carvey	1	0	0
Atherton	3	1	0
Bacup	10	7	6
Blackburn, Baron, Mrs.	0	10	0

Bolton	1	2	6
Bootle	1	10	0
Bury	1	10	0
Colne	1	0	0
Haggate and Burnley Lane, collection	8	2	6
Haslingden	4	3	0
Liverpool	33	11	10
,, Myrtle Street	6	0	0
,, Waterloo, Mr Jno. Scott	0	10	0
Manchester	2	13	6
Preston	2	2	6
Rochdale	21	2	6
Sabden, Foster, G., Esq (don.)	5	0	0
Southport	2	1	6
Ulverstone	2	2	0
Warrington	0	10	0
Waterbarn, Howarth, S., Esq	1	0	0
Wigan	1	10	0

LEICESTERSHIRE.

Barton Fabis	3	1	0
Hugglescote	1	15	0
Leicester	15	9	0
,, Victoria Road Chapel	2	2	0
Loughborough	0	15	0

LINCOLNSHIRE.

Horncastle	0	12	6
Lincoln	1	0	0
Louth	0	10	0

MIDDLESEX.

Harrow	0	15	0

NOTTINGHAMSHIRE.

Nottingham	6	0	0

NORFOLK.

Attleborough	0	10	0
Bacton	0	13	3
Bradon	1	15	6
Fakenham	0	7	6
Lynn	1	0	0
Norwich	9	8	0
Stalham	1	5	0
Swaffham	5	5	0
Thetford	0	10	0
Thrapstone	0	3	6
Worstead	5	18	8
Yarmouth	1	5	0

NORTHAMPTON.

Kettering	2	5	0
Milton	2	12	6
Welford	0	10	6
Wellingborough	7	14	10
Weston by Weedon	3	3	8

NORTHUMBERLAND.

Newcastle	6	3	4

NOTTINGHAMSHIRE.

Southwell	0	15	0

SOMERSETSHIRE.

Bath	3	10	0
Bristol	14	12	0
Frome, Sheppard's Barton	2	11	6
Keynsham	0	12	6
Wells	1	14	0

STAFFORDSHIRE.

Hanley	0	10	0

SUFFOLK.

Beccles, Rev S. K. Bland	0	10	0
Ipswich, Stoke Green	9	2	1
,, Turret Green	1	7	6
Lowestoft	0	5	0
Somerleyton	0	16	0

SURREY.

Surbiton	1	0	0

SUSSEX.

Brighton	2	2	6
Hastings	4	16	6
Lewes	1	8	6

WARWICKSHIRE.

Acocks Green	0	10	0
Atherstone	0	2	6
Birmingham	12	18	6
Coventry	3	0	0
Leamington	2	16	0
Stratford-on-Avon	0	12	6
Warwick	0	10	0

WILTSHIRE.

Bradford-on-Avon	0	7	6
Bratton	4	7	6
Calne	2	15	0
Corsham	0	15	0
Devizes	5	5	6
Downton	2	8	9
Melksham	2	8	6
North Bradley	0	15	0
Salisbury	2	4	6
Trowbridge	9	5	6
Warminster	1	0	0
Westbury	0	10	0

WORCESTERSHIRE.

Bromsgrove	1	17	6
Worcester	1	11	0

YORKSHIRE.

Bridlington, Rev J. Pottenger	0	5	0
Driffield, Normanton, Mrs	0	2	6
Halifax, John Walker, Esq	100	0	0
Long Preston	2	2	0

SCOTLAND.

Fort William, Cameron, A., Esq	2	0	0
Glasgow North, Frederick Street Church	2	10	9

WALES.

Abergavenny	0	17	6
Aberafon	0	11	0
Argoed	1	0	0
Aberdare, Calfaria	1	0	6
Abercarn	1	0	0
Belan	0	14	0
Bethel	0	14	7
Bangor	3	3	0
Bethesda	0	8	0
Blaenconin	2	3	0
Blaenau Gwent	1	0	0
Brynmawr	0	15	0
Brynyfryd	0	8	6
Bodedern	0	9	0
Bethesda Tydee	1	1	0
Bwlchgwynt	0	14	0
Bwlchnewydd	0	14	3
Caegeiliog	0	6	1
Crickhowell	0	11	5
Cwmdwr	0	5	3
Cardigan, Bethania	16	17	3
Caernarvon	1	2	0
Corwen	0	4	0
Castletown	1	0	0
Cardiff, Bethel	3	14	0
,, Tabernacle	5	6	0
,, Tredegar	4	4	0
,, Hope	1	1	0
Chapelyffen	0	16	3
Caersalem Newydd	1	0	0
Dolgelly	0	13	0
Dolan	3	7	6
Deri	0	16	8
Elan Vale	0	7	0
Fishguard	3	12	1
Felinfoel	1	0	0
Franksbridge	0	15	0
Glasbury	1	1	0
Gilfach	1	2	5
Glyndyfrdwy	1	0	0
Holyhead	1	3	0
Holywell	0	15	8
Hengoed	3	3	6
Kerry	0	12	6
Llangefni	0	5	6
Llandegfrecn	0	4	0
Llanfair	0	4	0
Llancarfon	2	4	6
Llanfrynach	0	13	6
Llangrnidy	0	14	9
Llandudno	1	8	6
Llanelidan	0	14	7
Llangollen	2	18	0
Llanstfraid	0	7	0
Llandillo	0	5	6
Merthyr, Zion	2	12	2
,, Tabernacle	0	2	6
Mochdref	0	11	8
Mynochlogddu	1	2	8
Machynlleth	0	5	0
Newcastle Emlyn	3	1	6
Neath, Bethany	1	0	0
Newtown, English	3	15	9
New Wells	0	10	3
Newport	1	6	6
Newbridge	1	13	6
Nantyglo	1	0	0
Newport, Stow Hill	9	18	0
,, Commercial-st.	5	2	6
Pandy r Capel	1	1	1
Pontestyl	0	15	0
Pembray, English Tab.	1	0	0
Pwllheli	2	13	6
Port Madoc	0	6	0
Pisgah	0	10	0
Pendaren	0	10	0
Plashet Langhorne	0	13	8
Porthyrhyd	0	6	6
Penthywgoch	0	6	2
Ruthin	0	11	0
Rhyl	1	0	0
Rhydfelin	0	15	5
Rhymney, Jerusalem	1	2	7
,, Penuel	1	10	0
Ramah	0	10	9
Swansea, Philadelphia	0	4	0
Sardis	0	7	3
Sennybridge	0	7	3
Savn	1	11	11
Treherbert	1	13	6
Trerddol	0	10	0
Tabor	0	14	0
Tredegar	4	17	5
Tafarnaubach	0	14	4
Trawsfynyd	2	0	0
Troedyrhiw	0	17	6
Tabernacle	0	13	6
Talywern	0	12	6
Welshpool	0	13	6
Ystalyfera, Soar	0	16	0
Zoar	0	12	2

AUSTRALIA.

Goulburn, Craig, Mr	5	0	0

CONTRIBUTIONS.

To 30th May, 1872.

W. & O. **denotes that the contribution is for *Widows and Orphans*: *N. P.* for *Native Preachers*; *T.* for *Translations*; *S.* for *Schools.***

ANNUAL COLLECTIONS.

Welsh Annual Meeting	1	9	10
Bloomsbury Chapel	50	13	10
Walworth Railway Ch.	14	12	9
Exeter Hall	71	14	5

ANNUAL SUBSCRIPTIONS.

Danford, Mr W.	2	2	0
Farrer, Rev W.	0	10	6
Gatty, Mr C. H.	5	5	0
Hanson, Mr W.	0	10	6
Harcourt, Mr C. H.	0	10	0
Jones, Mr C.	2	2	0
Lyon, Mrs. Walsall	2	0	0
Millar, Major-General	1	1	0
Pottenger, Rev T.	1	1	0
Summonds, Miss	1	0	0
Strachan, Mr J.	0	10	6

DONATIONS.

Alexander, Mr G. W.	15	0	0
Bible Translation Society for *T.*	1000	0	0
Curtis, Miss Ann, Finchley, per Mr. S. Bligh	1	0	0
Houghton, Mr Jno., Liverpool	25	0	0
"T. C. D., a Thank-Offering for Special Mercies"	10	0	0
Kemp, Mr G. T., Rochdale, per Rev. C. M. Birrell, Liverpool, for *Mr. Dendy's Schl., Jamaica*	5	0	0
Maywood, Miss, Plaistow, Collected by	1	3	1
Rawlings, Mr E., Champion Hill, for *India*	50	0	0
Smith, Mrs M. A., Droitwich, for *Africa*	1	0	0
Steadman, Miss, Clapham	10	0	0
Thompson, Mr. H., Ealing	21	0	0
X. Y. Z.	5	0	0

LEGACY.

Brotherton, the late Mr., one-fourth share of residue (less expenses)	56	16	7

LONDON AND MIDDLESEX.

Acton	4	13	0
Alperton	0	9	0
Arthur Street, Camberwell Gate	11	13	6
Do., Horsley Street Sunday School	3	11	1
Bloomsbury	50	2	9
Bow	10	9	2
Bradford, Park Chapel	12	6	1
Brixton Hill, New Park Road Chapel	23	7	4
Camberwell, Denmark Place	19	5	0
Do., Cottage Green	4	1	0
Do., Mansion House Chapel	3	10	6
Calthorpe Street Boy's Sch. for *N P Trinidad* per Y. M. M. A.	11	12	6
Camden Road	37	5	8
Chalk Farm, Berkley Road Chapel	4	16	0
Chelsea	4	0	0
Clapton, Downs Chapel	23	11	0
Devonshire Sq. Chapel	8	8	0
Do. per Y.M.M.A.	0	17	0
Drummond Road, Bermondsey	8	5	8
Grove Rd., Victoria Pk.	4	10	0
Hackney, Mare Street	22	7	4
Do. Grove Street	3	3	9
Hackney Road, Providence Chapel	8	0	0
Do. for *N P Madhob Jessore*, per Y.M.M.A.	20	0	0
Hawley Road, St. Paul's Chapel	20	0	0
Henrietta Street	1	14	5
Highgate	6	8	10
Islington, Cross Street	12	12	11
James Street	6	7	0
Kilburn	11	4	0
Lower Edmonton	2	13	10
Metropolitn Tabernacle	90	6	3
Moor Street	1	15	6
New Southgate	2	10	0
Notting Hill, Cornwall Road Chapel	5	7	6
Park Chapel, Victoria Park, for *Africa*	10	11	2
Peckham, James' Grove	3	12	3
Do., Rye Lane, per Y.M.M.A.	4	1	5
Poplar, Cotton Street	6	13	7
Putney, Union Chapel	11	2	6
Regent's Park	29	11	4
Romney Street, Westminster	2	1	4
Shacklewell	5	15	2
Shepherd'sBush, Avenue Road Chapel	4	0	0
Spencer Place	3	15	2
Stockwell	5	2	6
Stratford Grove	5	8	8
Upton Chapel	6	15	0
Do., for *G, N. Kwee, Africa*, per Y.M.M.A.	12	0	0
Vernon Chapel, per Y.M.M.A.	3	7	3
Walthamstow	6	7	11
Wandsworth, East Hill	8	6	9

BEDFORDSHIRE.

Luton, Wellington Street, for *W. & O.*	1	6	6

BUCKINGHAMSHIRE.

Great Missenden	5	6	4
Princes Risborough	7	18	3
Do. for *W. & O.*	0	12	6

CAMBRIDGESHIRE.

Cambridge	50	0	0

CUMBERLAND.

Whitehaven	1	0	0

DERBYSHIRE.

Chesterfield Sunday-school	5	0	3
New Whittington Sunday-school	0	15	3

DEVONSHIRE.

Exeter, Priory Chapel	3	15	0

DORSETSHIRE.

Weymouth	14	6	0

DURHAM.

South Shields, Tabernacle	4	0	6

ESSEX.

Barking	3	7	6
Do. for *W. & O.*	0	10	0
Do. for *N. P.*	0	19	0
Burnham	5	3	6
Langham, for *W. & O.*	1	12	6
Romford	6	10	0
Victoria Docks Union Chapel	1	10	0

GLOUCESTERSHIRE.

Ruardean Hill, for *W. & O.*	0	8	0

HAMPSHIRE.

Beaulieu	1	1	0

HERTFORDSHIRE.

Hitchin	31	1	3

HUNTINGDONSHIRE.

Offord, for *N. P.*	0	1	0

KENT.

Ashford Assembly Rooms, for *Mr. Pegg, Turk's Islands*	1	11	2
Bessell's Green	1	0	0
Bromley	4	0	0
Crayford	6	15	3
Do. for *Tadawagadoura School, Ceylon*	1	17	9
Dartford	5	14	3
Forest Hill	14	17	3
Gravesend, Windmill St.	6	4	9
Greenwich, South Street	1	1	0
Lee	9	14	2
Tenterden, Zion Chapel	2	0	0
Woolwich, Queen Street, for *Mr. Teall, Jamaica*, per Y.M.M.A.	8	0	6
Do., Parson's Hill Sunday-school	2	1	0

LANCASHIRE.

Birkenhead, Grange-lane	15	16	8
Do. for *N P, Matturah, under Mr Hobbs Jessore*	12	0	0
Manchester, Union Chapel	20	0	0

LEICESTERSHIRE.

Leicester, Belvoir Street	13	1	7
Do. Harvey Lane, for *N. P.*	1	1	0

NORFOLK.

Bacton	0	11	9
Worstead	6	5	6
Do. for *W. J. Worstead, in Mr. Fuller's School, Cameroons*	5	5	3

NORTHAMPTONSHIRE.

Braunstone	2	14	3
Hardingstone, for *W. & O.*	0	7	6
Do. for *N. P.*	0	6	8

NORTHUMBERLAND.

Alnwick	1	0	0
Berwick-on-Tweed	16	17	4
Do. for *W. & O.*	1	19	7

SOMERSET.

Bristol, on account, by Mr. G. H. Leonard, Treasurer	469	11	3
Stogumber, for *N P*	1	17	4
Wincanton	15	6	6
Do. for *N P*	1	13	6

STAFFORDSHIRE.

Croxton	0	10	6

SUFFOLK.

Bildeston	1	5	0
Clare	1	10	0

SURREY.

Croydon	12	14	11
Richmond Park Shot	4	5	7
Streatham, for *Mr. Pegg, Turk's Islands*	1	5	8
Upper Norwood	16	6	0

SUSSEX.

Brighton, Sussex Street	1	1	0

WARWICKSHIRE.

Birmingham, Christ Ch.	3	3	0
Henley-in-Arden	9	13	2

WILTS.

Chippenham	11	16	6
Devizes	48	12	9
Kington Langley	7	2	0
Trowbridge, Back Street	12	0	9
Westbury, West End	6	13	4
Whitbourne, Corsley, for *W & O*	0	5	0
Do. for *N P*	1	4	5

WORCESTERSHIRE.

Bewdley	2	6	8
Catshill, for *N P*	0	4	0

YORKSHIRE.

Bradford, Sion Chapel	31	12	6
Do. for *N P Thakoor Dass, Agra*	12	0	0
Middlesboro', for *N P*	1	5	8
Rotherham	4	14	4
Do. for *W & O*	0	10	0
Do. for *N P*	1	10	7
Sheffield, Portmahon, for *W & O*	1	10	0

NORTH WALES.

DENBIGHSHIRE.

Llangollen	4	0	0
Wrexham	1	0	0

SOUTH WALES.

BRECKNOCKSHIRE.

Pontestyll	0	15	0

CARMARTHENSHIRE.

Bethlehem Pool, Pembrey	0	4	6
Llanedy Sardis	0	11	0
Whitland, Nazareth	3	5	6

GLAMORGANSHIRE.

Bridgend, Hope Chapel	4	15	3
Do. for *N P*	0	17	6
Canton, Hope Chapel Sunday-school	2	11	6
Cardiff, Siloam, for *N P*	0	1	3
Mumbles	4	0	0

MONMOUTHSHIRE.

Llanfaches, Bethany	0	7	0
Llanhiddel Sunday-sch. for *N P*	0	4	2
Llanthewy	5	18	0

PEMBROKESHIRE.

Groesgoch and Trevine	8	13	7

SCOTLAND.

Aberdeen, for *N P India*	10	0	0
Do. Crown Terrace	14	16	4
Do. for *W & O*	1	10	0
Do. for *N P*	4	1	7
Do. George street	3	5	10
Airdrie	1	0	0
Dundee, Lochee	1	10	0
Edinburgh, Dublin St.	5	0	0
Do. Bristol St., for *T.*	8	11	9
Fraserburgh	2	17	9
Glasgow, Bath Street	3	7	7
Do. John Street	20	10	0
Peterhead	2	4	6
St. Andrews	3	5	0
Tullymet	1	17	4
Do. for *N P*	3	11	4

IRELAND.

Dublin, Abbey Street	3	6	3

FOREIGN.

NEW ZEALAND.

Otago, Dunedin, Mrs. Houghton, per Mr. H. F. Morse	6	0	0

WEST INDIES.

Jamaica, Baptist Missionary Society, for *Africa*, per Rev. J. E. Henderson, Treasurer	148	14	8

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends :—

Mr. Sturge, Birmingham, for school bells for *Mr. J. G. Bennett* and *Mr. Sibley, Jamaica.*
Bloomsbury Chapel Working Party for, case of clothing for *Mr. Heinig, Benares.*
Friends at Kingsbridge, for a box of clothing for *Mr. Saker, Africa.*
Mr. G. Osborne, Kettering, for a box of books and magazines.

FOREIGN LETTERS RECEIVED.

AFRICA—
CAMEROONS—
Saker, A., June 3.
Smith, R., June 3.
Thompson, W., June 3.
SUEZ—
Martin, T., May 21.

ASIA—
CEYLON—
Colombo, Waldock, T. D., June 14.

AUSTRALIA—
Windsor, Gregson, J., June 13.
CHINA—
Brown, W., June 14.
INDIA—
Agra, Gregson, J. G., June 17.
Calcutta, Pearce, G., May 27.
Lewis, C. B., May 21, June 10 & 11.
Kerry, G., June 17.
Cutwa, Allen, I., June 10.
Monghyr, Lawrence, J., June 17.
Saugor, Bickers, H., June 10.

EUROPE—
FRANCE—
Morlaix, Jenkins, E., May 21.
St. Brieuc, Bouhon, V. E., June 17.
Tremel, Lecoat, G., May 21, June 17.
ITALY—
Rome, Wall, J., June 14.
La Spezzia, Wall, J., May 21.

WEST INDIES—
BAHAMAS—
St. Domingo, Pegg, I., May 29.
JAMAICA—
Annatto Bay, Morris, S. E., May 27; Jones, S., May 29.
Morant Bay, Teall, W., May 27.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D. Secretary, at the Mission House, Castle Street, Holborn, LONDON. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.

THE CHRONICLE

OF THE

British and Irish Baptist Home Mission.

JULY, 1872.

The Eighth Conference of the Baptist Missionaries labouring in Ireland

Was held on Tuesday and Wednesday, June 4th and 5th, in the Baptist Chapel, Abbey Street, Dublin. The attendance at all the meetings was large, and the spirit which pervaded them all that could be desired. Coleraine and Belfast in the North, and Cork and Waterford in the South, sent their representatives to the Conference, while many intermediate towns and districts contributed a goodly number of earnest labourers. With the exception of a few veterans, who have borne for many years the burden and heat of the day—such as Thomas Berry, William Hamilton, and William Eccles—all are men in the prime and vigour of manhood; and it was refreshing to see men who are labouring all the year far from each other, and all of them, to a great extent, under discouraging circumstances, forget their isolation, and exchange greetings with true Hibernian warmth. It is more than 220 years since the first Baptist church was formed in the Irish capital. This church was presided over by the worthy and zealous Thomas Patient, and afterwards by Christopher Blackwood, who was called by Dr. Harrison "the oracle of the Anabaptists of Ireland."

Sermons preparatory to the Conference were preached in Abbey Street, on the Sunday previous by J. P. Bacon, Esq., of London (one of the Deputation from the Mission), and on the following evening by Mr. Burton, Pastor of Kingsgate Street Chapel, Holborn, London, the other member of the Deputation.

The afternoon of Tuesday, June 4th, was devoted to prayer, and in the evening two short sermons were preached by Mr. Berry, of Athlone, and Mr. Dickson, of Donaghmore, County Tyrone. Wednesday began with an early prayer-meeting, after which the Conference was held, Mr. Bacon presiding. The reports which were given by the brethren, showed that a large amount of evangelistic work was done by them. There was the genuine ring about their addresses. It was evident that they were missionaries after the true pattern; and that God was blessing their labours. At the close of the Conference, Mr. Burton read an excellent paper on "Soul Winning." In the evening a public meeting was held in Abbey Street Chapel under the presidency of James Nutter, Esq., of Cambridge, who was on a visit to Ireland. The attendance was large and most appropriate and heart-stirring addresses were delivered by Messrs. R. M. Henry, of Belfast, W. S. Eccles, Grange, W. H. Burton, London, D. Macrory, Deryneil, and J. Douglas, Portadown. Mr. Kirtland, Secretary of the Mission, closed the meeting with prayer. The Conference was one of the most successful that has been held, and promises well for the future prosperity of the mission.

Contributions from March 22nd, to the close of the financial year, 1872.

	£	s.	d.
London—Abbey Road, by Rev W. Stott, Contributions	30	0	0
Andrews, Dr.	1	0	0
Burgess, Mr. H.	0	2	6
Bousted, Mr. E.	5	0	0
Brixton Hill, New Park Road, by Mr. A. H. Rixon	15	19	6
„ Mrs Heptinstall, Subscription	0	10	0
Burns, Rev. Jabez, D.D	0	10	0
Camberwell, Cottage Green, by Rev. James Sears	2	13	6
Camden Road, by Mr. Joseph Benson, Subscriptions	30	9	0
Cartright, Mr F.	1	1	0
Clapton, Downs Chapel, by Mr W. R. Rickett, subscriptions	14	17	6
Colls, Mr. B.	1	1	0
Commercial Street Chapel, by Mr J. T. Young	9	11	6
Cornwall Road, by Dr. Pennell, subscriptions	4	12	6
Grove Road, Victoria Park, moiety of collection 4 4 0			
Sunday-school 3 3 0			
	7	7	0
Hackney, Mare Street, by Mr. F. Nicholson, subscriptions	14	3	0
Harrow, Rev. J. Bigwood	0	10	0
Holloway, by Mr. P. Terry, subscriptions	1	10	0
Kirtland, Rev. C.	1	1	0
L. S. R.	1	1	0
Lee Chapel, by Rev. R. H. Marten, B.A., subscriptions	7	16	0
Maze Pond, by Mr. John Eastty, subscriptions 7 13 0			
Sunday School 3 0 0			
	10	13	0
Marshman, Mr. Jno. Clark, C. S. I.	2	2	0
Norwood, by Mr. H. H. Heath, subscriptions	6	6	0
Parry, Mr J. C.	1	0	0
Rooke, Mr. 0 10 0			
Rooke, Miss 0 10 0			
	1	0	0
Smith, Mr. J. J., Dividends	12	5	9
Subscriptions, by Mr. C. Gordelier	15	3	0
Tottenham, by Rev. R. Wallace, subscriptions	4	14	10
Tritton, Mr. J. H.	5	5	0
Underhill, Dr.	1	1	0
Varley, Rev. H.	1	1	0
Voelcker, Dr.	0	10	6
Walworth Road Chapel, by Mrs. W. E. Beal, collection. 12 1 6			
Balance of subscriptions... 4 5 0			
Sunday-school 3 3 0			
	19	9	6
Watts, Rev. John	1	1	0
Woollacott, Rev. C.	0	10	6
Woolley, Mr G. B.	5	5	0
Yates, Mr. J. H.	1	1	0
Bedfordshire—Luton, Mr. Robt. How, subscription	1	0	0
Berkshire—Newbury, by Rev. H. Cracknell, subscriptions 3 5 0			
Sunday-schools 1 0 0			
	4	5	0
Windsor, Mrs. Lillicrop	1	0	0
Buckinghamshire—Aylesbury, collection 1 8 0			
Subscription 1 1 0			
	2	9	0
Chesham, by Mrs. Bishop, subscriptns.	1	14	4
„ by Miss Tomlin, subscriptns.	3	18	0
Great Brickhill, by Jno. Deverell, contributions	3	0	0
Stony Stratford, Mr. Cowley	0	10	0
Cambridge—St. Andrew's Street, contributions from Girls' School, by Miss Peters	1	0	0
Cornwall—Falmouth, collections 2 17 8			
Subscriptions 1 6 0			
	4	3	8
St. Austell, moiety of collection	1	13	4
Devonshire—Appledore, Mr. J. Darracott, subscription	1	0	0
Barnstaple, Rev. T. R. Stevenson	0	5	0
Devonport, Maurice Square, by Rev. Dr. Stock, collections	3	3	4
Coombe Martin, Rev. D. Thompson, subscription	0	5	0
Exmouth, Mr. J. Sprague	2	0	0
Kingsbridge, subscriptions	0	12	6
Plymouth, George Street and Mutley Chapels, by Mr. T. W. Popham, weekly offerings 6 0 0			
Subscriptions 12 0 0			
Moiety from Ladies' Committee 2 11 4			
Mr. C. Windeatt 0 10 0			
	21	1	4
Durham—Consett, contributions	11	14	0
Darlington, 1st church, subscriptions..	3	2	0
„ 2nd do., „	10	0	0
South Shields, Barrington Street, collections and subscriptions	22	4	8
Sunderland, by Mr. Jno. Hills, from estate of late Alexander Wilson, contribution	5	0	0
Captain Matches, Bark Alice, subscriptions	4	7	6
Essex—Braintree, by Rev. S. Hawkes, moiety	3	0	0
Harlow, by Rev. J. Edwards, subscriptions	2	5	0
Halstead, Mr. W. Peck, subscription..	2	0	0
Waltham Abbey, Sunday-school, subscription	0	4	0
Gloucestershire—Cinderford, collection	4	5	0
Gloucester, Sunday-school, donation..	5	0	0
Shortwood, subscriptions	3	12	0
Stow-on-the-Wold, Sunday-school, contribution	0	7	6
Tewkesbury, collection	2	4	8
Wootton-under-Edge, Miss Elvey, subscription	2	0	0
Hants—Andover, by Rev. Josh. Hasler, subscriptions	1	12	6
Broughton, Mr. H. M. Bompas (London)	1	1	0
Beaulieu, collection	1	6	1
Shirley	0	5	0
Portsmouth, by Rev. J. H. Cooke, subscriptions, on account	3	3	0
Southampton, East Street, collection..	2	11	2
„ by Rev. W. Emery, subscriptions	1	0	0
Whitchurch, collection 0 11 10			
„ subscription .. 0 10 6			
	1	2	4

ISLE OF WIGHT—Ryde, subscriptions ..			0 7 6
HERTFORDSHIRE—Boxmoor, Rev. H. C. Leonard, M.A., subscription			2 2 0
Tring, subscriptions			2 10 0
Watford, subscriptions			2 1 0
KENT—Eythorne, by Mr. Jno. Harvey, subscriptions			2 10 0
Maidstone, Miss Watts, subscription ..			0 10 0
Staplehurst, Mr. W. Jull, subscription.			2 0 0
Sevenoaks, by Mrs. Welsh, contributions			2 0 0
Whitstable, collection			1 0 0
LANCASHIRE—Accrington, Mr. Entwistle.			0 10 0
Bacup, Mr. Jno. Law, subscription ..			1 0 0
Manchester, Rev. A. McLaren, B.A. subscription			1 0 0
„ Union Chapel, by Mr. W. Allison, contributions ..			15 0 0
Sabden, Mr. Geo. Foster			10 0 0
Southport, Mr. R. Craven, subscription			1 1 0
LEICESTERSHIRE—Countesthorpe, Mr. C. Bassett, subscription			1 0 0
Leicester, Belvoir Street, subscriptions, by Miss Porter.....			8 3 0
„ Victoria Road, by Rev. T. Wilshire, balance of subscriptions.....			7 2 0
Lutterworth, Mr. Joseph Bedell			0 5 0
LINCOLN—By Mr. F. G. Hazzledine, subscriptions			4 12 6
MIDDLESEX—Harlington, by Rev. T. Henson			5 0 0
MONMOUTHSHIRE—Ebbw Vale, collection			0 15 0
Llanfihangel, Crucorney, by Rev Evan Probert, contribution			0 7 0
Tredegar, by Rev. Josh. Lewis, collctn.			2 0 0
Maesycwmwr, collection.....			0 15 0
NORFOLK—Attleboro', Sunday-school, by Mr. Long.....			0 4 6
NORTHUMBERLAND—Northern Association, by Mr. Geo. Angus, subscriptions			18 8 2
NOTTINGHAMSHIRE — Newark, by Miss Hindley, subscriptions			2 5 0
Nottingham, Mr. Thos. Bayley, Lenton Abbey			2 0 0
„ subscriptions collected by Rev. T. Hayden			5 5 0
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ACKNOWLEDGMENTS.

To Mrs. Thomas Flint of Maidstone, for a quantity of magazines, &c.

Mr. Rock, of Ballymena, wishes us to acknowledge a donation of £2 for the chapel debt, from Miss Freeman.

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by G. B. WOOLLEY, Esq., Treasurer, and by Mr. KIRTLAND, Secretary, at the Mission House, Castle Street, Holborn, London, E.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard Street, London.

THE

BAPTIST MAGAZINE.

AUGUST, 1872.

The Midsummer Morning Sermons

TO YOUNG MEN AND MAIDENS AT BLOOMSBURY CHAPEL.*

AMONGST the numerous, important, and most successful activities which have been connected with the ministry of our beloved and honoured friend Dr. Brock, not one has been more signally blessed than his annual early Sermon to Young Men and Maidens. During twenty years, at the hour of 7 o'clock in the morning of the Sabbath nearest approaching Midsummer-day, Bloomsbury Chapel has been thronged to its utmost capacity with crowds of young men and women, eagerly listening to paternal counsels and godly teaching, clothed in the genial forcible style and enriched with the ripe experience of the preacher. So large has been the attendance, that on each recurring anniversary, arrangements have been made for a second service—sometimes in the chapel schools, and at other times in the streets. On such occasions valuable assistance has been rendered by Mr. McCree, who has long laboured as Dr. Brock's missionary and helper in many of the efforts which have made Bloomsbury Chapel and its surroundings a luminous centre of spiritual life in this great metropolis. We much rejoice that our beloved friend has been persuaded, albeit he says reluctantly, to publish the twenty sermons which comprise the entire course. They are a gratifying monument of the Divine honour put upon pastoral fidelity. They will recall to the remembrance of

* *The Midsummer Morning Sermons to Young Men and Maidens, from their Commencement to their Close.* Preached at Bloomsbury Chapel by the Rev. W. Brock. London: Park, 39, Carey Street, Lincoln's Inn: Elliot Stock, 62, Paternoster Row.

multitudes of readers the bright happy Sabbath morns at Bloomsbury, and they will suggest, we doubt not, to others who are labouring in Christ's vineyard, the great need there is for being constant, in season and out of season, in making known the words of life. "Sermons," says the author of the contents of this little volume, "they can hardly be called; at least, I would call them by a more fitting name, if I knew how. Familiar, earnest, pleasant talk about the good and the right has been my aim—just such talk as young men and maidens might listen to in a walk with an elder brother, or when sitting by their father's fireside." And "this familiar, earnest, pleasant talk," enclosing the fullest evangelical instruction, is simply the secret of the great success of these discourses, and it has very much pervaded the whole of the able and useful ministrations of Mr. Brock. He is a preacher whose heart is always fully in his work, and whose artifice, if he has any, consists in the most skilful and complete concealment of himself. Candour and kindness are his two most prominent natural endowments, and these his Lord and Master has graciously enriched with the higher gifts of the Sacred Spirit. We did not, however, intend a portraiture of the author of these sermons. He is well known to our readers, but not all of them know how large a heart he has, and how full of love it is to his God and his fellow-men.

Following in imagination this volume through its wanderings, we have pictured to ourselves the thrill of joy it will quicken in many hearts. Far away in our country towns and villages, and farther still, in the Australian cities and Canadian clearings, and in Indian presidencies and American Western States, men and women, now of mature years, will rehearse to their young men and maidens the story of being attracted to Bloomsbury Chapel, and of being constrained to give the heart to the Saviour by the loving earnest pleadings of the faithful man of God.

Many of our London churches contain in their membership those who form a part of this spiritual harvest, but a greater multitude is scattered afar off, and the revelations of the future will alone completely unfold the full measure of Divine success which has attended this service.

"As I was musing one day, the thought occurred to me of some special service at an unusual time." Such is the brief explanation given of the origin of this early morning sermon. So Matthew Mead mused one May morning in Stepney, and resolved to draw the youths of Eastern London from the revels of the Stuart age, and instituted a service which continues to this day. And while we regretfully read that Mr. Brock has preached the last of these midsummer services, we earnestly hope that as long as Bloomsbury Chapel stands, the annual ministrations to young men and maidens will always be maintained. A more becoming monument of their first pastor's labours could scarcely be set up by that church. But cannot the example presented by this volume be imitated in the large centres of

our population by other ministers? If not in the precise form of Christian work herein indicated, there is abundant reason for all of us to "muse" on "some special service." The world's wants call aloud for fresh products of the ingenuities of Christian love. We need not forsake the old ways, but can be baptized afresh into the Spirit, and new zeal and burning love will accelerate and multiply our efforts to save souls. One of the most striking lessons of Mr. Brock's example is the immense force of naturalness in public instruction when brought under the influence of communion with God. "Midsummer Morning Sermons" is an excellent little book, and we wish it may find its way to myriads of young men and maidens. It is greatly wanted to strengthen the wavering, to assist the tempted, to convince the thoughtless, and to preserve young Christians from the flippancies of the age. May God bless it, and richly reward its author!

We append the following, the last sermon in the course; its perusal will both gratify and benefit readers, young and old:—

ONE MNASON, OF CYPRUS.

Sunday Morning, June 23rd, 1872.

"One Mnason, of Cyprus, an old disciple."—Acts xxi. 16.

Our most holy faith is a reality; and neither an abstraction, nor a myth. Judging of it from the evangelic records, it is a practical and an available reality withal, having to do with dates and places and persons. There is a good deal of the chronological about it; a good deal of the topographical; a good deal of the historical. Mention is made of incidents, some of them of great importance, and others of them insignificant.

We read of Cyrene, and Corinth, and Colosse. We read of Alexander the coppersmith; of Simon the tanner; of Cornelius the centurion; and of Lydia, the seller of purple. We read of the time when Gallio was the deputy of Achaia; of the time when Pontius Pilate was governor of Judea; of the time when Philip was tetrarch of the region of Trachonitis, and his brother Herod was tetrarch of Galilee.

To a large extent, our evangelic records are made up of narratives and memoirs. They are continually telling us of things which were said and done by men of like passions and of like condition with ourselves. And it is through the medium of the things which were so said and done that the evangelic instruction was conveyed; it is, indeed, through that same medium that the evangelic instruction has been conveyed to us. We are not addressed through abstruse and elaborate disquisitions, but through simple and most intelligible facts.

I know very well that our evangelic records contain what some may deem abstruse and elaborate disquisition—the sixth chapter of John, to wit; but I also know, that even that sublime disquisition had to do with simple and most intelligible facts, both at its commencement and at its close. Everything in our most holy faith—such an instance not excepted—everything has to do with that which is common to man.

A momentous matter this! Somewhat conscious am I of its momentousness to-day, in my anxiety that you young men and maidens should become the disciples of Jesus Christ; because the discipleship is something that you can realise, and understand,

and imitate, and make your own. Witness, now, the language of our text—"One Mnason"—"one Mnason, of Cyprus, an old disciple." How discipleship is hereby brought within our vision, and within our reach! Mnason lived in this present evil world quite as much as you do, and yet he belonged to Christ. The life which Mnason lived, he lived in the flesh, exactly as you live your lives; and yet he was faithful unto death. Christian discipleship, therefore, is not an abstraction, nor a myth, nor an impossibility—the instance of Mnason being the proof Let us turn the instance to our account—my object being, avowedly, to get you to walk in Mnason's steps.

Of his discipleship, I remark, first, THAT IT WAS COMMENCED AMIDST THE FRESHNESS OF MNASON'S YOUTH.

The word "old" here is to be understood, not of the man considered in himself alone, but of the man considered in his relationship with Christ. We are not to think of the number of years that he had lived, so much as of the number of years he had lived a life of faith upon the Son of God. He was grey-headed now, no doubt; but he had become grey-headed in the service of his gracious Lord.

We go back, therefore, to Cyprus, his native place; one of the wickedest places, by-the-bye—one of the very wickedest—of its time. The Gospel had been preached in the island early. Men of Cyprus were found at Jerusalem, at the Pentecost; and most honourable mention is made of them in connection with the Church of Christ. With them, Mnason had been associated, and by them he had been instructed, when he was but a youth. Not improbable is it, that he was their companion, as they witnessed the great results of the outpouring of the Holy Ghost. Even then, peradventure, he was familiar with the resurrection and ascension of Him who had put away sin by the sacrifice of Himself.

At all events, by that time, he had heard the good tidings of great joy; and faith had come by the hearing. He repented, and believed the Gospel. He made choice of the one thing needful. He confessed Christ before men. He was added unto the Church. He gave himself to the Lord, and then unto His people, according to His Word. In such a place as Cyprus was notoriously, he witnessed a good profession before many witnesses — presenting himself, body, soul, and spirit, a living sacrifice to God.

Objections, I dare say, were made to him, as he did this,—made to him, too, by persons of very different character and standing.

I dare say, now, that some believers objected. Let Mnason wait awhile. What could he know yet, either about sin or about salvation? What acquaintance could he have gained with the plague of his own heart? What had he experienced of the riches of the grace of God? What resistance could he offer, when the enemy came in like a flood? What service could be rendered by him, in the conflict that was raging between the supremacy of heaven and the rebelliousness of hell? No! Mnason must not be inconsiderate and presumptuous. He might very properly be thoughtful about religious things, and pay respect to the means of grace, and look forward to an avowal of his faith in the due time; but any such avowal now would be rash and premature. Let him remember what a stripling he was, and modestly keep his proper place!

Then I dare to say, moreover, that some unbelievers objected to his discipleship. Why on earth should he trouble himself, either in one way or another, with the religious and the godly yet? At least, why should he trouble himself about them with so

much solicitude, and earnestness, and self-denial? What had his appetites been given to him for, but for gratification? The thing for him to do was to go and gratify them. What had pleasure been provided for, but for out-and-out enjoyment? Let him participate the out-and-out enjoyment whilst he could. Perhaps the time might arrive when the saintly would become him, and the devout would be somewhat properly in place; but the present was not the time assuredly. To go about denying ungodliness and worldly lusts now would be simply to write himself down a fool. Why, the thing was palpable. Young men and maidens taking yokes upon them! bringing themselves under habitual restraint! crucifying their affections! loving Jesus Christ beyond and better than anybody else! Let Mnason be wiser a good deal than that. At all events, let him act upon the counsel of those friends of his, those superlatively cautious religionists yonder; and, as they recommended, let him wait.

Mnason weighed the both classes of objections, seeking wisdom from above that might be profitable to direct. The result was, that he pronounced the objections good for nothing; and his reasons for so pronouncing were at hand.

To the objecting unbelievers he replied, that the authority of God was paramount and supreme, leaving him literally no alternative but to do whatsoever it enjoined. He begged the unbeliever to understand this, and to have it actively in mind, because here rested the strength of his case. God's authority was supreme; therefore, when by that authority he was bidden to remember his Creator in the days of his youth, and to seek first the kingdom of God and His righteousness, and to set his affections upon things above, he must needs go and do the bidding. Option was out of the question altogether. The matter was wholly beyond any doubt or debate. Hence his determination to be a disciple—this particular objection notwithstanding. Not that he was indifferent to riches; but then God had spoken to him of durable riches. Not that he was indifferent to honour; but then God had spoken to him of honour that cometh from above. Not that he was indifferent to pleasure; but then God had spoken to him of pleasures which were for evermore. He must obey God rather than man.

Then to the objecting believers Mnason replied, that he was aware of his ignorance, and inexperience, and liability to fall. He really made no pretensions to the deeper things, either in respect to the understanding or to the heart. He sought acknowledgment of his discipleship, not on the ground of the maturity of his faith in Christ, but on the ground of the reality of his faith in Christ. He was but a young man, he knew; nevertheless, young men might seek and serve God acceptably—for Daniel had thus served him, so had Josiah, so had David, so had Joseph; and why not Mnason?

"Then he would not do as they advised, and wait?" Why should he wait? He needed the mercy of Our Lord Jesus Christ unto eternal life; and he had sought the mercy, and he was rejoicing in the mercy. He was, consequently, thankful; and to his thankfulness he would give expression. To the question—"Lovest thou me?" he had to say, "Thou knowest that I love Thee;" whereupon, in came the word with power, "Then keep My commandments—the commandment about personal discipleship among the rest;" which commandment he made haste to obey.

Now, you friends of mine, with

the dew of your youth so genially and beautifully upon you all, go and do what young Mnason of Cyprus did. There will be plenty of people who will raise objections, and put in obstacles, and suggest delays; the worst of it being this, that your own hearts will be likely to agree with them; whilst your adversary the devil will foster such agreeing, by the manifold devices which are within his power. Your discipleship, I pray you, nevertheless!—your discipleship amidst the freshness of your youth!

Say, that in that case you must acquaint yourselves with Christ; such acquaintance with Christ would do you honour. Say, that you must submit yourselves to Christ; such submission to Christ would be a grand proof of your common-sense. Say, that you must trust in Christ; such trust would save you from perdition, and secure for you the paradise of God. Say, that you must imitate Christ; such imitation would be your personal meetening for the inheritance of the saints in light. Say anything besides that you have to say, in the same direction; and then, bringing me side by side with your standpoint, show me how difficult, and how disheartening, and how dreary, discipleship seems to be. Very well: but now let me bring you side by side with my standpoint, and show you that the dreariness is simply an optical delusion; that the disheartening arises altogether from misapprehension; that the difficulty amounts practically to nothing, inasmuch as our sufficiency is of God.

Look at Mnason—just such an one as you are, in respect to the age to which he had attained. Look at Mnason at Cyprus—just such an one as you are, in respect to his liabilities from wicked men and wickeder women. Yet, Mnason was avowedly, and even there and then, a disciple of Jesus Christ—his temper in nowise the temper of the anchorite, or the hermit—his residence neither the cave nor the monastery cell.

The Christian discipleship, then, is not an abstraction, nor a myth, nor an impossibility; for here is one of your own kith and kin evincing the discipleship amidst the freshness of his youth.

Of Mnason's discipleship I remark, secondly, THAT IT SURVIVED THE TEMPTATIONS OF HIS MANHOOD.

There was something in what the objectors had said to him, touching the enemies and the jeopardy to which he would become exposed, in case he avouched Jesus Christ to be his Lord. He found this out, as he went along his way. Sometimes he was assailed with the frown and fright; at other times with the flattery and fascination. Necessity was there for vigilance and valour, for it was nothing less than a great fight of faith.

His natural propensities, similar to your own propensities, were inimical to his discipleship; and his dwelling amongst ungodly ones, similar to your own dwelling, threatened, now and then, to bring his discipleship unto its wits' end. In more ways than one he had to bear the heat and burden of the day.

But he bore it bravely, proof at once both against the world's fascinations and the world's frowns. Confessions had he to make of numerous imperfections. Times, and often, had he to humble himself in repentance before the Lord. He had known what it was to stagger through unbelief.

Nevertheless, he had not succumbed, and it was not his intention to succumb. He was as much affected as he ever was with veneration for the Divine word, with reliance upon the Divine redemption, with trust in the Divine providence, with delight in the Divine service, and with zeal for the Divine honour. Nay—he was *more*

affected than he ever was with all these. There might, perhaps, be less of the poetry of religion than there used to be; but there was a good deal more of its power. There might be less fervour, but there was more fortitude. There might be less sentiment, but there was more spirituality. There might be less foliage and flower, but there was more fruit.

Mnason was not so young as he was once, nor so free from care. He had to make time now, if he would get time for self-improvement and self-discipline. He had to rise up early, and to sit up late, and to eat the bread of carefulness, in order to provide things honest in the sight of all men. He had to acknowledge, with some measure of lamentation, that friends whom he had trusted had miserably disappointed him; that resources on which he had depended had altogether failed. Had he been put to it, he could have composed a dirge, to the disparagement of the arm of flesh; but—but—the canticle, rather than the dirge, was his idea—an exultant canticle unto the honour of the arm of the Lord! God had been sufficient, and God would be sufficient still! God had been well pleased with him, and God would be well pleased still. If, therefore, it must come to that, "Faint, yet pursuing," should be his motto still. Patiently would he continue in well-doing. Numbered would he be, not amongst those who drew back unto perdition, but amongst those who believed to the saving of the soul.

Now, you friends of mine—who are young men and maidens this morning, but who will be the maturer men and women of the time to come—see that you follow on as Mnason did. Prepare to follow on. Be ye disciples indeed. Read what your Great Teacher has left for you to read. Read frequently, read thoughtfully, read prayerfully, read under the full impression that there is a great deal more to be found out yet. Let the word of Christ dwell in you richly, in all wisdom and spiritual understanding; and let that word of Christ maintain all its jurisdiction and control. If the world, as we say, goes well with you, no forgetfulness of your discipleship! If the world goes ill with you, no forgetfulness of your discipleship!

Mnason held fast his profession; in like manner, do you hold fast yours. Mnason, though living amidst formidable temptations, was not hindered; in like manner, though you live amidst formidable temptations, don't you be hindered. Mnason, who had been a young man in Christ, became a father in Christ, growing in grace and in the knowledge of Our Lord and Saviour Jesus Christ; in like manner, do you grow in grace, and in the knowledge of Our Lord and Saviour Jesus Christ. What has been may be again. Our friend at Cyprus, with Cyprus all about him, fulfilled right honourably the promise of his youth; go, with London all about you, and right honourably fulfil yours.

Of Mnason's discipleship, I remark, lastly, THAT IT WAS HELD IN REPUTATION IN HIS OLD AGE.

Paul, the servant and apostle of Jesus Christ, was about to go to Jerusalem, and for awhile to remain. For the Gospel's sake he must be found there, and he was at present on his way. Accommodation would be necessary—some place that he might deem his home. Mnason's residence was fixed upon—immediately, indeed, and by common consent. That James, who had been an apostle before Paul, and who was now residing in Jerusalem, had not been consulted, was nothing to the purpose. No consultation was necessary; they could settle it down there at Cæsarea among themselves. With Mnason, accordingly, the illustrious apostle was to lodge.

Evident was it, therefore, that the man was held in reputation, and that he retained the loving confidence of the mother-church. Sure and certain may we be, that the confidence had been deserved. Sure and certain are we, consequently, that his discipleship had been faithfully holden fast. As circumstances had gone on altering, Mnason's godliness had gone on maturing. As his loyalty to Christ underwent ordeals in continuity, his loyalty to Christ came out in forms yet more simple, and bright, and pure. As the lusts of the flesh, and the lusts of the eye, and the pride of life, had varied and intensified their attacks, those attacks had found him virtually impregnable; nearer than when he believed was his salvation, in regard to his proximity to the salvation; nearer, a great deal nearer, was it, as to his fellowship with the salvation. He was the shock of corn fully ripe. He was bringing forth fruit in old age. He was now ready to be offered. Yet a little while, and, absent from the body, he should be present with the Lord. Before Paul's visit to him should terminate, he might be called up to the marriage supper of the Lamb.

This was believed; not by Mnason himself only, but by all the brotherhood it was assuredly believed. And, should the time of his departure come to-morrow, they would sing all the psalms, and chant all the canticles, and recite all the anthems, because an entrance would be ministered unto him abundantly into the everlasting kingdom of Our Lord Jesus Christ. Old discipleship was genuine discipleship; and genuine discipleship could end in nothing less, and it could end in nothing else, than in presentation faultless before the presence of the glory with exceeding joy. God's grace assisting him, Mnason had his fruit unto holiness, and the end everlasting life. His path had been the path of the just, which shineth more and more unto the perfect day.

Now, you friends of mine—to whom, perchance, old age seems uncommonly distant; almost, indeed, inconceivably remote—be you wise enough to carry on and to carry through your discipleship unto your older age. Mnason, being dead, yet speaketh; and he speaketh unto you vastly to encouragement to-day. He admits that to do what you may have to do, if you are disciples, is arduous and self-denying; but, from the fulness of his joy, he assures you that he has found the doing of it to be right. He admits that to bear what you may have to bear, if you are disciples, is discomforting to flesh and blood; but, with the golden harp within his hands, and the crown of life around his brow, he assures you that he knows the bearing of it to be good. Why, for these eighteen hundred years, our old disciple has known absolutely nothing, either of sighing, or of suffering, or of pain; for eighteen hundred years, he has never heard an evil word, has never witnessed an ungodly act, has never felt a wrong emotion; for eighteen hundred years, he has had nothing but conformity to God, and delight in God. His discipleship did not terminate upon itself. It tended towards the perfect, and it prepared for the perfect, and it culminated in the perfect, and now it expatiates amidst the perfect; and from out of that perfectness, amidst which he is expatiating as I speak, his earnest word to yourselves is this:—"Be Christ's disciples, as I was, amidst the freshness of your youth; be you His disciples through the heat and the burden of the day; and then, be you His disciples even when the almond-tree shall flourish, and the grasshopper shall be a burden—faithful unto death, that you may receive the crown of life."

My dear friends, I have thus—

being somewhat of an old disciple myself—delivered to you my last midsummer morning sermon. My witness is in heaven that I wish I had preached more simply, more earnestly, more plainly, and more devoutly. However, everything must go now: the wrong, by God's great grace, to be forgiven; and the right, by the selfsame grace, to be made contributive to good. My heart's desire—my prayer to God is, that these twenty midsummer morning sermons will not prove, to those who have heard them, the savour of death unto death, but rather the savour of life unto life. They have been the pleasantest of all the services of a ministry of forty years; and I feel as if I could wrestle with the angel bodily—as if I could not and would not let him go, until you had surrendered yourselves to Christ, until you had passed from death unto life, until you had become wise unto salvation by faith which is in Christ Jesus. I shall never meet you any more like this on earth. Shall we meet in heaven? I offer you my hand, as I ask you again—"Shall we meet in heaven?" Take it, now, with the honest answer—"Agreed; God helping us, we will." Amen and amen.

Should Native Agency in India be Mission-paid?

To the Editor of the "BAPTIST MAGAZINE."

DEAR SIR,—The above question is answered by the Rev. James Smith in the negative. With as much faith in the righteousness of the cause I plead, I answer in the affirmative. Issue is thus joined, and our appeal is made to the members of the Baptist Missionary Society.

You, I am sure, will not need a word to be said on the fallacy of the supposed analogy between a State-paid clergy and a Mission-paid native agency. We do not object to the payment of the clergy, but simply to the support given them by the State. No one of us questions the right of the Episcopal Church to employ and to sustain any number of English or other preachers in any countries it pleases. If the Missionary Society sent out the taxgatherer for a tenth of the profits of industry, to be devoted to the support of native agents, we of the Liberation Society would denounce such conduct as a grievous violation of the law of Christian willinghood. But this is not done. English Baptists hitherto have found "daily bread" and "necessary clothing" for natives of India selected and employed by their representatives in preaching the Gospel to the heathen. In what manner this policy is inconsistent with either religious equality or the purest voluntaryism, is a ques-

tion I cannot answer. Perhaps Mr. Smith's brother-in-law will explain wherein the analogy consists, for I confess, after repeated efforts, to inability to discover it.

One fact is brought out clearly and distinctly. Mr. Smith, looking upon the Missionary Society as in some sort equivalent to the State, would disestablish and disendow the native agents. He contends against the payment, by the Mission, of native agency. It is not a question of pastors—on that question we are agreed; nor a question of mere preachers, of native converts who never go more than a mile from home to preach the Gospel—on that question we should not differ; but a question of "agency" of any kind, including the employment of native converts to evangelise the dark places of heathendom. On this question I entirely differ from Mr. Smith. The one and only point in this dispute is this;—Shall our Society pay native converts as evangelists? Mr. Smith pleads, "So many evils result from the payment of native agency, that I counsel you to cease the payment." What has the disestablishment of the Irish Church, or the separation of Church and State in England, to do with this matter? Let us confine ourselves to the question before the members of our Society.

We naturally ask, why not pay native agents? In reply, Mr. Smith, and one or two others, assure us that the payment of native converts for work done, injuriously influences their character, attracts unfit men to the native ministry, makes these native agents mercenary, and in many ways operates prejudicially, both on the churches and on the agents, as well as on the surrounding heathen. One missionary writes—his letter lies before me: "A native preacher leads a lazy indolent life among his fellow-Christians." And then, when we treat these allegations as charges, we are reproached because we represent our missionaries as "accusers." Were I to say of English missionaries in India, and especially of the Rev. James Smith, what has been said of native agents, I am confident that I should be deservedly described as "an accuser of the brethren." The accusation against native preachers may be true, but, if true, it should be proved. At present the weight of evidence is in favour of the native agents, the majority of the missionaries testifying both to their piety and their usefulness.

What I complain of is, that sentence has gone forth against native preachers before they have been heard in reply. Both Mr. Dutt and Mr. Shah, native missionaries, rebut the charges against their brethren. When the draft of the Report of the Special Indian Committee was sent to Mr. Goolzar Shah, he asked "that the native preachers may have an opportunity given them of defending themselves, as their superiors, the European missionaries, had some time ago." No such opportunity has been given, but without hearing the evidence for the defendants, which might have rendered the passing of

judgment somewhat more difficult, the Committee resolved—"That it is expedient, as soon as practicable, to cease to support the present native agents by the funds of the Society." I cannot resist the conviction that the opinions of the Rev. James Smith and the Rev. C. B. Lewis were permitted to determine the decisions, first of the Special Committee, and then of the General Committee, the contrary opinions of the majority of the missionaries notwithstanding; and I deeply deplore that the policy of our Society has been changed on such slight and insufficient grounds.

On the general question, I must crave permission, Mr. Editor, to add a few sentences:—(1.) I do not plead for the retention of unfit or unworthy native agents of any kind. Let such be fairly dealt with—even generosity would not be out of place. But justice to the churches at home, and, still more, regard for the glory of God, demand that they be dismissed a service in which they hinder, instead of helping, the good work of evangelising India. (2.) A friend in India informs me that native preachers are paid who confine their labours to the compound or village in which they reside, and whose life is an indolent and selfish life. By all means let such an agency be put an end to as soon as possible. Neither India nor England should tolerate lazy preachers. Only the labourer—the man who does honest work—is worthy of his hire. (3.) But the missionary must bear in mind, that he and his brethren are solely responsible for the choice of inefficient and indolent men; that they share with these natives the responsibility for the waste complained of, and that it has been in their power gradually to remedy the evils they point out. What has the missionary been doing to suffer the rise and perpetuation of so great a scandal? But I remember that each missionary praises his own native preachers, and thinks them worthy and efficient helpers in the work of the Gospel. Fault is generally found with the native preachers at neighbouring or distant stations. Be the facts what they may, let them be clearly ascertained; and then, though nine-tenths of the native agents should be cashiered, let the verdict and the judgment follow upon and closely correspond with the facts. (4.) I yet more earnestly plead for the employment, and payment (if necessary), of native evangelists. We should all rejoice if evangelistic work could be done by unpaid agency. No man engaged in business, or in the service of others, can itinerate widely, and give himself to the work of making known the Gospel in the regions far beyond his home. Unpaid pastorates are less impracticable than an unpaid evangelistic itineracy. Is it granted that itinerating evangelists should be paid? If so, by whom? By the native churches? The favourite theory with many just now is, that native agency should be sustained by native Christians. Can they do it? The Rev. C. B. Lewis testifies respecting native churches:—"From their narrow resources they could not pay the salaries of the

native pastors set over them—far less could they support those who labour as evangelists. Will the heathen support itinerating native Christians? If so, and if the Rev. James Smith and others think that the native evangelists should thus literally cease to be supported by the churches, why not act upon the principle themselves? What claim have itinerants on the heathen? Even among converts at Corinth and Thessalonica the Apostle Paul learnt what it was to be in want, as itinerating evangelists would among the heathen in the regions beyond the churches. The third source of supply is that which availed for the Apostle: "I robbed other churches," he wrote to the Corinthians, "taking wages of them." And so should native evangelists "take wages of our churches;" and we, like the Philippians in the case of Paul, should send them supplies for their necessities. (5.) This payment is Scriptural. To refuse it would be in us inconsistent. Mr. Smith's arguments and reasonings about the payment of native agents are the same as many urge against the payment of ministers at home, and apply with equal force to the payment of missionaries themselves. It is right in principle to pay evangelists. (6.) And yet we all look forward to the time when native churches will be able to do the work without our assistance. Meanwhile, I should advocate the outlay of more time, and ability, and money on preparing native converts for the work of evangelists. Serampore College is a greater help to the secular than to our ministerial students, and our learned missionary professors in India have done more in training clerks and merchants than in training preachers of the Gospel. And may it not be, that if we admitted more natives on the staff of missionaries, more good would result? (7.) This leads me to my last remark. Mr. Smith speaks of the missionary as "master," and of the native agent as "servant." To me this explains much. There is the higher "caste" of the European missionary, and the lower "caste" of the native agent. This distinction—I take Mr. Smith's own account of it—is vicious. It may be worth while to liberate the native agent from the patronage and control of the missionary, and to establish equality between the two. It is seldom the intellect has full play, and power is largely developed, in those kept in subjection. Why should the native be subject to the European? I know I tread on dangerous ground, but I greatly fear—to speak frankly, and after much intercourse with brethren who know the facts—that Mr. Smith is literally correct in his description of the relation between the missionary and the native evangelist. Appoint none but properly qualified converts to the office of evangelists; but make such equal in position to the missionary. Let the European and the native be simply brethren, neither the one nor the other master or servant.

One fact I commend to the notice

of your readers—God has so owned and blessed the labours of these native agents, that more than half the members of the native churches in India have been called through their ministry into fellowship with Christ? What are we that we should withstand God?

Forgive, Mr. Editor, the length of this letter, and, if you can, find it a place in your next number.

CHAS. WILLIAMS.

Accrington, July 13th, 1872.

The Christian Name.

BY THE REV. SAMUEL COULING.

"The disciples were called Christians first in Antioch."—Acts xi. 26.

THE Christian name is, alas! given to, and borne by, many who exhibit nothing of the Christian character, and who know nothing, experimentally and savingly, of the Christian's God and Saviour. Men and women are not Christians—disciples of Christ—simply because they are born in a so-called Christian country. They are "born in sin and shapen in iniquity," whether their birthplace was Britain or Japan, and they are therefore the "children of wrath, even as others." To be a Christian, and rightly to bear the Christian name, we must be saved by grace through faith, and that not of ourselves, for it is the gift of God. Old things must pass away, and all things must become new; we must embrace Christ as our Saviour, learn of Him as our Teacher, submit to Him as our King, and then, and not till then, can we fitly bear His name. Thus it was with those of whom the evangelist speaks in Acts xi. 26. They were first "called Christians" indeed at Antioch, but they had long previously become the disciples of Christ, for "it came to pass that a whole year they (*i.e.*, Saul and Barnabas) assembled themselves with the church, and taught much people." They had evidently first given themselves to the Lord, and then to the Church; and now they willingly, and no doubt prayerfully, listened to the advice and instruction of Barnabas and Saul. They were Christ's friends and followers, and were therefore well worthy to bear the Christian name.

"They were called Christians first in Antioch." By whom they were so called has long been a disputed point among theological writers. Some contend that the name was given to them by Divine intimation and approval; while others think that it was given to them as a term of reproach by their enemies; and not a few think that these Antiochean believers assumed the name themselves. "But," says Trench, in his *Study of Words*, "it is

clearly a name which they did not give to themselves, but received from their adversaries. For it is not said that 'they called themselves,' but 'were called' Christians first at Antioch." The only two other passages where the name occurs in the New Testament (Acts xxvi. 28 and 1 Pet. iv. 16) might, perhaps, be urged in support of this view, inasmuch as in the one case the name is mentioned by an enemy of the Gospel, while in the other it is employed by the Apostle in the sense in which it was used by heathen persecutors. Du Veil states that the name was given by Euodius, who was the first Bishop of Antioch, in the third year of Claudius Augustus, about A.D. 44; previous to which time they had no doubt been called by way of reproach "Galileans," or "Nazarenes," and had called themselves simply brethren or believers. Burkitt and others, however, think that they evidently had the name by "Divine authority imposed upon them." Against this theory it is urged by some, that "Paul, though at Antioch when the epithet was given, never uses it in any of his Epistles;" and by others, that the Greek terms employed by Luke do not favour this hypothesis. While in support of its being a mere name of reproach, Trench observes, that "Antioch, with its idle and witty inhabitants, was famous in all antiquity for the invention of nicknames."

In support of the Divine origin of the name, it is contended that the Greek verb *chrematizo*, in every instance in the New Testament, except in this, is rendered "called or warned of God" (see Matt. ii. 12; Luke ii. 26; Heb. viii. 5. xi. 7). This being so, the passage before us might be rendered "called of God Christians first in Antioch."

About Antioch itself we need say nothing, except that it was the capital of Syria; that it was situated on the River Orontes, not far from the Mediterranean Sea, at equal distance between Constantinople and Alexandria, and about 300 miles north of Jerusalem. It took rank as the third city of the Roman provinces. Here the disciples were first called Christians. And, by whomsoever the name was given, it is certainly not an unmeaning one. If we were asked what the words "Platonist" or "Pythagorean" signified, we should at once say that they represented persons who embraced the opinions, submitted to the laws, and imitated the conduct of Plato and Pythagoras. So the term "Christian" represents the followers of Christ. It is emphatically a distinguishing name. The Christian differs from other men, and is distinguished from them all. For example, he knows Christ; he is a scholar in the school of Christ—a disciple of the Divine Master. He has learnt of Christ, and obtained from Him that knowledge which will make wise unto salvation. "For this is life eternal, that they should know Thee, the only true God, and Jesus Christ, whom Thou hast sent." This knowledge implies a reception and understanding of Christ's words. Hence the Christian prizes every precept and values every doctrine which emanates from the Great Teacher. Andrew Fuller somewhere says: "Scripture gives four names to Christians, taken from the four cardinal graces so essential to man's salvation:—*Saints*, for their holiness; *Believers*, for their faith; *Brethren*, for their love; *Disciples*, for their knowledge." The Christian therefore knows Christ to be God, and he knows Him to be Man also; he knows Him as his Redeemer and Friend—as his Prophet, his Priest, and his King; and his earnest and constant prayer is, "That I may know Him, and the

power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." Here we see at once the difference between the Christian and the man of the world. The Christian knows Him "whom to know is life eternal," by a saving, personal, and heartfelt knowledge, imparted to him by the Holy Spirit; while the man of the world may know the doctrines Christ has taught, and be profoundly orthodox, and yet have no experimental acquaintance with Christ Himself in the riches of His redeeming love, and the fulness of His mediatorial glory.

And not only does the Christian know Christ, but he also exercises faith in Christ. He sees Him not, yet receives Him and loves Him; and, with the Apostle, can say, "I live, yet not I, but Christ liveth in me." Dr. Tischendorf says that "Christianity does not, strictly speaking, rest on the moral teaching of Jesus, however sublime that is; but it rests on His person only." And so the Christian not only believes in the teaching, but also in the person and work of the Saviour; and the more faith he has, the closer will he live to Christ.

The late James Harrington Evans used to give this beautiful description of a happy Christian — "A simple believer, and a close walker." The two things, no doubt, go together in the Christian's experience; hence Paul says, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him."

"Faith! 'tis a precious grace,
Where'er it is bestowed;
It boasts of a celestial birth,
And is the gift of God."

Those who know Christ, and believe in Him, will also love Him; and love to Him will create oneness of spirit with Him. Christians, therefore, love Christ because He first loved them; and, loving Him, they now give Him their hearts and their services, seeking entire conformity to His image, and desiring to walk continually in His footsteps. Here, again, we see the difference between the Christian and the unbeliever. Said Christ Himself of some, "Ye will not come unto Me, that ye might have life;" and so they rejected Him, and still walked on in the broad road that leadeth to destruction, following the devices and desires of their own hearts. So there are many still, who, instead of knowing and loving Christ, are trusting to their own righteousness, moral and external correctness of life, good resolutions, ceremonial observances, &c. These, however, are but sandy foundations; there can be no true repentance without reformation. Repentance is a change of mind—reformation is a corresponding change of life; and one without the other will be useless, and neither can be obtained but through Christ. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." And of such were those who were "called Christians first in Antioch."

"Not all the nobles of the earth,
Who boast the honours of their birth,
Such real dignity can claim
As those who bear the Christian name."

The Meaning of Baptism.

TO ascertain the meaning or significance of Baptism let us first collect the passages which bear on this point, and then we shall be prepared for their exposition. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. vi. 4, 5.) "For as many of you as have been baptized into Christ have put on Christ." (Gal. iii. 27.) "Buried with Him in baptism, wherein ye are also risen with Him through the faith of the operation of God, who hath raised Him from the dead." (Coll. ii. 12.) "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii. 19.)

It is at once evident, that the main teaching of these passages is the identification of the believer before God with the work of Christ in redemption; and that this identification is symbolised, displayed in baptism. Let us set this forth more distinctly.

1. In baptism it is declared, that the believer has died and been raised together with Christ. For "we are buried with him by baptism," &c. The key to this truth is substitution. The Lord Jesus both died and was raised again as the substitute and representative of believers. It is on this ground, and on this alone, that God reckons to them what the Saviour did and suffered. God made Him sin for us, who knew no sin, that we might be made the righteousness of God in Him. The Saviour took our place as to sin, and God, in grace, sets us in the Saviour's place as to righteousness. Hence in baptism, we are buried—to show that we participate, by faith, in the death of Christ; we are raised again, to show that we are also raised together with Christ. It sets forth the truth that His death is our death, and His resurrection our resurrection.

2. Baptism also sets forth our vital union with Christ. "As many of you as have been baptized into Christ have put on Christ."—*i.e.*, as the word signifies, have inwardly put on Christ." (Gal. iii. 27.) For the moment we rely on the atoning work of Christ, not only are we justified, but we are also, by the power of the Holy Ghost, united with Christ—made members of His body. "I am the vine: ye are the branches." Every believer therefore is brought into vital union with his Lord. This is expressed too in the Apostolic commission—"baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." Now, since our union is connected with, and is the consequence of, our participation in the death and resurrection of Christ, baptism proclaims this truth by the very form in which it is administered.

It also declares our duty of consecration to God. For when we are saved, we come under the instant obligation of yielding ourselves up to His service. Hence the Apostle says, "We are buried with Him by baptism into death, that like as Christ was raised from the dead by

the glory of the Father, *even so we also should walk in newness of life.*" When therefore, we are symbolically buried with Christ, we avow that we reckon ourselves to be dead indeed unto sin; and when we are symbolically raised with Him, we avow the obligation of reckoning ourselves alive unto God. Thus in baptism God declares His claim upon us for His service; and we own that claim, and present ourselves to be His servants: so that, just as the Red Sea lay between the Israelites and Egypt, and the flood between Noah and the old world, so the waters of baptism lie between the believer and his past condition of death in trespasses and sin.

(4) Another aspect of the significance of Baptism remains to be indicated. From what has been advanced, it is clear that there are several parties to baptism. The Lord appoints it, and hence it becomes both the recognition on His part and the seal (if we may so speak) of our position and standing in Christ. It declares to us God's view of the change wrought in us—that He regards us, as before said, as having died and risen Christ. Again, those who are baptized present themselves for this purpose in the obedience of faith. By the act, therefore, they recognise the Saviour's Lordship, confess His name, and declare that they are His. Once more, baptism is administered by God's servants. Whenever they therefore baptize, they, by the act, receive those who are baptized as those who have been saved through faith in the Lord Jesus Christ;—they recognise them as professed fellow-disciples and believers.

(5) It is a most evident inference from these considerations, that none but believers ought to be, or can truly be, baptized. For it is only by faith that we can participate in the death and resurrection of Christ, and unless we have so participated, we cannot be buried by baptism into His death. We cannot be baptized into Christ—into the name of the Father, Son, and Holy Ghost; nor can we offer ourselves for dedication to the Lord's service. For baptism points, both in respect of Christ and in respect of the baptized, to something past and completed—not to something to be done or completed—and that, is in both cases death and resurrection. It is essential, therefore, to the proper meaning of the ordinance, to its place as assigned by God, that its administration should be confined to believers. To administer it indiscriminately not only evacuates it of all its significance, but it also confounds the Church with the world, by naming those disciples who are not disciples and thereby tends to the dishonour of Christ.

It remains only to inquire, in what way should Baptism be administered? (1) The meaning of the word "baptize" is to immerse. This is freely admitted by Christian scholars of every section of the Church. It is the meaning adopted (though not embodied in practice) by the Episcopalian Establishment. The "priest" is directed, after naming the child (if certified that the child may well endure it), "to dip it in the water discreetly and warily," &c. Luther has also adopted this meaning in his translation of the Scriptures. Indeed, it would scarcely be going too far to say that there is almost universal agreement as to the literal meaning of the word. (2) The significance of baptism, as explained, demands immersion as its mode. In no other way can death and resurrection with Christ be adequately displayed. Nor is this statement affected by Eastern modes of burial. For since the water of baptism answering to its type in the Flood and the Red Sea, signifies death—

judicial death, the one essential is that the person baptized should be placed completely under it. If, however, it be replied that neither the Israelites nor Noah went under the water, the answer is that neither the Red Sea nor the Flood *was* baptism, but they both typified baptism in connection with its spiritual significance. It is only by immersion that the believer can be symbolically buried into the death of Christ. Change the mode, and you destroy at once the value of the ordinance, as the depository of the truth of the relationship of the believer to the substitutionary work of Christ. (3) The baptism of the New Testament was by immersion. Thus we find that the Lord Jesus went up "out of the water" (Matt. iii. 16); that John was baptizing in Ænon, near to Salim, "because there was much water there" (John iii. 23); that Philip and the eunuch "went down both into the water," when the latter was baptized, and then came "up out of the water," &c. (4) Lastly, it is in undisputed evidence that the practice of the primitive Church, for at least two centuries, was immersion, and amidst her many and grievous corruptions the Greek "Church" has preserved this practice until the present day; and so tenaciously does she adhere to it, that she recognises no other valid mode.

It is very evident, therefore, that any other form of Baptism than immersion must be a departure from the original mode—from the mode instituted and enjoined by Our Lord and Saviour.

From *Baptism as Taught in the Scriptures.* By Rev. E. DENNETT.

John the Baptist.

A RENOWNED Roman tells us that he considered it a great privilege, "*laudari laudatis*," to be praised by those who themselves were familiar with praise. The value of commendation depends in part, certainly, upon the character of those who bestow it; for while it was cynical in the ancient orator to say, when the mob applauded him, "What have I uttered *wrong?*" it is not cynical to prefer the praises of such a man as St. Paul to all the plaudits which the mightiest multitude ever thundered forth. If the praise of an apostle would be precious, what shall we say of the commendations which fell from the lips of the Divine Son of God? What a thrice-honoured man must we reckon him to be, concerning whom Jesus Christ said: "Among them that are born of women there hath not risen a greater than John the Baptist!" We do well, therefore, to try to know and remember what we are able concerning this truly renowned man.

I. *Predictions respecting him.*

A threefold prophecy was divinely uttered in reference to this signally-favoured servant of God. When a deputation, was sent to John, composed of Priests and Levites, to ascertain the credentials of his strange mission, he said (John i. 23): "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." The greatest of the Hebrew prophets

had thus spoken (Isaiah xl. 3), concerning John, more than 700 years before his birth. We offer, in passing, a short comment upon the words of the Evangelist John (i. 24), concerning the deputation to which we have just alluded:—"And they which were sent were of the *Pharisees*." These words seem to have been added as a proof of the cogency and conclusiveness of the Baptist's reply. The Pharisees, unlike the rival sect, believed in the Divine authority of the prophetic Scriptures; and therefore, if John could point to the writings of Isaiah, as containing the credentials of his mission, it necessarily followed that that mission was Divine, and ought to be acknowledged as such by the Jewish priesthood, as it had been by the majority of the Jewish people. Nor was Isaiah the only prophet who foretold the coming of the renowned forerunner of Christ. Malachi also uttered these words concerning him:—"Behold, I will send my messenger, and he shall prepare the way before Me" (iii. 1). Nor were prophets alone commissioned to speak concerning the coming of the Baptist; Gabriel, the Archangel, "God's hero"—for so the word Gabriel signifies — was sent down from heaven, to speak of the speedy birth of the wondrous boy, "foretelling that he would be filled with the Holy Ghost from the first moment of his existence, and appear as the great reformer of his countrymen—another Elijah, in the boldness with which he would speak truth and rebuke vice—but, above all, as the chosen forerunner and herald of the long-expected Messiah." Such were some of the prodigies which preceded the coming of John.

II. *His Parentage, Birth, and Early Life.*

He was the only child of Zacharias and Elizabeth. These two words mean "Jehovah remembers," and "the oath of God"—very appropriate names, therefore, for the parents of him who was to be the herald of the long-promised and infinitely merciful Messiah. Concerning the ancestors of John, nothing is recorded, but the interesting fact is told us that his mother was in some way related to the Virgin Mary. The Evangelist Luke (i. 36) terms Elizabeth συγγενής of Mary, translated "cousin" in our version; but as the term, both in classical and New Testament Greek, may signify almost any kind of relative, the literal meaning of the word cousin must not here be insisted on, and therefore we cannot positively state the exact relationship existing between John the Baptist and Jesus Christ. The parents of John both belonged to the tribe of Levi, for St. Luke tells us (i. 5), "There was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia; and his wife was of *the daughters of Aaron*." The phrase, "the course of Abia," is thus explained by Dr. Kitto, in his excellent work, "Daily Bible Illustrations:"—"The father of John was an aged priest 'of the course of Abia,' which is the same as the Abijah of the Old Testament. When the priests had become numerous, David divided the whole body into twenty-four classes or 'courses,' which were appointed to do service in weekly rotation, so that each of the courses had to attend at the temple twice in the year, for a week each time. Of the twenty-four courses, that of Abijah was the eighth. Of the number that went into captivity, only four of the courses returned, and that of Abijah was not one of them. But these four were divided into twenty-four, in order to reproduce the former distribution, and to render the analogy more complete. These courses re-

ceived the same names as the original courses,—and hence it is that we find the course of Abia named in the New Testament. Even this division, however, proved eventually insufficient for the designed object of keeping the number of priests in actual official duty within some bounds. Josephus affirms that there were as many as 4,000 in some of the courses, so that, being too numerous for duty, the course, when it came up in its turn, was subdivided into seven families, each of which took a day's duty, so that every one might take part in the duties of his office. This practically reduced the time of actual service for each priest to one day during the week of the course, and to two days in the year. Each of these courses had a chief or president, which are called in Ezra the "princes" or "chiefs of the priests," and which are probably the same as the "chief priests" so often mentioned in the New Testament. We have no information concerning the social status of the parents of John: whether they were poor, or whether, like Barnabas, who belonged to the same tribe, they possessed "*land*," we are not told; but we know the much more important fact, that "they were both righteous before the Lord, walking in all the commandments and ordinances of the Lord blameless." (Luke i. 6.) The phrase, "*Righteous before the Lord*," is probably meant to be emphatic. They were not only sincerely but *eminently* pious. We read, concerning Nimrod (Genesis x. 9), that "He was a mighty hunter *before the Lord*,"—the last three words being used to express the superlative degree, as grammarians term it. A similar phrase is translated "*exceedingly*" in Acts vii. 20, where we read that "Moses was exceedingly fair," ἀστειος τῳ Θεῳ "fair to God." The parents of John were pre-eminently pious, and as a reward, probably, of their unusual moral and spiritual excellence, a child was preternaturally born to them in their old age, when "they both were now well stricken in years." προβεβηκότες ἐν ταις ἡμεραις ἀυτων ἡσαν—"Far gone in their days." The place of John's birth is not recorded. The Rabbins mention Hebron, and some modern commentators conjecture Jutta, a city of Judah; but it is wise to be silent when the Scriptures do not speak. A few months before John was born, his parents certainly lived in "the hill country" of the tribe of Judah (Luke i. 39, 40), so that in all probability the forerunner of Christ was a native of the same district which was honoured to be the natal spot of the Incarnate Son of God. It was during the visit of Mary to Elizabeth, mentioned in the passage last quoted, that the sacred song was uttered by the former, recorded in Luke i. 46—55. This "canticle" claims our attention for a little while, on several accounts. It deserves notice, because it has been adopted as part of the Liturgy of the Established Church—probably as a concession to the less Protestant part of the English Reformers, who still leaned a little toward the "Worship of the Virgin Mary," which is yet so painfully prevalent in the Church of Rome; for it is now admitted by all candid historians that the Liturgy and the "Articles" of the Church of England are the result of a compromise between what would now be called the "High" and the "Low" Churchmen of former days. If we were arguing with a Roman Catholic, we should, of course, admit that the words addressed by Elizabeth to Mary contain strong commendation —"Blessed art thou among women" (Luke i. 42); but we should also ask him, if Mary was to be worshipped because she is "blessed among women," what honours shall we render to "Jael the wife of

Heber," of whom we read (Judges v. 24), that she is "blessed *above* women"? If, again, the Roman Catholics contend that there must be meaning in Mary's own words, "from henceforth all nations shall call me blessed," we reply that that prediction may be, and is, fulfilled, without terming her "Regina Cœlorum," "Deipara," "Queen of Heaven," "Parent of God," and other bombastic and blasphemous, titles with which every Roman Catholic missal abounds. But this "Canticle," uttered by Mary in the hearing of the mother of John, is noteworthy as one of the few specimens of Hebrew poetry to be found in the New Testament. All students of sacred literature now admit the fact, which Bishop Lowth proved about a century ago, that one peculiarity of Hebrew poetry, is that it is constructed in "*parallel lines*," the second line only repeating, with some modification, the thought contained in the first. If, then, we arrange the Virgin's Song as the poetry of the Hebrew prophets is arranged in a "parallel Bible," it will read thus:

1.

"My soul doth magnify the Lord,
And my Spirit hath rejoiced in God my Saviour.

2.

"For He hath regarded the low estate of His handmaiden;
For, behold, from henceforth all nations shall call me blessed.

3.

"For He that is mighty hath done great things:
And holy is His name.

4.

"And His mercy is on them that fear Him,
From generation to generation.

5.

"He hath showed strength with His arm;
He hath scattered the proud in the imagination of their hearts.

6.

"He hath put down the mighty from their seats,
And exalted them of low degree.

7.

"He hath filled the hungry with good things;
And the rich He hath sent empty away.

8.

"He hath holpen His servant Israel,
In remembrance of His mercy.

9.

"As He spake to our fathers,
To Abraham, and his seed for ever."

Such were the immortal words which filled with wonder the pure spirits of the future mothers of the greatest of men, and the Incarnate Son of the Most High God. The father of Christ's herald was inspired to give to him the name John, which since then has become world-wide famous. It first occurs in the form *Johanan* (2 Kings xxv. 23), and means "*Jehovah* is *merciful*"—a very appropriate name for the forerunner of Him who came to say to us, "God so loved the world that He gave His only begotten, that whosoever believeth in Him should not perish, but have everlasting life." This honoured name has become a very familiar one in all Christian lands, as the German Johann, the French Jean, the Spanish Juan, the Russian Ivan, and the Italian Giovanni, sufficiently prove.

A writer in Smith's "Dictionary of the Bible" makes the name signify "Jehovah's gift," making it to mean the same as Jonathan;

but we think this is an oversight, as חָנַן seems to be the root of the latter part of the word Johanan. The name was always a popular one among the Jews, at least from the time of David, for it occurs nearly twenty times in the Old and New Testaments; and, at length, surrounds itself with imperishable glory in the lives of the Forerunner of the Messiah, and "the disciple whom Jesus loved." The circumstances under which the child received his name are as remarkable as the other incidents of his unusual life. We have the record of them in Luke i. 59—79. The day of the circumcision of Jewish children was also the day on which they were named, because (as the Rabbins say) the names of Abram and Sarai were changed into Abraham and Sarah when the rite was instituted. At the circumcision of John, the relatives of Elizabeth, who had come to congratulate her, wished to name him Zacharias—"they called him after the name of his father." The Greek is more precise, and true to nature; ἐκάλουν means "they were calling"—"wished to call." So also, in Matthew iii. 14, ὁ δὲ διεκώλυεν αὐτον, "and he was *hindering* him," *i.e.*, began to hinder him. An appeal was then made by signs to Zacharias to settle the matter, who took "a writing-table," and wrote upon it, "His name is John." The "writing-table" here referred to means a small tablet, covered with wax, on which the ancients wrote, with a large wooden or metal pen, called "*a style.*" Hence it is that we speak of an author's good or bad "*style,*" giving metaphorically to the pen of the writer the qualities belonging to his mind. So soon as Zacharias had penned the brief sentence, his dumbness ceased, and, "filled with the Holy Ghost," he said:—

"Blessed be the Lord God of Israel;
For He hath visited and redeemed
His people,

1

"And hath raised up a horn of salvation for us
In the house of His servant David;

2

"As He spake by the mouth of His
holy prophets,
Which have been since the world
began:

3

"That we should be saved from our
enemies,
And from the hand of all that hate
us;

4

"To perform the mercy promised to
our fathers,
And to remember His holy covenant,—
The oath which He sware to our
father Abraham;

5

"That He would grant unto us,
That we being delivered out of the
hand of our enemies
Might serve Him without fear,

6

"In holiness and righteousness before
Him,
All the days of our life.

7

"And thou, child, shalt be called the
Prophet of the Highest;
For thou shalt go before the face of
the Lord, to prepare His ways;

8

"To give knowledge of salvation unto
His people,
By the remission of their sins,

9

"Through the tender mercy of our
God;
Whereby the dayspring from on high
hath visited us,

10

"To give light to them that sit in darkness
And in the shadow of death,—
To guide our feet into the way of peace."

After the record of this second sacred inspired song in connection with the birth of John, the evangelist adds (verse 80): "And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel." Those words tell us all we knew concerning John from the time of his birth till he entered upon his great public work, at the age of about thirty years. If we suppose that he began his hermit-life at twenty years of age, ten years must have been spent in the solitudes of the desert, to fit him for less than three years of public labours. We learn from the biography of Moses, that Divine Providence prepared him during twice forty years for twice twenty years of public life, and a similarly proportionate space of the life of John was probably spent in the "deserts" before the time of "his shewing unto Israel" had come. The tree took long to grow, but its fruit was very precious, and its "leaves were for the healing of the nations." The following interesting remarks of Dr. Kitto upon the "desert" life of John will be new to many of our readers, and will form an appropriate ending for our sketch of the private history of the great forerunner of the Lord:—"Of John's early youth we know still less than of that of Jesus. The only passage referring to it is Luke i. 80, "The child waxed strong in spirit," and it is added, that "he was in the deserts until the day of his showing unto Israel." We do not infer from this, as is done by many, that he had spent all his time from childhood to thirty years of age, in the desert; the ordinary course of Jewish education and training being, with respect to him, neglected—and that it was *there* "the child waxed strong in spirit," upon the sweet nourishment of his own solitary *spirit*, which was more to him than the instructions of all teachers. This is pleasant, but not likely to have been true. We never hear of children, or even mere youths, withdrawing into the solitude of deserts for spiritual contemplation. It is the act of a man who had already, as a child, waxed strong in spirit. It is to be remembered that John was born a priest,—that is, one of the most learned and highly educated body in the country. All Jews had what would now be called a good common education—that is to say, they could read, write, and cypher; and were, besides, instructed in the sacred history, which was the history of their nation, in the requirements of the law, and in their obligations and privileges as members of the chosen race. But the priesthood received what was intended for, and was considered, a *high* education. This consisted in a deeper knowledge of all these things; in an acquaintance with Biblical Hebrew, which had long ceased to be the spoken language of the people; and in an acquaintance with the regulations and special views, which had, in the course of time, been authoritatively deduced from, or founded upon, the law as delivered by Moses, and which, taken together, formed a Judaism materially different, both in external and internal relations, from that which prevailed in the early Biblical ages. Such an education and training as belonged to his order, Zacharias was not likely to withhold from his son, least of all from a son of whom high expecta-

tions were entertained. And that John should refuse such an education, and while still, from his tender years, subject to the authority of his father, should withdraw from paternal control, and the obligations of his station, into the wilderness, would have appeared to his people a very unseemly commencement of a great and useful career —would have been adverse to all the notions of filial duty prevalent in that age and country; and, more than all, would have been very different from the conduct of Our Saviour, who, although One whose sandals John declared himself not worthy to bear, deemed that it became Him to remain at Nazareth in subjection to his parents up to an adult age. Indeed, the humblemindedness in John which the declaration just quoted indicates, little agrees with the supposition on which many have proceeded, that "the man sent from God" assumed the direction of his own course of life, and withdrew himself from the paternal control while yet in his nonage.

The priests entered upon the exercise of their functions at the age of thirty; and we know that it was at about that age John received his formal commission from Heaven as a prophet. This commission probably superseded the obligations which his priestly station would have then imposed, and it may be doubted if he ever exercised the priestly functions. If he did, these were owing to the great number of the priests, so easy, that the duties involved could interfere but little with those which his prophetic call imposed. We assume, therefore, that it was in immediate view of the age when he should take his place among the officiating priesthood, and with an ulterior view to his being called upon to assume the special offices assigned to him before his birth, that John withdrew into the wilderness. Perhaps some two or three years before he attained the age of thirty. As his parents were aged persons at the time of his birth, they must have been very old before he reached that time of life. The probability is, that they were both dead some years before; and it is supposable, that the demise of the survivor of them, by divesting him of earthly ties (for he had no brothers or sisters) and by breaking up his home, supplied the occasion for his withdrawal into the desert. This was a course not at all extraordinary in that age; for we learn from Josephus that many pious and learned men among the Jews, disgusted with the corruptions of the times, retired into wilderness spots, and there became teachers of religion, gathering disciples around them.

This writer speaks, in the account he gives of himself, of one of these persons named Banus, whose disciple he became. He says: "Not satisfied, however, with the knowledge thus acquired on hearing of one named Banus, who spent his life in the desert, wearing such clothing as might be had from trees, eating the food which the ground spontaneously supplied, and using frequent ablutions of cold water, by day and night, for purposes of purification; I took him as my exemplar, and having continued with him three years, and attained my object, I returned to the city." (Life, ii. 2; compare Antiq. xviii. 2.)

The wilderness to which John retired was doubtless that wild mountainous region lying east towards the Dead Sea. This was well suited for his purpose; for, besides that there was nothing in its natural character, or the state of the lake beyond, to attract the resort of men; it lay out of the

lines of communication between place and place, so that the roads of traffickers and wayfaring men passed not through it. Here he lived much as Banus did, except that his existence was more solitary, as he had not yet assumed the functions of a public teacher, and there was no resort of disciples to him. He was clad in a dress which would wear well, and required no care, such as Elijah and other ancient prophets wore—not as distinctive of their profession (for John had not yet been called to be a prophet), but as the dress of poor men—the dress best suited to their condition. It is a dress which may still be seen ever day in the Syro-Arabian countries—a rough, but stout and serviceable robe of camel's-hair and wool combined, bound about the waist by a broad girdle of stiff leather. His food was "locusts and wild honey" from the rocks, aided doubtless by the wild products of the soil. Some question has been raised concerning the "locusts." There is a wild shrub, called by the natives the *carob-tree*, and by botanists *ceratonia siligna*, affording a pod containing bean-like seeds. It is often mentioned in the Talmud as the food of cattle and swine; and it is now used for feeding horses, asses, and mules, and it is stated that during the Peninsular War the horses of the British cavalry were often fed on the beans of the carob-tree. There is a tradition in the Levant that *this* formed the food of John, as well as the "husks" that the prodigal son would fain have eaten. Hence it is often called "St. John's bread" and "the locust tree." There seems no reason for this notion, which probably originated in some European dislike to the idea of the Baptist feeding on such vermin as the insect locusts. This is, however, our opinion, warranted as it is by the text, and corroborated by having witnessed the extent to which locusts are used for food in the East. The devourers are devoured, and that somewhat greedily, so that they furnish with their own bodies some compensation—though certainly a very inadequate one—for the destruction of man's food which they occasion. The pastoral tribes, as well as the poorer inhabitants of towns and villages, collect them in great quantities, not only for their own eating, but for sale in the bazaars. They may be so prepared as to keep good for a considerable time. The most common process is to cast them alive into a pot of boiling water, into which some salt has been thrown. After boiling a few minutes, they are taken out, and the heads, wings, and feet being plucked off, the trunks are dried in the sun, and then stored away in casks. They are usually sold in this condition, and are either eaten without further preparation, or are boiled, stewed, or fried in butter. They are commonly mixed with butter (which is always laid on very thickly in the East), and so spread out upon bread and thus eaten, particularly at breakfast. Europeans in the East do not generally like the idea of eating locusts, though they can at home relish shrimps and prawns, which should be really not less revolting: and to which, indeed, after being boiled, as described, in salted water, the locust bears considerable resemblance, as an article of food—at least more resemblance than to anything used for food among ourselves.

The explanation here given obviates the objection derivable, from the fact, that locusts are only procurable at one time of the year, when they make their migrations. That is equally true of any article of vegetable food, and even of honey, unless it be kept; and these locusts, as we have seen, can be preserved.

Texts and Thoughts.

Who teacheth like Him?—Job xxxvi. 22.

I am the Lord thy God which teacheth thee to profit.—Isa. xlviii. 17.

"Blessed is the man whom eternal truth teacheth, not by obscure figures and transient sounds, but by direct and full communication. The perceptions of our senses are narrow and dull, and our reasoning on those perceptions frequently misleads us. He whom the eternal Word condescendeth to teach is disengaged at once from the labyrinth of human opinions. For 'of one word are all things,' and all things without voice or language speak of Him alone; He is that Divine principle which speaketh in our hearts, and without which there can be neither just apprehension nor rectitude of judgment." THOMAS A'KEMPIS.

I thank Thee, O Father, Lord of Heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.—Luke x. 21.

"I thank Thee, O my God, with Jesus Christ, that Thine ineffable secrets are hid from the great and wise, whilst Thou takest pleasure in revealing them to feeble and humble souls! It is with babes alone that Thou art wholly unreserved; the others Thou treatest in their own way; they desire knowledge and great virtues, and Thou givest them dazzling illuminations, and convertest them into heroes. But this is not the better part, there is something more, hidden for Thy dearest children, they lean with John upon Thy breast." FENELON.

The fruit of the Spirit is joy.—Gal. v. 22.

"Joy is a prize unbought, and is freest, purest, in its flow, when it comes unsought. No getting into heaven, as a place, will compass it. You must carry it with you, else it is not there. You must have it in you, as the music of a well-ordered soul, the fire of a holy purpose, the welling-up, out of the central depths of eternal springs that hide their waters there." H. BUSHNELL.

But put ye on the Lord Jesus Christ.—Rom. xiii. 14.

"They that put on the Lord Jesus Christ are clothed with a fourfold garment. 1. With a garment of Christ's imputed righteousness. 2. With a garment of sanctification. 3. With a garment of protection. 4. With a garment of glory. The first garment may be called a winter's garment, because it covers us. The second a summer's garment, because it adorns us. The third a coat of armour, because it keeps us safe. The fourth, a wedding garment, because there is no admission to the supper of the Lamb without it." SPENCER.

And Jesus said unto him, Go thy way; thy faith hath made thee whole.—Mark x. 52.

"Whoever will go to heaven must have a faith of his own. In Gideon's camp every soldier had his own pitcher; among Solomon's men of valour every one wore his own sword, and these were they that got the victories. The five wise virgins had every one oil in her lamp, and only these enter in with the bridegroom. Another's eating of dainty meat makes thee none the fatter." T. ADAMS.

The Night Bell of Prayer.

"PULL the night-bell." This is the inscription we often see written on the doorpost of the shop in which medicines are sold. Some of us have had our experiences with night-bells when sudden illness has overtaken some member of our households, or when the sick have rapidly grown worse. How have we hurried through the silent streets, when only here and there a light glimmered from some chamber window! How eagerly have we pulled the night-bell at our physician's door; and then, with prescription in hand, have sounded the alarm at the place where the remedy was to be procured. Those of us who have had these lonely midnight walks, and have given the summons for quick relief, know the meaning of that Bible-text, "Arise! cry out *in the night*."

Seasons of trouble and distress are often spoken of in God's Word, under the simile of *night*. The word vividly pictures those times when the skies are darkened, and the lights that gladden the soul have gone out, and it is not easy to find one's way. Enemies may be stealing on us in the darkness. Apprehensions gather like fancied spectres, to make us uneasy or afraid. If prosperity be likened to the noonday, the seasons of perplexity or distress may be likened to the "night." Perhaps some of the readers of this paragraph may be in a gloomy night-season of poverty, or bereavement, or of spiritual doubt and depression. Each heart knoweth its own bitterness. Friend, arise, and pull the night-bell of prayer! God your Father says to you, "Call upon Me in the time of trouble; I will deliver thee, and thou shalt glorify Me." Centuries ago it was said of certain people, "They cried unto the Lord in their trouble, and He delivered them out of their distresses."

There are different kinds of prayer. There is the calm communion of the soul with God. There is the affectionate converse of the believer with Him, in which faith feeds on the promises, and recounts its mercies, and finds its meditations to be sweet. Then, too, there is the sharp, piercing cry of anguish, or the earnest appeal of importunity, which will not let God go without an immediate response. Christ described the beseeching eagerness of this style of prayer, when He told His disciples about a certain housekeeper who went to a friend's house at midnight and clamoured for the loan of three loaves of bread to feed unexpected guests, until, "because of his *importunity*," he got all the bread that he needed. There are many varieties of night-calls for relief, from the sudden cry of our little ones in their cribs, to the shout for "Help!" in the street, or the eager call under the physician's window. These are all types of the prayer which you are to pour out into the ear of God in seasons of difficulty, or distress, or danger.

> "If pains afflict, or wrongs oppress,
> If cares distract, or fears dismay,
> If guilt deject, if sin distress,
> The remedy's before thee—pray."

"This is all a very pretty theory," some of you may say; "and it has a very pious sound. But please to tell me what actual and positive good it can do me. Does it really

move God? Does it really bring relief?" Such cavils are as common as breathing. The devil can suggest them in a hundred forms; and it is astonishing how much readier some people are to believe the father of lies, than to believe their Father in heaven.

Does the prayer of faith really move God? To this we can only reply, that God Himself tells us that it does actually produce that state of things in which it is right and in accordance with His will to bestow the asked-for blessing. God tell us that He loves to be asked, and is the rewarder of them who diligently seek Him. He tells us that the fervent effectual prayer of the righteous availeth much. He bids us ask and we shall receive. His word abounds in narratives of the actual bestowal of things which His children have besought Him to give them. When His needy or suffering ones have pulled the night-bell of prayer with strong faith, He has relieved them of their distress, or removed evils they suffered from, or else given to them supernatural grace to bear their burdens. On his bed of anguish Hezekiah rang this night-bell, and God heard it, and spared his life. In his dungeon at Jerusalem Peter cried unto the Lord, and a whole prayer-meeting cried at the same time for his deliverance, and God sent His angel and brought the apostle out of the prison. Answered prayers cover the field of providential history as flowers cover Western prairies. Answered prayers hover around the communion tables of our churches in seasons of revival, as we have seen great flocks of birds descend into a meadow. Answered prayers have made the pulpits of Payson, and Burns, and Spurgeon, powerful. Answered prayers have visited sick-rooms like angels, to restore to life; or, if infinite wisdom had appointed to the sick to die, the sting of death has been turned to the song of victory "I cannot get on without three hours a day of prayer now," said Martin Luther in the thick of his great fight with the man of sin. Are you wiser than Luther?

Some people pull the bell of prayer and then run away without stopping for the answer. Sometimes they grow discouraged, and mistake a delay for a total denial. Sometimes the thing asked for is not actually bestowed, but in lieu of it our all-wise Father grants us something far better. He does not spare our sick darling's life, but He takes the little one home to heaven, and draws our poor hearts up with it unto Himself. God answers prayers according to His own wisdom and love, and not according to our shortsightedness. But I no more believe that God leaves a right prayer, offered in the right spirit, to pass unnoticed, than I believe that He will let the whole summer pass over without a drop of rain or dew.

In securing answers to our request we must co-operate with the Lord. Some people ask Him to do their work. "Father," said a little boy, after he had heard him pray fervently for the poor at family worship—"father, I wish I had your corn-crib." "Why, my son?" "Because then I would answer your prayer." I have heard professing Christians pray for the conversion of their children, while they were taking them night after night into scenes of folly and dissipation. We may make fools of ourselves, but the Almighty will never let us implicate Him in our foolishness. God is not mocked; whatsoever we sow, we shall also reap. *Neither does God ever mock us.*

Then "my friend, if you will only arise and cry in the night," you may be sure that your Father will hear the bell. He will send the right answer; and if it is not best that He lift off your load, He will give you

grace to carry it. Pull the bell with a strong hand! You'll never doubt that God is a prayer-answerer when you get to heaven. There is no night there! He who has often arisen in the night of trouble and sorrow here to ring the bell of prayer, with a trembling hand, will then stand in the morning light of glory on the sea of glass like unto pure gold.—*From Heart Life.* By Dr. Cuyler. Hodder and Stoughton.

Lovable Christians.

PAUL paints the portrait of the true Christian in the eighth verse of the closing chapter of his letter to the Philippians. Here it is. The portrait is one that he might have written his own name under when it was done:

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, *whatsoever things are lovely*, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

In the former part of the verse, Paul paints the strong features of the Christian—his truthfulness, his honesty, and his uncomprising sense of right. These are such deep lines as Michael Angelo painted in his figure of Moses and of the stern heroes of the prophetic era.

But, just as a great artist, having delineated the piercing eye, the majestic brow, and the leonine mouth of his hero, throws in the soft touches that give a womanly sweetness to the visage, so Paul completes his portrait by presenting loveliness and *admirableness* as the crowning attractions of the Christian character. "Whatsoever things are *lovely*," he says, "and whatsoever things are of good report," This is the only place in the New Testament in which this word "lovely" is to be found. It literally signifies what is *dear* to any one. It is that quality in the Christian character that engages the affections of all who come into its presence. The phrase "things of good report" also occurs in this passage alone. It means that which excites admiration and wins approbation. The two expressions together, signify, in plain English, "*be lovable;* let your life win the hearts of all around you."

It was well that the Apostle put in this finishing-stroke. It was well to remind the most conscientious Christian that he should strive to render his religion attractive to others. For not every good man's piety is lovable. Some men's religion has too much acidity to taste well. Others sour their religion with an intense censoriousness. Their conversation is enough to set every one's teeth on edge. After an hour's talk with them, you think the worst of even the best men you know. They are crabbed Christians. Everybody respects them, but nobody loves them. We once had a venerable and most godly-minded officer in our church, who never did a wrong act, to my know-

ledge; and yet he never did a pleasant one either. There was a deal of good solid "meat" in him, but no one liked to prick his fingers in coming at it. So the rugged old man was left to go on his way to heaven, working and praying and scolding as he went; but even the children in the street were almost afraid to speak him. A drop or two of the *Apostle John* in his composition would have made him a glorious specimen of a Christian. He has become *mellower*, by this time, in the sunny atmosphere of heaven.

There is, also, a sanctimonious set face, which some people wear, that is anything but attractive. We once dealt with such a man in business; and we always counted carefully the change he gave back after a purchase. We did it instinctively; for we had an uncomfortable suspicion that his manner of look and speech was a *mask* to hide from the world a designing nature. Perhaps we did him injustice; but the fault was his own in wearing so repulsive a sanctimoniousness.

A lovable Christian is one who hits the golden mean between easy, good-natured laxity of conscience on the one hand, and stern, ungenial moroseness on the other. He is sound, and yet ripe, sweet and mellow. He never incurs contempt by yielding to men's sinful prejudices, nor does he incur the antipathy of others by doing right in a hateful, surly, or bigoted way.

Did our blessed Saviour ever fall into either of these extremes for a moment? Was not His the sinless, incorruptible majesty that awed His followers, while His gentle benignity inspired their enthusiastic love? If Jesus were now on earth, we can imagine that the poorest people would not be afraid to approach Him. Were He to enter a modern mission-school, as He once entered a synagogue, how the ragged youngsters would draw to him! If He visited our houses, how welcome He would make Himself at our firesides, and how our children would love to climb on His lap and kiss that sweet, pensive benignant face! There is nothing derogatory to His Divine dignity in this. Christ Jesus *drew* to Him poor suffering women, and outcast publicans, and sinners that had a sore heartache, and troops of little children who rejoiced to receive His benediction or to sing hosannas in His praise.

Now, what Christ was, every Christian should strive to be. He is our model, not only in spotless holiness, but in *winsomeness* of character also. Let us learn of Him. Let us learn from Him how to combine the most rigid sense of justice, purity and integrity with the lovable attractions of a sunny face, a kind word, an unselfish courtesy, and a genuine sympathy for even the most hardened sinners. The worst men may scoff at Bible-religion, but at heart honour the consistent Christian who wears the beauty of holiness in his character and conduct. A *living, lovable Christian* is the most powerful argument for the Gospel. No infidel ever yet refuted that.

Study Christ, then. Love Christ; get your heart saturated with Him. Follow Christ. His example and His grace can turn deformity and sullenness and sin into the sweet comeliness of "whatsoever things are lovely, and whatsoever things are of good report." He that winneth souls is wise. But if you would win sinners to the Saviour, you must make your religion *winsome*.—From *Heart Life*. By Dr. Cuyler, Hodder and Stoughton.

Short Notes.

GOVERNOR EYRE.—The case of Governor Eyre has at length been brought before Parliament, on a motion introduced by the Ministry, for a grant of £4,133 to defray the expense incurred in his defence in the Courts of Law. The report of the Commission—composed of the ablest and most impartial men whose services could be obtained—appointed by Government to investigate on the spot the charges brought against him, stated that he had unnecessarily and improperly prolonged martial law; that, during part of the time when it was proclaimed, no trials or executions ought to have occurred; that the punishment of death was unnecessarily frequent; that the floggings were reckless, and at Bath positively barbarous; and that the burning of 1,000 houses was wanton. It required some powerful argument to palliate a proposal to tax the nation for the payment of his expenses, when these atrocities were brought under investigation in a legal tribunal; and Mr. Gladstone stated that the preceding Conservative Government had given Mr. Eyre a virtual promise that his expenses would be refunded, and he held himself bound to honour this promise; but he added, "I am bound to say that if the question had been submitted to us, free from all considerations of prior engagement, while admitting these conditions, while entirely forbearing to censure those who had taken a different course, we should not have thought it our duty to be the author of such a proposition." Mr. Gladstone may have thought it obligatory to maintain the consistency of Ministerial traditions; but the House was under no obligation to vote the money, and the odium of this transaction rests upon its head. Now, as all Mr. Eyre's expenses had been more than covered by the subscriptions raised for his defence, amounting to £13,000, in addition to a testimonial fund of several thousand pounds, and as he was in pocket by these prosecutions, the vote of the House of Commons was evidently intended to denote an approval of his conduct. From the first announcement of these atrocities, the question assumed a party character, and the whole weight of Conservatism was brought to bear in his favour. The vote of money was, therefore, a Conservative verdict, aided by the Ministerial phalanx, and a few Liberals, who persuaded themselves that the floggings and the burnings, the tortures and the execution were indispensable to the safety of the Colony. What will the calm and impartial voice of posterity say to this vote, when it is read side by side with the disclosures of the Commission, and the denunciation of the Chief Justice, which will always be regarded as settling the merits of the question? Where is the consistency of an Administration which proposes and supports this award of condonation, to say the least of it? while for a precisely similar proceeding of Mr. Cowan in the Kooka affair—but far more excusable, inasmuch as it was committed, not with cool deliberation, but in all the excitement of a panic—it has sanctioned his dismissal and ruin. After the favour bestowed on Mr. Eyre, has not Mr. Cowan a strong claim to be restored to the service?

THE POPE AND THE GERMAN EMPIRE.—Since the establishment of German unity under a Protestant Emperor, the Vatican has never ceased to use the vast influence it possesses, through its bishops and priests, to impede the consolidation of the Empire. Its clergy have been ordered to preach against the Empire in the pulpit and the confessional, and every political engine at the command of the Pope has been employed in the same crusade. The Cabinet of Berlin has at length been obliged to take measures in self-defence. It has given countenance to the Old Catholics, now the organised opponents of the Papacy; it has prohibited the bishops to inflict excommunication on those who would not accept the dogma of Infallibility, and thus to injure their social position; and, following the example of an infallible pontiff, who affirmed that he was acting under the immediate inspiration of the Divine Spirit, it has, like Clement XIV., "extirpated and abolished the Society of Jesus, its offices, houses and institutions." The Pope has now openly thrown down the gauntlet to Prince Bismarck, and, in a recent address to a German Society at Rome, has not only had the imprudence to indulge in invective—no new thing, however, with the Sovereign Pontiff—but to menace the Empire, which is contrary to the habitual prudence of the Holy See. He distinctly affirmed that a persecution of the Church, long and insidiously prepared, had broken out in Germany; that the persecution was encouraged, nay, even instigated, by the Prime Minister of a powerful Government, and that he had given the Minister to understand that to commence a stand-up fight with the Church and the Divine Truth entrusted to it, was simple madness; and he wound up his phillipic by announcing that "a little stone would shortly fall from on high and smash the feet of the Colossus." The Catholic organs in Germany have endeavoured to soften this imprecation by stating that by the Colossus was meant the principle of infidelity; but it is felt that there can be but one application of it. War has thus been declared between the Vatican and the German Empire, now the preponderating power in Europe, and it is plain that if the Pope and his successor should maintain the course of policy now pursued, there will be war to the knife. This momentous crisis has been brought on by the political, and not the religious, movements of the Roman curia—or rather by religious machinery for political objects. Germany, which was profoundly indifferent to the Syllabus and the dogma of Infallibility, cannot allow the Pope to interfere with, and to thwart the nearest and dearest object of her national policy. Even the German Catholics appear to be more animated with a principle of patriotism than of devotion to their spiritual dictator, and have expressed their resentment at these attempts of the Pope and his counsellors to embarrass and disintegrate the Empire. That there may be no mistake about the designs of Rome, the *Osservatore Romano*—the organ of the Papal Court—positively asserts that "no German Emperor can legitimately exercise the functions of his office unless he is a Catholic, and has received the crown of the Holy Roman Empire from the hands of the Holy Father."

PEWS IN CHURCH.—The House of Lords, having little or nothing to do, have filled up the session with legislation in connection with the Established Church—of which they are the hereditary champions—and have passed eight or ten bills on every variety of subject, and sent them down to the Commons. As the Church of England is the offspring of the State,

no alteration, however insignificant, can be made in its formulas, or creeds, or liturgy, or prayers, or internal economy without the consent of the parent. This is a disadvantage to both parties. The Church has none of that freedom of action in the management of its own affairs, which ought to belong to every religious community. As an ecclesiastical corporation, created by law, it is hampered at every corner by restrictions and enactments imposed by the lay authority of Queen, Lords, and Commons. On the other hand, the Commons find their invaluable time frittered away by the introduction of questions and discussions totally foreign to their secular character and duties. It is obliged to reverse the time-honoured maxim, "*de minimis*," &c. This anomaly has seldom been more clearly exhibited than on the 16th of last month. On the motion for going into Committee on the Church Seats Bill, which had come down from the Lords, Mr. Beresford Hope, who had charge of it, and who appears to be the representative of the Establishment in the Lower House, raised a discussion on the third clause, which empowered churchwardens to put strangers, at the commencement of the service, into pews which would otherwise be empty. It is scarcely credible that the time and attention of the House of Commons should have been squandered on a matter of such exceptional paltriness. Mr. Dalrymple very naturally objected to the extension of this rule to existing churches, where many of the congregation had purchased pews; and he moved that the House should go into Committee on the Bill that day three months, which, however, was negatived. On coming to the third clause, Mr. Hunt trusted that Mr. Beresford Hope would consent to give five minutes' grace from the commencement of the service to the late comers. Mr. Crawford thought the seats should not be given to strangers till the beginning of the first lesson. Mr. Illingworth regarded this as an attempt to turn the House into a lay Convocation. An amendment was then moved that it be left to the incumbent and churchwardens to make arrangements for filling up the vacant seats. Mr. R. Fowler was of opinion that a reasonable time should be allowed to lapse before the seats were given away. Mr. Cowper-Temple considered that ten minutes was the proper allowance to be made to the pew-holders. Mr. Monk said that, as a churchman, he was truly ashamed that they should have spent more than an hour in discussing such a question. This was the most rational remark made during the evening, and the amendment and the clause were at once negatived without a division.

Shall we be charged with a want of Christian charity if we take this opportunity of alluding to the unpunctuality which too frequently prevails in Dissenting chapels, and which forms so strong a contrast to the practice in the churches of the Establishment as to be considered a token of denominational discrimination? The absence of a worshipper in the Episcopal church when the service begins is an exception; whereas, at the hour fixed for the commencement of worship at our chapels nearly half the pews are, too often, empty, and ten minutes, sometimes even a quarter of an hour, elapses before they are filled. During this period the attention of the minister and of the congregation is distracted, and the solemnity of devotion disturbed, by a constant stream of locomotion. Is it too much to expect that the Christian worshipper should be as conscientiously punctual in keeping his appointment in the House of God as he considers it ne-

cessary to be in regard to secular engagements?

MR. MIALL'S MOTION. — Mr. Miall's motion for an address to the Crown to issue a Royal Commission to inquire into the origin, amount, and application of the revenues of the Church of England came on in the House at the beginning of last month, and was negatived by 295 to 94—a majority of three to one. It was, of course, understood that the motion had reference to the question of disestablishment, and the numbers on the division may be taken to indicate the relative number of those who are prepared to vote for the separation of Church and State, and those who are resolved to maintain the union. The most notable circumstance in the debate was the speech of Mr. Gladstone, which developed, to a greater extent than was before credited, the feeling of inexorable hostility which he feels towards Dissent. He avowed his strong attachment to the principle of an Established Church in England, to which no one could take exception, as every man has a right to his individual opinions. But when he assured the House that he never would change these opinions, it was considered rather a hazardous assertion, inasmuch as it would not be easy to discover any opinion he once avowed with equal pertinacity, which he has not since repudiated. One of the most amusing and instructive books which could be written would be the mutations of opinion in our public men; and in such a compilation Mr. Gladstone would require a whole chapter, which might conclude most appropriately with a paragraph describing how the statesman who committed himself, thirty years ago, to the principles contained in the treatise on "Church and State," extinguished the Irish Church three years ago. Such a memoir would not be so humiliating as people might imagine, since it would only show that our statesman had grown, as they thought, wiser with age. But Mr. Gladstone might have displayed his loyalty to the State Church without indulging in a gratuitous and flippant sneer at the Nonconformists, who strained every nerve at the last election to place him in his present proud position, and have ever since been his most unflinching supporters. The contrast between the contemptuous language he applied to them, and the deferential terms in which he always alludes to the Roman Catholics, will not be lost upon Dissenters, and they must, at the next election, be content to be Liberals without being Ministerialists.

The defeat of Mr. Miall's motion has afforded a source of exultation to all parties connected with the Church: and churchmen—both those who attend her ordinances, and those who are never seen within her doors—are rampant in their joy. The defeat of Mr. Cowper-Temple's Bill for allowing Dissenters to preach in an Established pulpit, without incurring the penalty of three months imprisonment, the extrusion by an unscrupulous ruse of the Burial Bill, and the miscarriage of Mr. Miall's motion have, it is said, snuffed out Dissent. It has lost all its political influence, and is an expiring heresy. We are free to confess that at the present time Dissent appears to be at the bottom of the ladder, and possibly may have lost the few steps it had acquired. No one in any influential circle has a word to say for it. The leading journalists, the men of wealth, of position, and of power in society, and the official magnates on both sides the Speaker, treat it with profound and fervid contempt. The celebrated maxim of Cavour, "a free Church in a free State," is never to be permitted to obtain a footing in England, or Scot-

land, or Wales, though it has been fully exemplified in Italy and Ireland. The Established Church—which now, by the grace of the Privy Council, is allowed a most comprehensive variety of creeds, oscillating between Romanism and rationalism, even to the verge of scepticism—is now, and will continue to be, enthroned in England *in secula seculorum*.

But in this age of mutations, when opinions and institutions and even thrones are the subject of changes which startle us by their abruptness, it would be vain to fix the stamp of permanence on any institution, however venerable—not even on the Established Church of England. As to the majority which threw out Mr. Miall's motion, it will not be forgotten that the abolition of the slave-trade, the Reform Bill, the reform of municipalities, the abrogation of the corn-laws, free-trade, household suffrage, and the ballot, were all, when first introduced into Parliament, rejected by majorities as great, and in some cases greater. There is a time for all things. The wave of disestablishment is passing over Europe, and can scarcely fail in due course to reach our shores. The dissensions in the Church itself—the various sections of High Church, Low Church, Broad Church, and Ritualistic Church, which exhibit such intense hostility to each other—must at length break the golden cord which binds them all up together in the same Establishment; and he must be a very sanguine prophet who would affirm that it will survive the century, even if it should see the close of it. It is much to be doubted, indeed, whether the comprehensiveness, which the Privy Council has just completed, and which it is becoming the fashion to regard as the glory of the Church, may not turn out to be an element of weakness rather than of strength.

"Jesus, Lover of my Soul."

ABOUT the time that Isaac Watts was writing his earliest hymns at Southampton, in Southern England, two brothers were born in the little town of Epworth who were destined to be better known over the world than any other two men whom Britain produced in that half-century. While their godly mother (Susanna) was dying, she said to her weeping household, "My children, as soon as my spirit is released, sing a song of praise to God." Among the group who joined in this song of triumph with faltering voices, were JOHN, the founder of Methodism, and CHARLES, its sweet singer. John was *system*: but Charles was *song*. John was the Bezaleel who laid the foundations, and hew . out the pillars of the new tabernacle; but Charles was the Asaph who filled it with melody. Methodism was builded rapidly; but the walls never would have gone up so fast had they not been *built to music*.

Charles Wesley was a born poet. Like Toplady, he was all nerve, and fire, and enthusiasm. God gave him a musical ear, intense emotions, ardent affections, and a glowing piety that never grew cold. He ate, drank, slept, and dreamed nothing but *hymns*. He must have been the

ready writer of at least four thousand. One day, while on his itinerancy, his pony stumbled and threw him off. The only record he makes of the accident in his diary is this: "My companions thought I had broken my neck; but my leg only was bruised, my hand sprained, and my head stunned, which *spoiled my making hymns* until—next day!" Truly a man must have been possessed with a master-passion who could have written a sentence like that!

Wesley found his inspirations "on every hedge." He threw off hymns as Spurgeon throws off sermons. For example, when he was preaching to a crowd of rude stonecutters and quarrymen at Portland, he turned his appeal into metre, and improvised a hymn, in which occur the vigorous lines:

"Come, O Thou all-victorious Lord,
Thy power to us make known;
Strike with the hammer of Thy word
And *break* these *hearts* of stone!"

Standing once on the dizzy promontory of Land's End, and looking down into the boiling waves on each side of the cliff, he broke out into these solemn and thrilling words:

"Lo! on a narrow neck of land,
'Twixt two unbounded seas I stand,
Yet how insensible!"

For every scene and circumstance of life,—for prayer-meetings, for watch-nights, for love-feasts, and for dying hours and funerals,—he had a holy impassioned lay. But, like Watts, Cowper, and Toplady, he had his *masterpiece*. The Lord of Glory bestowed on Charles Wesley the high honour of composing the finest heart-hymn in the English tongue. If the greatest hymn of the Cross is "Rock of Ages," and the greatest hymn of Providence is Cowper's, 'God moves in a mysterious way," and the grandest battle-hymn is Martin Luther's "God is our refuge," then it may be said, also, that the queen of all the lays of holy love is that immortal song—

"Jesus, lover of my soul!
Let me to Thy bosom fly,
While the billows near me roll,
While the tempest still is high!"

Whatever may be said of Wesley's doctrine of perfect holiness, there is not much doubt that he "attained unto perfection" when he wrote this hymn. It is happily married, also, to two exquisite tunes, "Refuge" and "Martyn," both of which are worthy of the alliance. The first of these tunes is a gem.

The one central, all-pervading idea of this matchless hymn is the soul's yearning for its Saviour. The figures of speech vary, but not the thought. In one line we see a storm-tossed voyager crying out for shelter until the tempest is over. In another line we see a timid tearful child nestling in its mother's arms, with the words faltering on its tongue—

"Let me to Thy bosom fly!"
"Hangs my helpless soul on Thee."

Two lines of the hymn have been breathed fervently, and often out of bleeding hearts. When we were once in the valley of the death-shade, with one beautiful child in its new-made grave, and the other threatened with fatal disease, there was no prayer which we uttered oftener than this—

"Leave, ah! leave me not alone;
Still support and comfort me."

We do not doubt that tens of thousands of other bereaved and wounded hearts have cried this piercing cry, out of the depths:—

"Still support and comfort me!"

The whole hymn is at once a confession and a prayer. It is a *prayer in metre*. And no man is prepared to sing these words aright unless his soul is filled with deepest and most earnest longings after the Lord Jesus. What an awful blasphemy it is for a set of mere trifling amateurs in a choir to *perform* this holy prayer merely as a feat of musical skill! What college-boy would *dare* to commit the Lord's Prayer, or one of his pastor's public petitions, to memory, and then speak it as a mere piece of declamation on the stage! Yet we do not see any difference between *declaiming* a prayer, and the heartless mockery of *performing*, for musical effect, such words as—

" Hide me, O my Saviour, hide,
Till the storm of life is past!"

Or that self-surrender for the dying hour—

" Oh, receive my soul at last!"

Words like these are too infinitely solemn for the mummeries of frivolous lips in the concert-room or the organ-loft! When a congregation sing such a hymn as " Jesus, lover of *my* soul!" each one should feel as if he were uttering a fervent personal prayer to the Son of God.

The history of Charles Wesley's incomparable hymn would fill a volume. Millions have sung it, and will be singing it when the millennial morn breaks. A coasting-vessel once went on the rocks in a gale in the British Channel. The captain and crew took to the boats, and were lost. They might have been saved if they had remained on board; for a huge wave carried the vessel up among the rocks, where the ebbing tide left her high and dry. In the captain's cabin a hymn-book was found lying on his table. It was opened at a particular page, and the pencil still lay in it which had marked the favourite lines of the stout sailor, who was just about going into the jaws of death. While the hurricane was howling outside, the captain had drawn his pencil beside these glorious words of cheer—

" Jesus, lover of my soul!
Let me to Thy bosom fly,
While the billows near me roll,
While the tempest still is high!
Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide;
Oh! receive my soul at last!"

Blessed death-song! Thousands of God's redeemed ones have shouted it forth as the " haven " of rest opened its celestial glories to their view. If we could choose the manner of our departure, we would wish to die, singing—

" Other refuge have I none;
Hangs my helpless soul on Thee!
Leave, ah! leave me not alone;
Still support and comfort me:
All my trust on Thee is stayed,
All my help from Thee I bring;
Cover my defenceless head
With the shadow of Thy wing!"

—*Heart Life, by Dr. Cuyler.*

Reviews.

The Works of Aurelius Augustine, Bishop of Hippo. A New Translation. Vol. III. *Writings in Connection with the Donatist Controversy.* Translated by the Rev. J. R. KING, M.A. Vol. iv. *Anti-Pelagian Works.* Vol. I. Translated by PETER HOLMES, D.D. Edinburgh: T. and T. Clark. 1872.

As we have before us only a portion of Augustine's Anti-Pelagian Works, we may reserve our remarks on them until the appearance of the subsequent volumes. The writings in connection with the Donatist Controversy open, to our view, one of the most important, and, in some senses, one of the most painful chapters in ecclesiastical history. The occasion (though by no means the cause) of it was the hasty and apparently irregular election of Cæcilianus to the bishopric of Carthage, in A.D. 311, and his consecration by Felix, Bishop of Aptunga, who, it was alleged had been a *traditor*, *i.e.*, in times of persecution and under the pressure of heathen influence had delivered up the sacred writings in his possession. The Donatists accepted as their leading principle *purity of Church communion*, the necessity of admitting to membership those only who were believed to be truly in Christ, and the related necessity of exercising a strict watchful discipline. They also denied the validity of the sacraments if administered by unworthy men, and consequently rebaptized such as had not received baptism at their own hands. Mainly, perhaps, as the result of the sufferings to which they were subjected, they were the first to protest against the union of Church and State as it had been established by Constantine, and in other ways also they anticipated the views of modern Nonconformists.

Augustine engaged in this controversy long before he was raised to the bishopric of Hippo, and the part he played in it greatly extended his reputation. In fact it is from him that we gain our most definite knowledge of the "schism"—a fact which ought to be constantly remembered in our attempts to estimate the merits of the controversy. Few of us would consent to be portrayed by the hands of a vigorous and impassioned opponent, who can scarcely avoid being partial in his representation.

No one who reads the works collected here can be surprised that the Donatists should regard Augustine as a formidable antagonist. An acuter mind has, perhaps, never existed. His argumentative powers are so keen and incisive, his logic so remorseless, that once grant his premiss, and there is no possibility of escaping his conclusion. His power of detecting the errors, the inconsistencies and all "the weak points" in the position of an opponent was marvellous, and very frequently he "tore it to shreds." In many respects our sympathies are with the Donatists rather than with Augustine; in other instances we are unable to agree with either party. The Donatist conception of the purity of the Church was nearer by far to the New Testament ideal than Augustine's; but both parties alike attached an importance to outward membership with the Church, or rather with their own section of it, for which there is no warrant in Scripture. As little can we accept the sacramentarian views which, to a large extent, they held in common. The Donatists again were surely wrong in making the validity of a sacrament depend altogether upon the administration, while Augustine was right in making it rather depend upon Christ. No doubt, also, the Donatists went to unjust extremes, and there is much in the letters of Petilianus that comes under the head of personal invective. But "the Catho-

lics" were not free from the guilt of provocation, and had they acted more wisely and generously, the worst features of the schism would have been avoided. Augustine assumes again and again the very point that needed to be proved, viz., the inherent superiority of his own position, and his *right* to rebuke his opponents for their differences from him. And it must ever be regretted that in his letter to Boniface, on the correction of the Donatists, he attempts to justify the interference of the civil power in matters of religious faith, and defends persecution as a legitimate means of repressing heresy and extending the true faith (*see* this Vol., pp. 495—500). With very many of the opinions expressed in these Anti-Donatists writings none of us will agree. We most earnestly repudiate their imperfect conception of the sanctity of the Church's fellowship as designed (even here on earth) by Christ, their baptismal regeneration theories, their incipient Papalism and other such things. But, on the hand, there is much that is noble and elevating, which could only have proceeded from one in whom there dwelt very largely the Spirit and power of Christ. And whatever may be our theological or ecclesiastical position we cannot fail to welcome a translation of works which have exercised so powerful an influence on the course of religious thought and life. The series will, on every ground, be extremely valuable. Editors, translators and publishers are alike doing their utmost to render it worthy of the largest and most liberal support. We most earnestly trust that their efforts will be adequately appreciated.

Jesus Christ and Modern Social Life. By John Clifford, M.A., LL.B. London: Marlborough & Co. Price Threepence.

This is the annual address to the Assembly of the General Baptist Churches, held at Nottingham in June last. It is a thoughtful and able production, deserving of thoughtful and prayerful perusal.

The Book of the Kings.—By C. F. Keil, D.D., translated from the German, by Rev. James Martin, B.A. *The Book of the Prophet Daniel.*—By C. F. Keil, D.D., translated from the German, by Rev. M. G. Easton, M.A. Edinburgh: T. & T. Clark, 38, George-street, 1872.

These volumes form part of the "Keil and Delitzsch Commentaries" on the Old Testament, the translation of which is now making the most satisfactory progress. In their own department, the works are unrivalled. They have not so many general excellences as Langes "Bibelwerk." Their aim is more restricted, but what they lose in extensive they certainly gain in intensive power. Their critical and exegetical merits are of the very highest order, and their bold mastery of the many difficult questions connected with the text and its interpretations are patent to all. The volumes named above—forming the first issue of the "Foreign Theological Library" for the current year—are a fair specimen of the average merit of the series; and we are sure that no intelligent student can go carefully through them, without acquiring a loftier idea of the books they expound, understanding more clearly their place in the development of the kingdom of God, and discerning in them a depth of sacred truth which only a patient, learned, and spiritual investigator could have brought to light.

The name of our friend Mr. Martin, of Melbourne, is an ample guarantee for the accuracy and fidelity of the translation of the "Kings," while Mr. Easton's is no less so for the translation of "Daniel." The attacks made by modern rationalistic criticism on the authenticity of Daniel give to Professor Keil's commentary on that book an especial importance, and we heartily welcome it as one of the most valuable defences of the Catholic faith which our own age has produced. Of that part of the Introduction

which discusses the genuiness of the book, it is impossible to speak too highly. It is brief, compact, and decisive—a fine specimen of compressed and conclusive reasoning. The external arguments against the book, drawn *e.g.*, from its place in the Canon (*i.e.*, its being classed, not with the Prophetical writings, but in the Hagiographa), from the supposed silence in reference to its striking contents of the Prophets who lived after the exile; the internal arguments based upon the Greek names of musical instruments, and upon the historical difficulties—such as the alleged inconsistency between Dan. i. 1 and Jeremiah xxv. 1, xxvi. 2, are all to our thinking satisfactorily refuted, as is the position of Porphyry, accepted by a number of recent critics, that the book was written in the times of the Maccabees. With the relations and circumstances of those times neither the language, the spirit, nor the contents of the book correspond.

In most instances we heartily endorse Dr. Keil's exposition of the visions and prophecies of Daniel. His examination of the whole question of "The Seventy Weeks" is very thorough and impartial. He adopts the interpretation, the germs of which are found in Hippolytus and Apollinaris of Laodicea, that the prophecy is eschatological, announcing the development of the Kingdom of God from the end of the exile, to its perfecting at the second coming of Christ at the end of the days. The ordinary reference of the prophecy to the appearance of Christ in the flesh, His death, and the destruction of Jerusalem by the Romans, is held by Keil to be altogether untenable, both on exegetical and historical grounds. The numbers he believes can only be interpreted symbolically, and while we are not unconscious of difficulties in the way of this as well as of the ordinary view, we are disposed to give it our adherence. Our impression of the whole work is that a better commentary cannot be desired, that no better exists, and that it will prove of singular value in the present state of English thought.

Christian Simplicity: A Sermon preached before the Kent and Sussex Baptist Association, 1872. By Rev. J. Drew. London: Pewtress, Brothers, & Co., 14, Warwick Lane. Price Twopence.

THE simplicity that is in Christ Mr. Drew describes as consisting in:—Purity of doctrinal belief; Undivided devotion of the heart to Christ; Integrity of Christian life and character; Reality and sincerity of Christian worship. The dangers to which it is exposed arise from:—Prevalent systems of philosophy; Spirit in which physical science is cultivated; the close approximation of the Church to the world; Rationalism and Scepticism in some parts of the Church; the revival of Romanism and Romanising tendencies; the rage for mere magnitude, effect, and immediate success. The importance to be attached to the preservation of this simplicity is exhibited in:—Its relation to our own Christian life; its influence upon our families and friends; its effect upon the state and prospects of the Church; its bearing on the world; its connection with the glory of Christ. The safeguards for its preservation are also judiciously laid down. We think that our friend would do well to enlarge this sermon into a volume that would allow of the fuller discussion of these momentous topics. We thank Mr. Drew for what he has done, and wish for more of the same kind.

The Doctrine of Christ Developed by the Apostles; A Treatise on the Offices of the Redeemer and the Doxology of the Redeemed. By EDWARD STEANE, D.D. 8vo., pp. 460. Edinburgh: Edmonston and Douglas.

WE are heartily glad that our beloved and venerated friend has been permitted to supplement his long and faithful labours in the ministry by the production of this valuable work. We shall make it the subject of a more extended notice next month.

Wanderings in Scripture Lands; being Notes of a Nine Months' Tour in Egypt, Palestine, Syria, Turkey, and Greece. by THOMAS ROBINSON, D.D. London: R. D. Dickinson, Farringdon-st. 1872.

DR. Robinson will probably be known to many of our readers as the author of the very thoughtful and learned Commentary on the Romans in the Van Doren series. We do not prize these "Wanderings" so highly as the commentary, but they have nevertheless a value of their own. The descriptions of scenery of religious and social life, and of the various antiquities in the places visited, are free, familiar, and accurate. There is a large amount of interesting information with regard to Ancient Egypt (this part of the book is excellent), and we are pleased with the extent to which the author has made himself acquainted with the various religious activities which are at work in the East under the auspices of our Scotch and American brethren, and of which many in England are profoundly ignorant.

Statistics, Old and New. A paper read at the meeting of the Midland Baptist Association, June 18, 1872. By S. J. Chew. Price Twopence. Birmingham: Hudson & Son, Bull Street.

A SEASONABLE comparison between the results of the Apostolic ministry as they are recorded in the Book of Acts, and the results of the ministry in our own days as they are indicated in the report of one of our largest associations. Exception was taken to some of the representations of Mr. Chew's paper, but it is unquestionably and painfully the fact that the churches are in a low state throughout the country. More prayer, earnest believing prayer, for the revival of religion, is the greatest want of the day.

Sunshine and Shadows in Kattern's Life. London: The Religious Tract Society, 56, Paternoster Row.

The Story of the Nile: Travels and Adventures in Nubia and Abyssinia. London: The Religious Tract Society.

Bede's Charity. By the author of "Jessica's First Prayer." London: The Religious Tract Society.

IF Christian parents and guardians of the young wish to preserve them from the noxious influence of modern novels, they cannot do better than accept the assistance extended to them by the Tract Society.

The authoress of "Bede's Charity" is second to none of her numerous literary sisters in wealth of invention, attractiveness of narration, and vigour of style, while the salt of Divine truth savours all her writings. The Story of the Nile is a book for every boy, and contains, by permission of the publishers, some of the choicest *morceaux* from Speke, Grant, and Baker. "*Sunshine and Shadows*," *&c.*, is what little girls will call a *love of a book*.

Intelligence.

MINISTERIAL CHANGES.

The Rev. G. W. Bannister, late of Amersham, has accepted the cordial invitation of the church at Rosse-street, Shipley.

The Rev. Harvey Phillips, B.A., of Evesham, has accepted the unanimous invitation of the church, Blackfriars-road, Glasgow.

The Rev. G. Marmaduke Bergin, late of Weston-super-Mare, has accepted the unanimous invitation of the church at Sutton, Surrey.

The Rev. Geo. Howe, after sixteen years of faithful and useful ministry at Warminster, ten years at Cardiff, and six years at Ross, has accepted the unanimous call of the Baptist church at Countesthorpe, near Leicester.

The Rev. J. T. Owers has resigned the pastorate of the Baptist church, Loscoe, Derbyshire, and has accepted the unanimous invitation of the church, Station-street, Burton-on-Trent.

The Rev. R. Aikenhead preached farewell sermons to good congregations at Wantage on Sunday, June 30th; and at the conclusion of the evening service there was a large prayer-meeting, to invoke the Divine blessing on his future labours at Wigan. At a meeting on the previous Wednesday evening, a testimonial from the church and congregation was presented to him.

After nearly fifty years spent in the ministry, more than seventeen of them as pastor of the Baptist church in Winchcombe, Gloucestershire, the Rev. Robert Grace has resigned the pastorate.

The Rev. J. Billington, of Pinner, Middlesex, has accepted an unanimous invitation to the pastorate of the Baptist Church, Potter Street, Harlow, Essex.

The Rev. J. G. Hall has resigned the pastorate of the Irwell Terrace Baptist Church, Bacup, near Manchester,

The Rev. Dr. Hillier, of South Shields, has resigned the pastorate of the Baptist Church meeting in the South Shields Tabernacle, and has accepted the unanimous invitation of the Baptist Church, Ridgmount, Beds.

MISCELLANEOUS.

Rawdon College.—At the annual meeting of Rawdon College, held on June 26, Dr. Green, the President, said that he held in his hand a MS. volume containing a record, kept by successive presidents, of all the students who had been admitted into the college from its commencement in 1806 to the present time, with some notice of their after-history. The number had now reached 401, comprising not only those who had passed through the college into the ministry, but all who had been received within its walls—whether they had stayed three months or five years, whether they had become ministers or not. Looking back over the twenty years during which he had been connected with the institution, he found that the total number so received had been 146, of whom 22 were now upon the list of students (although five of these were settling over churches), leaving 124 who had left the college during that time. What had become of these? Eight had died in the faith and hope of the Gospel—viz., two in the English pastorate, four in Australia, one on the mission-field (the martyred Mackay, of Delhi), and one while still at college. This deduction left 116 among the living. Of these, 11 had left college from ill-health, or a sense of inadequacy for the work; while 15, after sustaining the ministry for a longer or a shorter period, had returned to secular employment; the whole 26, however, it was believed, remaining steadfast in the faith, and mostly being actively employed in works of Christian usefulness in connection with Baptist churches. Four students, during the twenty years, had retired as morally unfit for the work; one, at least, of these had been restored, and was now a useful member

of the Church of Christ. There thus remained eighty-six in the ministry, of whom four had conformed to the Church of England, and three had joined the Independents; while two, Dr. Green grieved to say, had become Unitarians. The remaining seventy-seven were all Baptist ministers, in good repute among the churches:—viz., sixty-six in the home pastorate (to whom the five now leaving college might be added), four in Scotland, four in America, one on his way to Australia, and two in the foreign mission-field—Mr. Carter in Ceylon, and Mr. Thomson in Western Africa. It was (the speaker went on to say) a matter of devout thankfulness to God that all through those twenty years there had been so few shipwrecks of faith, in any sense, and that the college had been permitted so largely to promote the interests of the Christian Church in general, and of the Baptist body in particular.

BARROW-IN-FURNESS. — On July 17th, the foundation stone of a new Baptist chapel was laid at Barrow by Sir James Ramsden, Mayor of the town, to whom the church, and congregation are indebted for the gift of the excellent site. The chapel is to be in the Byzantine style, and will afford accommodation for about 500 persons and will cost £2,000. The little church here has passed through a chequered history, and has encountered many difficulties, but the proceedings of last Wednesday will, it is hoped, constitute a new era in the history of the movement to found a Baptist church in this rapidly-increasing town. After the stone had been laid the Rev. Hugh Stowell Brown, of Liverpool, delivered an address, in which he referred to the condition of the Baptist denomination, and the principles which they held. "It is no reflection," he said, "upon any man of intelligence and education, if he be ignorant indeed of what the Baptists are, for a large number of the best informed men in England don't know very much about us and our views." Having stated what those views were, the speaker observed:—"The doctrine of our religion is the Word of God, and we clearly know it is the Bible, and the Bible alone, that is the religion of the Baptists. If any one asks us what is our ritual for guidance I would answer in the words of the present Dean of Westminster—'Let all things be done to edification; and let all things be done in decency and order, for these are the only rubrics of the New Testament; and by these we intend to stand.'" Three cheers having been given for Sir James Ramsden, the proceedings closed with the Benediction. A luncheon was then partaken of in the Working Men's Club and Institute, N. Caine, Esq., presiding, and several speeches were delivered. After tea, in the Congregational schoolroom, Hindpool-street, a public meeting was held in the chapel, presided over by the Rev. H. D. Brown, the newly-elected pastor of the church, and late of Rawdon College. The chairman gave a history of the church, and addresses followed by the Revs. H. Stowell Brown; G. Howells, Coniston; J. Bell (Wesleyan), Barrow; J. Aspinall (Primitive Methodist), Barrow; and Mr. W. Dawson. The latter speaker stated that Mr. S. J. Claye (who was not a Baptist) had that day presented them with £50, Besides £620 from various scources, they had a promise that they could rely on the Steel Works and the Duke of Devonshire for some £200 more. The cost of erection would be about £2,000.

RECENT DEATHS.

MRS. PEARCE, OF SURDHILL COURT, PETERCHURCH.

Mrs. Pearce was born at Monnington Court, in Herefordshire, in the year 1821. But losing her mother by death, she was, when only eight years of age, placed under the care of an aunt, residing at Stretton, where she received a sound and liberal education, suited to the refined tastes of her mind; and it is believed that when attending the ministry of the late Mr. Griffiths in this place, she was led, while yet a child, to give her heart to the Saviour. In the year 1843 she was united in marriage with Mr. Thomas Pearce, who now mourns

over the loss of as faithful and devoted a wife as ever shared the sorrows, or augmented the joys, of man. Soon after their marriage they came to reside in the neighbourhood of Peterchurch, where they continued to attend the services of the Established Church; but on one occasion, on reaching the church-doors, they found that there was to be no public service conducted, but unwilling to return without, in some way, and in some place, worshipping with God's people, they wended their way to the Baptist chapel; and they were so deeply impressed with the simplicity and suitability of the service, and with the importance of the truths they heard, that they were led to pass in close review the whole of the articles of their belief. They examined prayerfully and impartially the Scripture testimony, the result of which was that on November 7th, 1847, she, with her beloved husband, publicly put on the Lord Jesus by baptism, and was united with the Baptist church at Peterchurch, and for nearly a quarter of a century she has lived out the profession she then made.

As a wife and a mother she is strikingly portrayed in Prov. xxxi. 10—29. In all her intercourse with others, there was a blandness and transparency of manner, truly refreshing, which was however as far removed from coarseness as it was from deception. She possessed an insatiable love for the means of grace; especially did she prize the week-night prayer-meetings, and if from affliction or other causes she was prevented from being personally present, she always remembered "the hour of prayer." Though having the care of a large family, she found time for frequent visits to the cottages of the poor, where her cheerful and genial presence was ever warmly welcomed, and her judicious counsel — unostentatiously given— always well received.

Although she was never guilty of casting her pearls before swine, yet, in whatever society she was placed, the beauty and brightness of her Christianity shone forth with clearest lustre. The spirit of self-sacrifice was one of the most striking features of her character; the principle of self-interest was seldom thought of, certainly never acted upon. Being of a most liberal disposition, no well-founded appeal was ever made to her in vain, although she would often make others the almoners of her bounty.

She esteemed it one of her greatest privileges to be permitted to entertain most hospitably any of God's servants, and Surdhill Court was always the home of our Missionary deputations; and these brethren have frequently remarked to the writer upon the hallowed influence which her presence seemed to throw around the whole family circle, and several of them have testified to the great spiritual good which they have derived from intercourse with our departed sister. "Things that accompany salvation" marked so conspicuously her daily life that she had won the profoundest respect of persons of all classes and creeds, and persons of no creed at all. For two or three years past disease had marked her for its victim, and had made serious and irreparable inroads upon her constitution, before anyone except herself even suspected it—so hopeful was she, and withal so unwilling to make a communication which would be a source of alarm and distress to her beloved family. How much the effort cost her we have no means of knowing, but she continued to discharge her usual duties—very rarely faltering—till September last, when on the occasion of harvest thanksgiving services she attended, for the last time, the public ordinances of God's house. From that time till her death, she suffered, with scarcely an hour's intermission, most excruciating pain; yet she was never heard to drop one murmuring word, or to utter one syllable of complaint. She sometimes expressed the wish that, if it were the Lord's will, she might be spared for the sake of her family, who so much needed her maternal care. Yet from first to last she was perfectly resigned to the Master's will. She would frequently speak of the preciousness of the Lord Jesus, and a few days before she died she repeatedly said to the writer of this notice, "All is well,—"All is well." She one day observed to a sister who was attending her, that

it afforded her unmingled gratification to remember that she had, for so many years, been permitted to receive ministers of the Gospel and missionaries as her guests. And many of the brethren when they see this notice will remember with a mournful satisfaction her untiring efforts to minister to their comfort. A few hours before she died, she asked a friend who was visiting her to sing one of our beautiful hymns; this was done, and, as far as her enfeebled state would permit, she joined in it with evident pleasure. She was passionately fond of

"Jerusalem, my happy home."

On the morning of May the 25th, it became evident that her end was very near. She now lost the power of speech, and continued gradually and quietly to sink, till about half past two, when, without a sigh or a groan, her spirit was freed, and departed "to be with Christ, which is far better." Her mortal remains were interred in the graveyard of the Baptist chapel, and on the following Lord's-day her death was improved by her pastor, the Rev. J. Beard, who preached from the words, "For to me to live is Christ, and to die is gain."

Long will her name be fragrant to all who knew her, and they will feel another of earth's cords loosened, and an additional attraction to the Father's house above.—J. B.

THE REV. HUGH ANDERSON,

BAPTIST THEOLOGICAL TUTOR, EDINBURGH.

To-day's obituary records a name which we keenly grieve to see so early numbered with the dead. Mr. Anderson, after having been thirty-seven years successively pastor of the Baptist churches in Maryport and Bratton, England, was last year appointed to the theological tutorship of the Baptist Union in Edinburgh. His first session was within a few days of its close, when, on Wednesday the 3rd, he was suddenly seized with an illness which proved to be inflammation of the lungs; and after eleven days, on Saturday, about two o'clock, he gently breathed his last, with the much-loved, oft-repeated words on his lips, "Let us pray"—another illustration of "the ruling passion strong in death." In his sudden departure our fond hopes of his tutorial usefulness have been sorely disappointed. Although not robust in frame, he came to his work well-furnished in mind. Besides a good early education, he was a student of Aberdeen University, and of the Baptist College, Bradford, Yorkshire. All the days of his ministry he had been a devoted student of the Greek and Hebrew Scriptnres. Being a sound and safe theologian, and an experienced minister of Jesus Christ, with such attainments he was well-fitted for his important post. And what can we say? We could ill afford to spare him, but the Master having called him, the fellow-servants must bow in lowly silence. This is neither the time nor the place for biographical enlargement. But we cannot deny ourselves the melancholy pleasure of a passing loving tribute to the memory of one whom a large circle of friends both in Scotland and England must ever hold dear. Mr. Anderson was a man of great wisdom and prudence, shrewdness and sagacity. We always thought him much of a sage. Full of Scotch caution and long-headed forethought, he was far removed from the rash or hasty. Once the path of truth and of duty was seen, then you would find in him unflinching firmness. In the walks of literature his name will be best known as the author of a considerable octavo, a valuable "Memoir of the Life and Correspondence of Christopher Anderson," who was his father's youngest brother. He also edited an abridged edition of his uncle's well-known work, "The Annals of the English Bible." He also published a volume of discourses on "The Book of Ruth." Mr. Anderson was twice married. He leaves a widow and two sons and a daughter to mourn his loss. They do not mourn alone. Many warm-hearted sympathisers mingle their tears with theirs. At the same time, we all joy to know, beyond the shadow of a cloud, that our unspeakable loss is his eternal gain. The Lord sanctify his sudden removal to all, and fit us for our turn, and raise up many more such good ministers for Jesus Christ!—*Edinburgh Daily Review*

Continental Baptists.

At the request of our friend, Mr. Millard, we are happy to furnish the following list of Baptist Churches, with their pastors, in Germany, Switzerland, Italy, and Sweden. We hope that those of our readers who may visit any of these places will take the opportunity of encouraging the brethren by the expression of Christian sympathy, and, where practicable, by worshipping with them :—

GERMANY.

Town.	Street.	Time of Service. Morn.	Even.	Pastor's Address
Altenburg	Schmöllusche strasse,470	10	4	B. Kresse.
Barmen	Gasstrasse, 44	9.30	4.30	W. Haupt.
Berlin	Schmidtstrasse, 17	9.30	4	G. W. Lehmann
Bremen	Hutfilterstrasse, 11	9	5	F. Bues, Bollman str., 5
Breslau	Ohlauerstrasse, 47	9	3	H. Hiehle, Vorwerk strasse, 32.
Brunswick	Reidenstrasse, 31	9.30	4	A. Freitag Campeistr. 6.
Cassel	Obere Schäffergasse, 14	10	3	G. Meyer, Alte Leipziger strasse, 12.
Coblenz	Florinspfaffengasse, 8	10	4	G. Mattes.
Cologne	Vor St. Martin, 38	10	4	E. Scheve, Martinsfeld, 9.
Dusseldorf	Tunnelstrasse, 21	10	4	F. Kissling.
Elberfeld	Louisenstrasse, 36	Wd. E.	8.30	W. Haupt, Barmen.
Elbing	Lange Heiligengeist st.,13	9	4	L. Hinrichs.
Frankfort-on-Oder	Labuser Mauer str., 15	9	4	C. Jahr, Carl str., 7.
Frankfort-on-Maine	Hanauerland strasse, 52	10	3.30	W. Schuff, in Oberad.
Gründschöttel	.. ..	10	4	J. A. Gülzau.
Halle	Rannische strasse, 6	9.30	3.30	W. Stoije, Geist str., 57
Hamburg	Böhmken strasse	9	5	J. G. Oncken, Elgarners strasse, 60.
Hanover	Oslerstrasse, 24	9.30	5	H. Bolzmann, Annen str., 2, in Altona.
Königsberg	Hinter Fragheim, 9	9.30	4	H. Berneike.
Magdeburg	Louisenstrasse, 46	10	3	H. Schistel.
Mainz	Balthaser Malergasse	9	4	J. Harnisch, Willigis strasse, 6.
Memel	Neuer Park, 1	9	3	F. Niemetz.
Mülhausen	Belforterstrasse, 38	9	2.30	J. Vogel, Langegasse, 6
Mülheim	Dunnwaldchen, 8			.. ..
Oederan	Auxdem Ehrenzuge	10	4	B. Tiedler.
Oldenburg	Wilhelmstrasse, 13	9.30	4	A. Thesmacher.
Stettin	Johannisstrasse, 4	9	4	H. Liebig.
Stuttgart	Marienstrasse, 12½	9.30	3	F. Liebig, Militair strasse, 12.
Tübingen	In der neu Stadt		3	H. Dollinger, Münzgasse, 107.
Worms	Mathildenstrasse, 53	10	3	.. ..

SWITZERLAND.

Town.	Street.	Time of Service. Morn.	Even.	Pastor's Address.
Bischofszell	Kirchgasse, 75	9	2	F. R. Mayer, Marktgasse, 4.
Hauptweil	Unter Furbe		6	Ph. Bauer.
Herisau	Hub, 620	8.30	6	
Baapersweil	.. ..			L. Frölich.
Stein-on-Rhine	.. ..			Lisette Hiefel.
St. Gallen	Platz Thor, 32		2	Haag.
Tagerweilen	Morgenthal, 82	9.30	2	F. Reichle.

ITALY.

(Baptist Churches, called "Apostolic Churches.")

Albano ..	.. ..			
Bari ..	.. ..			
Bologna	Piazza Madalena, strada Gallieva	11	8	Giannini Gaetano.
Carpi ..	.. ..			
Civita Vecchia	.. ..	11	8	Paolo Gardiol.
La Tour	(Waldensian Valleys)	11		Honoré Ferraris.
Leghorn ..	.. ..	11	8	
Modena ..	.. ..			
Rome	Foro Traiano, 46	11	8	James Wall.
,,	Trastevere, Via del Cinque	11	8	W. Nelson Cote.
San Germain	(Waldensian Valleys)	11		M. Blainard.
Spezzia	Cassa Massa Francesco		8.30	E. Clark.

SWEDEN.

(Worship generally begins at from 10 to 11 o'clock, Sunday mornings.)

*Gefle ..	.. ..		—	Christopher Andersson.
*Göteborg	Nyja Haza, 10	11	4	T. Truve, B.A.
Hallsberg	(Raily. station in Orebro)		—	— Hallgren, at the station.
Hansjö	(In Orsa, prov. of Fahlen)		—	Masser Erik Pehrsson.
*Helsingborg	(In Malmo)		—	N. P. Wahlsteckt.
Hudiksv .	(In Gefle)		—	L. P. Andersson (Furrier.)
*Karst	(In Upsala)		—	J. Engström.
Malm ..	.. ..		—	E. Wingsen, B.A.
Norr ping	(In Linkoping)		—	J. N. Holmgren, B.A.
*Orebro ..	.. ..		—	A. E. Backman, B.A.
Oljonsby	(In Orsa)		—	Dorellofoa Erik Ersson (Farmer.)
*Stockholm	Malmskilnachsgasten, 48 D.	11 Fr. Ev.	6 7	A. Wiberg, 6, Oxterget. A. W. Lindblom, 228, David Bagares Gate.
*Stite	(Island of Gotland)		—	A. J. Andersson, B.A.
Skollersta	(In Orebro)		—	Johan Nillson (Farmer.)
Sundswall	(In Hernösand)		—	J. Johansson (Merchant.)
Umea ..	.. ..		—	O. Lundberg (Hatter), Böhle.
Upsala ..	.. ..		—	C. G. Lagergren, at Judge Henschen's, Offra, Stottsgaten.

* The Pastor speaks English.

Profits of New Selection Hymn Book.

At the Annual Meeting of the Trustees of the Selection, held at the Mission House, Castle Street, Holborn, on the 28th June, 1872, the following grants were made by the Trustees :—

	£	s.	d.
A. E.	7	0	0
A. A.	7	0	0
B. M.	7	0	0
B. M. A.	7	0	0
B. M.	7	0	0
B. S.	7	0	0
B. E.	7	0	0
C. A.	7	0	0
C. E.	7	0	0
C. S.	7	0	0
C. L.	7	0	0
C. E.	7	0	0
C. M.	7	0	0
D. B.	7	0	0
D. S.	7	0	0
D. M.	7	0	0
D. E.	7	0	0
F. C.	7	0	0
G. M. A.	7	0	0
H. A.	7	0	0
J. J.	7	0	0
K. M. A.	7	0	0
K. P.	7	0	0
L. C.	7	0	0
L. S.	7	0	0
N. E.	7	0	0
N. M.	7	0	0
N. A.	7	0	0
P. M.	7	0	0
P. P.	7	0	0
P. C.	7	0	0
P. S.	7	0	0
P. M.	7	0	0
P. C. A.	7	0	0
S. E.	7	0	0

	£	s.	d.
S. A.	7	0	0
S. S.	7	0	0
U. E.	7	0	0
V. R.	7	0	0
B. H.	5	0	0
H. S.	5	0	0
H. A.	5	0	0
J. M.	5	0	0
J. M.	5	0	0
K. M.	5	0	0
M. M.	5	0	0
P. M. A.	5	0	0
R. S.	5	0	0
S. J.	5	0	0
S. M.	5	0	0
T. E.	5	0	0
T. S.	5	0	0
W. M.	5	0	0
W. M.	5	0	0
W. M.	5	0	0
T. E.	5	0	0
C. M.	4	0	0
F. A.	4	0	0
H. C.	4	0	0
M. M.	4	0	0
M. M. A.	4	0	0
R. E.	4	0	0
R. R.	4	0	0
T. M.	4	0	0

		£	s.	d.
Total :—	39 at £7 ..	£273	0	0
	17 at 5 ..	85	0	0
	8 at 4 ..	32	0	0
	64	£390	0	0

Total amount distributed since commencement .. £9,939 15 0

W. G. LEWIS,
Hon. Secretary.

The
MISSIONARY HERALD
AUGUST 1, 1872.

Notes of a Visit to Ceylon.

By the Rev. C. B. Lewis, of Calcutta.

THE next morning we proceeded by rail to Kandy. Mr. Waldock was visiting Kalany that day, and travelled with us the first stage of the journey. For fifty miles the road is comparatively level, and though there is much of quiet beauty on both sides of it, there is little to awaken any surprise. But for the rest of the road to Kandy, words would fail to convey any adequate description of the romantic beauties of the country. The railway is constructed here and there through, but for the most part along the side of, the rocky mountains, which seem to interpose an insurmountable barrier. For much of the distance the road is cut like a groove in the side of the rocky precipice, and the traveller looks down upon something like an abyss immediately beneath him. Many of the valleys and bottoms brought into view as the road winds along are exquisitely beautiful. The soil washed down into them and watered by the streams which rush down from the heights is carefully terraced and cultivated, and appeared to reward the industry of the labour. In one splendid amphitheatre of this kind we saw rice in every stage of agricultural progress. There was the field laid under water—the field covered by the delicate verdure of the springing blade—the paddy more or less advanced to the maturity of the full corn in the ear—the harvest-field with its busy labourers—and the threshing-floor—all before us in one single view. Many most delightful views of distant mountains covered with grand forest verdure, and of fertile valleys, were to be seen; and the delight of the spectacle was only checked by the feeling that the vast panorama was rapidly

gliding away from our sight. We could see it but for a little while, and could not imprint any of the many charming scenes upon our memories.

At Kandy we were most kindly met by our dear Brother Carter, who took us to the house he occupied on the side of one of the hills surrounding the lake; very greatly did we enjoy our sojourn there with his dear wife and family. Kandy is a beautiful place, and the pleasant visits made to some of the most romantic spots in the neighbourhood will never be forgotten. The arrival of the new Governor of the island there imparted much additional interest to the place. At nine o'clock in the evening of the 8th a torchlight procession of elephants, with the sacred shrines, together with tom-tom beaters and dancers, and rows of the Kandian head-men, took place in the great man's house. In company with Mr. and Mrs. Carter, I went to see this. With many other spectators, we took our stand upon the grass plat opposite the portico of the pavilion, and as each group stood and exhibited itself before the Governor there we looked on amused, if not admiring. The tom-tom beaters accompanied their music (?) with dances of a very elaborate and evidently thoroughly studied character; but, with no disposition to depreciate native art, and no familiarity with European methods of dancing, I must say I never before saw any movements of the human body so intensely uncouth and graceless. The whole procession, with its rude torches, its red rags and its garish tinsel,—mixed up, I doubt not, with much that was intrinsically precious and interesting,—struck me as a singularly sordid and ungainly show.

We had planned to go on from Kandy to Newera Ellia, and to spend at least two or three days at that beautiful sanitarium; but the journey to Kandy and one short ride in the neighbourhood produced such painful effects upon my dear wife that our plans of any further travelling had to be abandoned. We therefore prolonged our stay with Mr. and Mrs. Carter; and truly enjoyed the opportunity thus given us to cultivate our acquaintance with them. With Mr. Carter I had much conversation regarding the version of the Old Testament which he has made, and which he is now carefully revising for press. As you know, many efforts have been made to secure the acceptance of this version by all bodies of Christians in Ceylon. Could this be attained, it would, on publication, become the one version in use, and many great advantages would thus be gained. Many difficulties stand in the way of this, however. There are wide differences of opinion as to the style of language best suited to a translation of the Scriptures. Probably no style would be acceptable to all who are entitled to have a voice in the matter, and it is, I think, clear

that the Committee of the Ceylon Bible Society would only consent to print Mr. Carter's version after modifications had been made in it which, in his own judgment, would be fatal to its accuracy and intelligibility. Amongst those who are best disposed to acknowledge this, in the main excellency of the version and the competency of the translator, are the brethren of the Church Mission. This is, I think, a fact not uninteresting to us here. It will be a great evil if our brother's work is not printed in its integrity. I urged him to print, as a specimen of the whole, the book of Genesis in Singhalese, prefixing an English preface, in which the principles he has followed in his translation should be clearly expounded, and the co-operation of Christians of other denominations in the version invited. I hope he will be able to go to press soon, for the worry connected with the discussion of ever-new proposals cannot but tell very unfavourably upon our brother's health, overtaxed as he is by the weight and multiplicity of his missionary duties.

How is it that you do not send Brother Carter a colleague who might help him, and be helped by him? Any one sent out to Kandy now would enjoy singular advantages in the study of the Singhalese, and it seems to me very important that Brother Carter should be released from some of his toils so as to admit of his carrying the Gospel into parts of Ceylon where it has never yet been preached. With his singularly large knowledge of the language, how much he might do if he were free to move about.

On Tuesday, March the 12th, we returned to Colombo, and had much cause for gratitude in the comparative comfort in which my dear wife accomplished the journey. We were once more the guests of Mr. Ferguson until Saturday night, when we went to enjoy the hospitality of Mr. and Mrs. Pigott for the remainder of our stay in Colombo.

On Thursday Mr. Waldock took me to the Gonawella station. I had but a dim recollection of the place as it used to be; but several persons appeared to remember me. I was particularly interested in a deacon of the church, who reminded me of a former visit to his house, and with whom I had a very pleasant conversation. He told me of the circumstances of his conversion in good Mr. Daniel's time, and spoke gratefully of the goodness of God to him and to his son since. His children are all God-fearing people, and he has seen the church, of which he was one of the earliest members, flourish, and now, he said, he had no unaccomplished wish on earth; he was simply waiting the Lord's will to depart and be with Christ, which is far better. As he sent a boy to pluck cocoanuts for us, he reminded me that when I came to his house before,

I had one of the first nuts plucked from that tree, which now, after twenty-five years, had become comparatively tall. He had often, he said, thought and spoken of me in association with that tree. He was desirous of hearing all about my family, and I was profoundly touched by the eagerness with which he inquired if all my children were followers of the Lord Jesus. What I could tell him of my hopes in this respect appeared to give him the greatest pleasure.

We saw and examined a large vernacular school here; and in the afternoon we had a meeting in the chapel, when I told the people something about our Indian Mission. One of them spoke afterwards in a very interesting manner, as I was assured by Mr. Waldock, and I hope something was done to call forth prayerful affection here towards the other departments of our mission-field.

We met in a chapel which was, I believe, opened for worship when Messrs. Russell and Leechman visited Ceylon. It is now a dingy old place, and an elegant new structure, designed by Mr. Waldock, is rapidly springing up by its side. The building is to cost about £200, and I was very pleased to hear that a large share of the money has been contributed by the people themselves. They do not yet support their native pastor, but their contributions to the mission are very encouraging.

On our return, we passed by the great temple at Kalany, and went in to see the place. The most remarkable object is a colossal figure of Boodh, recumbent. If I remember rightly, when I visited the temple before, this figure was being constructed of common brick and mortar. It is now, of course, painted and decorated, and, no doubt, is regarded as made of some superior material.

the evening of this day, Mrs. Lewis held a very interesting meeting, with the female members of the Grand Pass Church and such other Singhalese ladies as liked to come. The Rev. James Silva interpreted for her, and the chapel was very well filled. She told them of the condition of women in India, and of the efforts recently made for their benefit, and a very deep interest was excited. May it lead to prayer and effort even here, and stimulate Christian women to do what they can to make Christ known to their unconverted and heathen neighbours!

On Friday, Mr. Pigott drove me out to Kottegahawatta, where I had so often been before, and where so much reminded me of our good old brother, Whyto Nadan. He lies buried in the chapel where he preached

so long and so faithfully. A good Anglo-vernacular school is held close by the chapel, which we examined, and then we had a pleasant meeting with the people. Mr. Silva gave them a lively address, and then I spoke to them. Several of them I well remembered.

The next morning Mr. Waldock kindly drove us to the Matakooley chapel and to Mutwal, that we might see the place where we once lived there. The suburbs of Colombo are so greatly altered by the opening up of new roads, and by the erection everywhere of new houses, that in driving over ground once so familiar to us, it was only here and there that we could at all recognise what we had formerly known.

On Sunday, sermons were preached for the mission, and on Monday evening the Annual Meeting was held—Brother Carter coming down from Kandy to take part in it. Our steamer for Calcutta was now due, and we dreaded its arrival before the meeting was held. It did not come in until the next morning, however, and we were able to enjoy this last opportunity of meeting with the beloved friends with whom we had had such sweet intercourse during our visit to Ceylon. The reports presented to the meeting will, of course, be sent to you. I need, therefore, say nothing about them, except that, to my own mind, they were very charming, assuring me, as they did, that our mission in Ceylon is making satisfactory progress. Looking back upon the advance made in the past twenty-four years, as I could in some measure do, this progress was very perceptible to me in the contrast between then and now; but I believe, also, that no such comparison is needed to demonstrate the fact. Many most interesting incidents prove the existence of life amongst our native brethren, and testify to the power which the Gospel exerts amongst those who have been shut up in the night of Boodhism. May the Lord yet more abundantly bless His own Word in Ceylon!

Early in the morning of the 19th March the *Arabia* arrived in the Colombo Roads, and the time of our departure was definitely at hand. The morning was taken up with visiting our dear Colombo friends. About four in the afternoon Mr. Pigott drove us to the Fort, where, after some more leave-taking, we took our boat to the ship, and found our old cabin set apart for our reception, but such a crowd of officers and soldiers on board as made the steamer very unlike what we had known it before. About 400 persons in all were to be conveyed to Trincomalee. We landed there on Friday morning, and then pursued our voyage up the eastern coast of India to Calcutta, which we safely reached about noon of April 4th. Our dear children came on board the steamer at Garden

Reach, and we were relieved of anxiety in finding that they and all our beloved friends in Calcutta had been preserved in life and health during our absence.

Of some other matters connected with our visit to Ceylon I must write separately. I fear I have now wearied you with this account of our travels.

A Street Scene.

By Romanauth Chauddhari.

IN our preaching in the streets of Calcutta one morning, we met an old Brahmin, who was a good Sanscrit scholar. This man came to the town for the purpose of consulting a lawyer about a law-suit. He listened to us with apparent attention, and great satisfaction. At the end of our discourse, he remarked that he knew Dr. Carey, of Serampore, who gave him a copy of the New Testament, which contains all that we were then speaking to the people. The reading of that book, he said, had enabled him many a time to overcome Pundits in discussions on religion. He spoke very highly of Christ in comparing Him with the incarnations of the Hindoo deities, for His self-sacrifice, and for the purity of His life and doctrines; and thus he, in a manner, recommended Christ to people who do not receive Him as their Lord and Saviour. "Christianity," he said, "will at last triumph over all other creeds in this land." The dissolution of all connections with relatives, and the fear of being deprived of all means of support, are the reasons why he did not embrace Christianity. In the conclusion he quoted the parable of the tares, and gave an admirable exposition of it, and then went away.

The Romish Priest.

One day, when I was going to North Luckhyantipore, I met a Roman Catholic priest who resides at Koikhally, near Russoolmahomed Choke. He wanted to establish the works of the Fathers as a continuation of the revealed Will of God, on the ground that the Apostle John concludes his Gospel—"And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." No sooner had I said, "That to add to, or to take away anything from the Word of God is a thing accursed in the Scriptures; and if the teachings of the Fathers be contrary to the teachings of the Bible, how can I then conscientiously accept them?" then the man lost his temper, and said to me, "You are a cooley, a fool, and an ignorant man!" Seeing that he had thus lost himself in his fearful wrath, I told him that "Men of your quick temper are called Chandals by the heathen sages of this country; but what are they called by the Fathers of your church?" The same man went to Khari some time ago, and tried to impress on the minds of our people that I am an ignorant man, in order to make them less interested in my preaching, and promised to some heathen man to pay him money if he can persuade some of our men to join him in his church.

Retirement of the Rev. J. M. Phillippo.

FOR some time past the increasing years and infirmities of our venerable friend, the Rev. J. M. Phillippo, have rendered it probable that he must resign the pastorate of the church at Spanish Town, Jamaica, which he has held for a term, within a few months, of fifty years. Recent letters inform us that he has at length resolved on this step, and we cannot better convey a description of the event than in the language of an eye-witness, taken from the columns of the *Morning Journal* :—

"At the close of a devotional service held in the first Baptist Chapel in this town, on Friday, the 5th of April, attended by a large gathering of members of the church and congregation, the venerable pastor announced his design to relinquish the pastorate on the 1st of August next.

"The announcement was received with deep and loud expressions of regret, followed by an unanimous vote that the resignation be not accepted.

"The pastor said he had come to this decision as a consequence of his advanced age, and increasing inability to sustain, as formerly, the extensive labours and heavy responsibilities which his town station and its subordinate ones, together with the management of its several schools involved. Not to mention other important claims made in the town and neighbourhood upon his energies, both of body and mind.

"After several arguments were used by the deacons and others of the more influential members of the church to dissuade their minister from his purpose, it was proposed by the meeting that he should seek for an assistant, but still retain his office as sole pastor. It was replied by Mr. Phillippo, that while this would not promote the interests of the Church to the extent he desired, it would but in a partial degree afford him the relief he found to be necessary. It was then suggested that a co-pastor should be invited to undertake the practical duties of the pastorate, and that their venerated minister should, at least, continue the nominal pastor, and in the occupation of the mission premises. The venerable gentleman replied that he would have no objection, if agreeable to a successor, to remain the nominal pastor as they desired, performing occasional ministerial services until the close of next year, when, if living, he would arrive at the 50th year of his pastorate; but that he could not see it his duty to remain on the mission premises, or to retain the office of pastor on any other terms than that now specified, nor for a longer period of time than to December, 1873.

"An extract of a letter being read from Dr. Underhill, secretary of the parent society, expressing the high estimate entertained by the committee of the character and long and faithful services of Mr. Phillippo, as also their approval of his retirement from the more onerous duties and cares of the pastorate at Spanish Town, the reverend gentleman concluded the meeting by an address, characterised by deep feeling; particularly expressing his high sense of the affectionate esteem and gratitude so warmly and universally shown towards him after a connection of so many years duration, and said he regarded the demon-

stration as an honour which he thought few were privileged to obtain, and which, next to the approval of his own conscience and the approbation of God, would afford him the sweetest solace in the prospect of the final surrender of his trust, and a source of pleasurable reflection during his future life.

"On leaving the place of worship, loud and general expressions of concern were heard among the crowds that lingered around it, at the thought it was said, of losing not their minister only, but their 'Father and their Friend,' as they had hoped he would never leave them until the 'Great Master above called him to his rest and his reward,' so that they might have buried him among themselves and mourned over his grave."

As above intimated, the Committee have already expressed to their esteemed friend their sense of the great services he has rendered to the cause of Christ in Jamaica, and his invaluable labours in the emancipation and elevation of its negro population. The courtesy of his manners the fervour of his piety, and his life-long consecration to the welfare of the people of Jamaica, well deserve the affection and veneration with which our friend is regarded both at home and abroad. Though retiring from the laborious duties of the Spanish Town Church, he will nevertheless give what energy remains to him to the advancement of Christ's Kingdom, in connection with one or two of the smaller congregations in the vicinity.

Native Itinerants.

IT is a very encouraging feature of the work of God in Bengal, that the native converts are beginning to take an active and spontaneous share in preaching the Gospel amongst their countrymen. An illustration of this has been communicated to us, taken from the columns of a Bengali paper—the *Saptahik Songbad*; and we place it with great pleasure before our readers. We are indebted for the translation to our esteemed friend, the Rev. G. H. Rouse:—

"A few days ago you urged native preachers to take preaching tours in the country without carrying tents with them. Soon after two of our brethren went out in the way you proposed, and they report as follows:—

"'We had gone out to preach before, but never did we experience such joy as on this occasion; never did we return home with such grateful minds. On the contrary, it caused us sadness that our engagements compelled our return. One cause of our joy was this—that we spent our whole time in our Master's work; and by always remaining with our dear unbelieving fellow-countrymen, we never had a lack of hearers. As we had opportunity, we told our benighted fellow-countrymen the story of Our Lord's love; from sunrise to sunset we found hearers, and with great joy

told how Our Heavenly Father saves always. We were never tired of proclaiming what the Lord Jesus had done for the salvation of the world and for our souls. It is true that we did not spend the whole day in preaching in the streets; but we were always surrounded by the unbelieving, and in conversation and hymns we told them how sinners can escape the fire of hell.

"'Another cause of joy was this—that we had not to be anxious what we should eat, or where we should stay, but left all these matters in the hands of Him in whose work we had gone forth; and with gratitude do we confess that He supplied all our temporal wants.'"

THEIR WARM RECEPTIONS.

"'Another cause of our joy was this: as we went just as other people go, in ordinary apparel, &c., the women, when they saw us, did not flee from us. We bless God that we were often privileged to preach the Gospel to the women. The reader may conceive what joy we had in proclaiming the Word of Life to these our sisters. The attention of the hearers also gave us joy. Except those Bengali Pharisees, the Brahmins, and suchlike, none manifested unwillingness to hear our message. Wherever we went, people received us with honour; many days the people invited us to preach to them. This is the time of reaping the rice; hence the peasants remain in the fields in the daytime, and these fields are excellent places for preaching in. In this field and in that many peasants are reaping the rice; we go to them, and they gladly hear the Gospel. Many a time we have been exceedingly pleased in preaching to them. The simple-minded agriculturists, as soon as they hear the name of "religion," begin to listen to the Word of Life with attention. Once, one of them, having heard the Word, came to us, and clinging to us with tears said: "Sir, I am a sinner—what will become of me?"

HOPE FOR BENGAL.

"'We were delighted with the beauty of the country. Bengal is, indeed, a land of gold—the garden of the world. If the religion of Christ takes the place of idolatry, the happiness of the Bengali will be unbounded; each village in the land will be a Garden of Eden. When will that happy day arrive?

"'Another cause of joy was the kindly feeling manifested by our fellow-countrymen. Although (through loss of caste) we were in their sight as Mlechhas [defiled], yet the kind-hearted Bengalis never treated us with disrespect. Almost everywhere we were received with honour. In many places our dear fellow-countrymen did not suffer us to eat our own food, but provided for us. Their hospitality was so great that if those who were invited did not eat, they were deeply grieved. Ah! when will this golden land and these golden Bengali people be Christ's? Seeing their kindness, one would willingly give one's life for them.'"

The Boarding School for Native Christian Girls, Intally.

IN presenting a Report of the Boarding School for Girls, Mrs. Kerry thanks those kind friends who have collected for it and the Institution through the year, also those liberal and tried friends in India and England who have, unsolicited, continued their support to her in her work. It will be seen that enough and a little to spare has been placed in her hands for all necessary expenses.

The year has been one of much progress and blessing every way. Not one of our dear little ones has been taken from us by death, though for two or three we had at one time great anxiety. But God heard prayer for them and raised them up from the wasting fever which reduced them, and made our hearts glad by His mercies. The school has been remarkably healthy, with these exceptions; all the little ailments yielding to the simple remedies administered by their superintendent. It has been a great comfort to Mrs. Kerry to be able to send off any serious case of sickness to the Medical College Hospital; and she cannot refrain from recording her gratitude to the kind gentlemen in charge of that Institution, for the great care and attention bestowed on her sick pupils whenever sent there.

In the Report for 1870, mention was made of some girls who had asked for baptism. Two of these did not return to the school this year; but Mr. Kerry had the happiness of baptizing four of the scholars in the tank on the school premises, also the daughter of the deacon of the Intally Church who was formerly a day-pupil; and another very promising girl was baptized at her home.

One marriage only has taken place during the year. Parents usually take the opportunity of the cold weather vacation to arrange for the settlement of their daughters; and we look forward with a sad foreboding to the return of our country pupils, fearing to miss those who, from being long with us, have become very dear. Yet some pleasant visits are often received from former pupils now married. Sometimes, after years of separation, a woman with a beaming face comes up to her teacher and says "Oh, Ma'am! don't you know me? I could not come to you before." And a long history has to be told on both sides. Often the girls born to them since we parted, are brought to be put to school; or a poor little wife whose health has failed, comes back to school for a week or two for change of air and doctoring.

In the case of orphans, it seems but natural that their childhood's home should be revisited at times; and it is with great gratitude to God that we recall to mind how joyous have been the meetings between the teacher and scholars of former years, and of how many she can think well, and could, were it wise to do so, write a good report. Her conviction that it is not good for Bengali girls to be made a show of, has hitherto kept her from calling her friends to a public examination; but she would earnestly invite all who take an interest in Indian female education to come at any time to the school and examine the girls privately in what they are taught. She thinks it will be seen that the school is accomplishing what it professes to aim at, *viz.*, training

Bengali Christian girls to be good wives and mothers. Not a few have become teachers also since leaving school, and thus help on female education. May God give them grace to spread His Truth, and adorn the Gospel they profess to love!

Mrs. Kerry, in conclusion, would remind her kind friends, that the maintenance of this school is not guaranteed by the Society, and that the responsibility of it therefore rests upon her. Sometimes the burden has been very heavy, though it has been lightened by the great liberality of many loving friends both in this country and in England, and the gracious Lord has not at any time put her faith in Him to shame. The expenditure during the year has been £146 12s. 9d.

Chapels in Norway.

SEVERAL friends have contributed largely towards the erection of chapels in Bergen and Tromsöe. It will be seen that buildings for the worship of God are largely required everywhere. The following extracts from recent letters are forwarded to us by the Rev. A. Wiberg, of Stockholm:—

"Thus writes brother Ola Hansen: 'Will you be so kind as to write to the brethren in England and lay before them our wants? We have received from them 350 Norw. sp. (they need 5,000 spec., or about £1,110); but, alas, how insufficient to meet the pressing demands! If the work now should stop, it would have been better if it had never commenced. But our hope is in the Lord, who hears the young ravens when they cry to Him.'

"Brother Klargvist, in a letter dated Skien, April 2nd, 1872, writes:— 'Yesterday evening I preached in the meeting-house of the Free Church. But can you not, dear brother, for Christ's sake, and for the salvation of undying souls, try some way of procuring means for erecting a place of worship in this place, where I consider it my duty to devote most of my time; for it is not desirable always to beg entrance into the places of worship of other denominations. For when the Lord commences to work, there arises a jealous feeling. At Forsgrund I have preached twice in the large and fine meeting-house of the Methodists to 200 persons.

"Brother Sandstedt also greatly needs a place to meet in at Trondjhem. The Missionary Union of Stockholm (composed of Baptists) has sent him 100 rixdollars (or about £5 10s.) to help him to rent a room, but that will not go far.

"Thus, you see, that as the cause progresses in Norway the demands upon upon our liberality are increased. We would willingly lend our Norwegian brethren a helping hand, but our own wants are too pressing and our means too insufficient to help us along with our own work, so that little or nothing can be expected from Sweden. But in England the Lord has blessed many of His children with means, and those brethren could do much, if they only could feel a sufficient interest in the Lord's work in Norway. Dear Brother, will you not try and exert your influence among your brethren for the specific object of collecting means to help our Norwegian brethren, either to build places of worship, or to rent rooms sufficiently large to meet in?"

Native Agency in India.

IN accordance with the resolution on this subject, passed at the Annual General Meeting in April last, the Committee, at their Quarterly Meeting on the 10th ult., entered afresh on the consideration of the Resolutions adopted on the Report of the Special Committee on the Indian Mission. The discussion was long and animated, and concluded with the adoption, *nem. con.*, of the following resolution. The proposed Missionary Conferences of our brethren will, it is expected, be held towards the close of the year in Calcutta and Allahabad.

"The resolution of the Annual General Meeting on the subject of the Society's Native Agency having been read, and also the resolutions of the Committee, adopted on the 19th April, 1872, on the same subject; after considerable discussion it was resolved:—That, in order to remove the misconception which has arisen, the Secretary be directed to publish the above resolutions in the 'MISSIONARY HERALD;' and to explain that the object which the Committee have in view is to stimulate the Native Christian Churches in India to call forth and sustain an effective native agency for the evangelisation of the country. But, inasmuch as at present Native Christian Churches are unable to do so, and to cast this task upon them would stop the progress of a very large amount of useful and successful labour, the Committee have adopted measures to bring to a close their connection with such native agents only as may be found inefficient by the Missionary Conferences in India, and for the future to prepare and employ only as effective a class of agents as possible. They further propose the formation of Theological Schools at Serampore College and in the North-west Provinces, after the model of that now in effective operation in Kingston, Jamaica.

"The Committee regard the existence of a qualified native agency as an object of paramount importance, and they have striven, both in the East and in the West to secure it. At the same time they endeavour, in every way, to stimulate the native churches to an earnest effort to spread the Gospel among their countrymen."

The resolutions of the Committee, referred to above, are as follows:—

"1. In view, then, of the testimonies before them, and the character and qualifications of the native agents employed by the Society, and considering that it is most advisable for the interests of the Gospel in India, that native agents should be called out by the native Christian community for the work, and be supported by them, your Special Committee are of opinion that it is expedient, as soon as practicable, to cease to support the present native agents by the funds of the Society.

"2. That the mode and time of the dismissal of any of the present staff of Native agents, be referred to the consideration of the Missionary Conferences. Generous consideration, however, should be shown to all those who

may not be deemed suitable for further employment, and especially to those who, by reason of age, infirmity, length of service, or any other cause, may have special claim upon the Society's regard.

"3. In case the Society should find it necessary or desirable to employ Native preachers, the Committee should take effective measures to secure a class of men, in all respects qualified for the work of evangelisation.

"4. For the future, no Native Christian should be added to the staff of preachers employed by the Society, who has not previously taken part in, and shown zeal and aptitude for, some kind of evangelistic work.

"5. That the Committee desire the Conferences to undertake the following duties:—

"1. To examine the present staff of native agents of the Society for the purpose of dismissing any who may be inefficient, and retaining only the services of those who may be found suitable for evangelistic work, in accordance with the general principles laid down in this report.

"2. To examine candidates for employment as native agents.

"3. To fix the amount of salary to be given to each native agent; the locality in which it may be deemed desirable that he should labour; and to determine, if necessary, his connection with the Society.

"4. To provide for the formation and instruction, in the vernacular and Anglo-vernacular, of a class of native candidates for missionary or pastoral service at Serampore College, for Bengal; and at such place in the North-West as may be hereafter determined; under such regulations for the reception and examination of the students as may be necessary."

Departure of the Rev. J. J. Fuller.

OUR esteemed friend the Rev. J. J. Fuller sailed for his station in the Cameroons River, Africa, on the 24th ult. An interesting valedictory service was held in St. Mary's Chapel, Norwich, in June, when several ministers of the various denominations of the town took part in the service. The Rev. G. Gould gave some practical advice to Mr. Fuller, and the Rev. T. L. Wheeler commended him and his family to the care of God. Mr. Fuller leaves this country with the very warmest wishes for his welfare and success of the numerous friends and churches who have enjoyed the pleasure and advantage of his services. His conduct has won him universal esteem. This has also been the case in Jamaica, his native home, which he has also visited. The following communication will testify the usefulness and pleasure of his visit:—

"Our brother Mr. Fuller, after spending seven months with us in visiting the churches on behalf of the African Mission, has again left his native land for Africa; he sailed in the S. S. 'Mexican' on the 23rd April.

"At the last Annual Meeting of the Jamaica Missionary Society, the following resolution was unanimously passed:—

"'Resolved,—That this meeting desires to express the great pleasure it feels in meeting their beloved brother, the Rev. J. J. Fuller, from Africa. It would express its gratitude to Almighty God for the loving care which He has exercised over him during his long residence in the land of his fathers, and for the use which He has made of him in that dark but interesting country.

"'It records with pleasure the visits which our brother has made to the different stations throughout the island, the deep interest which his graphic statements have produced, and the liberal offerings which he has been the means of obtaining for the African Mission. It would further tender its warmest thanks to our brother for the cheerful manner in which he has undertaken the long journeys and burdensome duties which have been imposed upon him, and, in bidding him farewell, gives him the pledge that he and the other beloved brethren labouring for God in Western Africa, shall ever have a place in the sympathies and prayers of the members of the churches which compose this Union.'

"May the Lord graciously spare His servant for many years of usefulness in that land of darkness!"

We commend our friend, with Mrs. Fuller and his children, one of whom remains in England, to the care of God, and to the sympathy and prayers of the churches.

Home Proceedings.

We have the pleasure of announcing the safe arrival in this country, for the invigoration of his health, of the Rev. E. Edwards, of Bombay. During his visit he hopes to be able to increase the contributions already received for the erection of a chapel in Bombay. In previous issues we have made known the importance of this case, and would again commend it to the favourable notice of our friends.

At the Quarterly Meeting of the Committee held on the 10th ult., the Committee had the pleasure of accepting the services of the Rev. Hormazdji Pestonji for missionary work in Southern India. It is, however, proposed that our friend should continue to give his very acceptable services as a deputation to the churches till next season, when he will probably enter upon the station at Poonah, the scene of the labours of the late lamented Mr. Cassidy.

Missionary Notes.

Galle, Ceylon.—We have to announce the safe arrival here of our esteemed friends, the Rev. G. and Mrs. Pearce. The steamer in which they sailed for England from Calcutta broke down in the Bay of Bengal, and was towed into Trincomalee. After ten days' detention for repairs, she resumed her voyage, and may now be expected shortly in this country.

KINGSTON, JAMAICA.—The Rev. D. J. East continues to report very favourably of the progress of the students in the Institution under his care, and that it is rising in public estimation. The young chief of the Mosquito people, one of the Central American States, has been placed under the care of the Rev. J. S. Roberts for education in Calabar College. He is about sixteen years of age.

JERICHO, JAMAICA.—The Rev. Jno. Clarke, notwithstanding some failure in health, continues to enjoy success in his labours. He mentions two baptizings since the beginning of the year, when thirty-nine persons put on Christ in the presence of large and deeply-interested audiences.

SEWRY.—The Rev. Isaac Allen informs us that his family has suffered much from illness. It is, therefore, proposed that he should remove to Dacca, with the hope that the change will be beneficial. He relates an interesting reception from the people of Kondala, by whom, for several days, he was hospitably entertained, and where he was able, in discussion and otherwise, to proclaim the good news.

CONTRIBUTIONS.

From 1st June to 18th July, 1872.

W. & O. denotes that the contribution is for *Widows and Orphans*; *N. P.* for *Native Preachers*; *T.* for *Translations*; *S.* for *Schools.*

ANNUAL SUBSCRIPTIONS.

	£	s.	d.
Cox, Rev. John	0	10	6
J. W. A.	5	5	0
Peto, Mr. H., B.A.	2	0	0
Taylor, Rev. D.	1	0	0
Tucker, Mr. H. Carre, C.B.	0	10	6

DONATIONS.

Anderson, Rev. J. H. (box)	0	7	6
Burchell, Rev. W. F., for *Italian Mission*	0	10	6
"Cymro," for *Italian Mission*	5	0	0
Do., for *Testaments for ditto*	5	0	0
Davidson, Mrs. C., Edinburgh, per Mr G. Sleigh	42	0	0
Rouse, Mr. W., for *Norway Chapels*	2	0	0
Smith, Mrs. M. A., Droitwich, for *Italian Mission*	1	0	0
Students at Regent's-park College	3	5	0
T. S., for *Italian Mission*	5	0	0
Thompson, Mr H., Ealing	10	10	0
X. Y.	50	0	0
Williams, Mr H. (box)	3	13	6
Under 10s., for *N.P., India*	0	3	0

LEGACIES.

Elton, The late Dr Romeo, part of Legacy for "*Elton Scholarship*" at *Serampore*	162	0	0
Thomas, The late Rev Theophilus, of Blaenlliwe, Whitland, Carmarthenshire	19	19	0

LONDON AND MIDDLESEX.

Alfred-place, Old Kent-road	2	2	1
Bloomsbury, for *Mr J. G. Gregson, Agra*	5	0	0
Camberwell, Cottage Green, for *Two N.P.'s, under Mr Wenger, Calcutta*	12	10	0
Ditto, Charles-street	5	4	6
Camden-road, for *Italian Mission*	38	17	6
Chalk Farm, Berkley-road Chapel Sunday-school	0	15	0
Clapham-common	10	12	0
Deptford, Olivet Church	1	2	6
Dulwich, Lordship-lane, Sunday-school, for *Mr Smith, Delhi*	4	10	0
East London Tabernacle	13	4	0
Harrow-on-the-Hill	5	2	3
Highbury-hill	6	9	10
John-street, Edgware-road	8	0	0
Kennington, White Hart-square	1	6	5
Stockwell	28	13	6
Vernon-square, per the Y.M.M.A.	2	19	3
Walworth-road Sunday-school, for *Girl in Mrs Anderson's School, Jessore*	5	0	0
Do., for *Boy in Mr Hobbs's School, Jessore*	5	0	0
Do., for *Mr. Pinnock, Africa*	10	0	0
West Green Sunday-school, per Y.M.M.A.	0	14	6
Wood Green Sunday-school	3	1	0

BEDFORDSHIRE.

Ridgemount	0	19	0

CAMBRIDGESHIRE.

Cambridge St. Andrew's Street	61	19	7
Do., Zion Chapel	23	16	2
Chittering	1	3	0
Histon	4	0	0
Swavesey	4	7	7
Willingham	4	16	2

ESSEX.

Great Leighs	11	4	5
Ilford Sunday-school	0	11	6

GLOUCESTERSHIRE.

Lydney Sunday-school	5	18	7
Nailsworth Tabernacle	1	8	0
Do, for *N P.*	1	7	3
Do, for *Italian Mission*	0	12	0
Tewkesbury	12	10	0

HAMPSHIRE.

Southern Juvenile Missionary Auxiliary, for *Ram Canto, Dacca*	4	10	0
Do, for *Dura, Africa*	4	10	0
Do, for *Mr Hanssen, Norway*	5	0	0

KENT.

Belvedere	5	0	0
Bexley Heath, Trinity Chapel	4	0	0
Forest Hill	1	7	6

LANCASHIRE.

Liverpool, Pembroke Chapel	50	0	0
Do, Richmond Chapel, Sunday-school	10	2	6
Manchester, for *Italian Mission*	1	10	0
Mills Hill, for *W & O*	1	15	0
Tottlebank	5	0	0
Do, for *China*	1	0	0

NORFOLK.

Neatishead	1	5	2

NORTHAMPTONSHIRE.

Burton Latimer	7	2	0
Broughton	1	0	0
Clipstone	43	0	0
Earl's Barton	5	4	0
Hackleton	23	12	0
Harpole	19	11	8
Kettering	75	14	6
Kingsthorpe	2	5	6
Kislingbury	2	10	2
Little Brington	3	11	0
Long Buckby	11	2	0
Northampton, College-street	182	4	4
Do, for *Orphans at Jessore*	2	0	0
Do, for *Mrs Kerry's School*	5	0	0
Do, Princes-street	20	4	9
Milton	20	18	9
Pattishall	9	15	0
Roade	7	14	6
Thrapston	18	4	0
Towcester	7	0	0
West Haddon	2	16	3
Weston-by-Weedon	10	18	4
Do, for *Chapel in Turk's Island*	2	10	0

SOMERSETSHIRE.

Bath, Hay Hill	0	5	0
Bristol	409	17	3
Do, Buckingham Ch. for *N P, India*	7	19	4
Do, do, for *Italian Mission*	5	0	0
Do, do, for *Girl in Mrs Kerry's School*	7	7	10
Do, King-street, for *W & O*	3	0	0
Do, do, for *Italian Mission*	1	9	0
Do, do, for *N P, Serampore*	15	0	0
Do, City-road, for *Mr Morgan, Howrah*	6	0	0
Do, Paulton, for *W & O*	1	0	0
Do, Weston, for *W & O*	1	10	0
Burton	2	6	1
Highbridge	2	14	6

WILTS.

Bratton	7	17	0
Westbury Leigh	5	2	2

YORKSHIRE.

Bradford, Hallfield Ch.	5	10	0
Mirfield	3	10	8
Do, for *Mr Thomson, Cameroons*	3	10	0

SOUTH WALES.

MONMOUTHSHIRE.

Caerleon, for *Mr Jenkins, Morlais*	1	0	0
Llantarnam, Two Locks	0	14	0

SCOTLAND.

EDINBURGH.

Duncan Street	4	4	0
Do, for *Italian Mission*	10	0	0

FOREIGN.

Croix pres Roubaix, per Rev C. Faulkner	6	16	0

JAMAICA SPECIAL FUND.

Bigrs, Mr. R. W.	5	0	0
McFarlane, Mr. P., Comrie, Perthshire, per Mr. E. Cruickshank	10	0	0

LONDON.

Camden-road Chapel	3	10	0

NORTHAMPTON.

Hawkes, Miss	1	0	0

LLANGOLLEN.

Prichard, Rev. J., DD	1	0	0

JAMAICA EDUCATION FUND

Bacon, Mr. J. P.	32	0	0

FOREIGN LETTERS RECEIVED.

AFRICA—

AMBOISES BAY—
Pinnock, H., July 15.

CAMEROONS—
Duroo, D. J., June 25.
Frith, J. M., July 8.
Smith, Robert, July 8.
Gulf of Suez, Pearce, Geo., July 15.

ASIA—

CEYLON—
Point de Galle, Pearce, Geo., July 1; Nauth, F., June 25.

INDIA—
Agra, Gregson, J. G., July 12.
Berhampore, Bailey, M., July 15.
Bombay, Gordon, J. Hingley, June 25.
Calcutta, Lewis, C. B., July 1st, 8th, 15th.
Chittagong, Barros, B. D., July 15.
Dacca, Blon, R., July 15.
Intally, Kerry, G., July 15.
Serampore, Trafford, J., June 25.

EUROPE—

NORWAY—
Bergen, Hubert, G., July 15.

ITALY—
Spezzia, Wall, J., July 8.

WEST INDIES—

JAMAICA—
Brown's Town, Clark, J., June 27.
Kingston, East, D. J., July 15; Oughton, T., June 27; Roberts, J. S., June 27.
Mandeville, Williams, Ph., July 15.
Montego Bay, Hewitt, E., July 15.
Morant Bay, Teall, W., July 15.
Mount Hermon, Clarke, J., June 27.
Spanish Town, Phillippo, J. M., June 27.
Wallingford, Rees, T. S., July 15.

TRINIDAD—
Gamble, W. H., July 15.

BIBLE TRANSLATION SOCIETY.

Owing to a delay of a proof in the post, the following errors appeared in the list of subscriptions published in last month's HERALD. The corrigenda is inserted with regret that the errors occurred.

LONDON.

E. C.	0	10	6
McRitchie, Mr. J.	0	5	0
Room, Rev. C.	0	5	0
Haynes, Mrs.	0	5	0
Towers, Mr.	0	5	0
Maze Pond Auxiliary	0	5	0
Wallingford	8	12	3

CORNWALL.

Launceston, Hansom, W. D., Esq.	0	10	0
St. Austell	1	13	4

DORSETSHIRE.

Gillingham	1	8	8

LANCASHIRE.

Appleton-in-Widnes, Carey, Mrs. E.	1	0	0
Manchester	2	13	6
Waterbarn, Howarth, S., Esq.	1	0	0

LEICESTERSHIRE.

Hugglescote	1	13	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D. Secretary, at the Mission House, Castle Street, Holborn, LONDON. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.

THE CHRONICLE
OF THE
British and Irish Baptist Home Mission.

AUGUST, 1872.

THE following Reports of the recent visit of the Deputation to Ireland have been printed at the request of the Committee:—

REPORT OF J. P. BACON, ESQ.

Saturday, June 8th.—Reached Ballymena in pouring rain. In the evening called on Mr. Rock, who was confined to his bed by an attack of lumbago, brought on by exposure to heavy wet at a funeral in the country.

9th.—Conducted service at Hill-street Chapel. Attendance small, the majority of the congregation living two to six miles off, and the morning being very wet. In the afternoon was driven by the son of Mr. Eccles to Grange Corner, where we had a good congregation in the evening, which fairly filled the small chapel. Here the people were unwilling to separate, and continued praying and singing till nearly ten o'clock.

10th.—In the evening we went to a distance of about five miles, to the house of a Mr. Agnew, which had not previously been available for preaching. Both the large kitchen, and an equally large bedroom adjoining, were filled with a most attentive audience.

11th.—Drove three miles with Mr. Eccles to pay some medical visits. During my three days' stay at the house of Mr. Eccles, had many opportunities of witnessing the consideration in which he is held in the neighbourhood of Grange Corner. I left him and his family with esteem and regret. In the afternoon he drove me over to Portglenone, where I stayed at the house of Mr. Smythe, who, notwithstanding that he had a daughter dangerously ill, gave me a hearty welcome. In the evening went with Mr. Quinn to Tullyhill, a distance of about three miles, where I addressed a full and interesting meeting in a farmhouse. Mr. Quinn told me that he had abundant opportunities of preaching in the neighbourhood, one station being at a distance of five-and-a-half miles from Portglenone.

12th.—After a quiet row on the River Ban in the morning, drove fourteen miles across country, in a pouring rain, to Ballymoney. Here I found that the missionary, Mr. Ramsey, was expecting me at a place ten or twelve miles off. Had just time to take the train to Glarryford, where I found Mr. Ramsey waiting for me in a car; and another drive of four to five miles in the wet took me to Clough, where I found that I was expected to speak in the open air. The rain, however, making this impossible, we met in an upper room, into which nearly a hundred people were packed, who appeared to enjoy the service. A ride of twelve miles in cold, but happily not wet, took us back, pretty well tired, to Ballymoney, where Mr. Ramsey at present lives.

13th.—In the evening met at a farmhouse, about three miles from Ballymoney, at a place called Garryduff, where, as usual, we found a large and very interesting company. It is right to state here, that Mr. Ramsey has charge of two stations—Ballymoney and Clough, which are twelve miles apart, in a very hilly country. There is a church of thirty or forty members at Ballymoney, but no church, as yet, in Clough. Mr. Ramsey visits each every alternate Sunday, and tells me that on the Sunday when he does not visit Clough, many of the people walk the twelve miles thence to Bally-

money. He is about to build a chapel at Clough, on a piece of ground in a capital situation, rented on lease at 20s. a-year. The ground itself will produce the stone, and much of the sand required, and it is expected that a chapel, to seat 300 persons, will be erected at a cost of £300, or £1 a head. Surely here is an opportunity for the investment of some of the Lord's money, by those who possess it, in a most profitable manner! In my opinion, those two stations should be separated, as soon as the necessary arrangements can be made. Surrounding each, there are openings for preaching the Gospel, rooms to be had, and people to fill them, to almost any extent. On the road from Clough, Mr. Ramsey pointed to a spot *where for thirty miles round, no one but himself preached*, and which was all open to his labours.

14*th*.—By rail and car to Tandragee, where I was most hospitably received by Mr. Atkinson and his wife. Rested on the 15*th*, and on Sunday morning (16*th*) preached in the comfortable chapel at Tandragee, to a very encouraging audience. I had been much impressed, during my journeyings, by the desire of the people to hear the Word of God, and took occasion to urge upon the people of God in Tandragee, that it was a call to earnest and believing prayer, lest this disposition to hear the Word should pass off, unblessed. In the evening rode over to Portadown, where I met Mr. Douglas, just returned from a four-o'clock service at Lurgan. We had the chapel about two-thirds full, and to those present I spoke in the name of the Lord, thus closing my visits to some of the stations of the Baptist Mission in Ireland. Mr. Douglas told me here, as Mr. Taylor had done at Tandragee, that there is practically no limit to the opportunities for preaching the Gospel to attentive audiences. Nor is it without fruit. Frequently, both by Mr. Eccles and Mr. Ramsey, my attention was called, or I was introduced, to recent converts. And since my return home, I have had two letters from Mr. Eccles, giving accouuts of most interesting meetings held since I left him, at which many were convinced of sin, and have found peace in believing on Him, whom to know is life eternal. Let us pray that He, with whom is the residue of the Spirit, will visit Ireland with copious showers of His converting grace!

Rev. W. H. Burton's Report.

I left London, according to your wish, on *Monday* morning, June 3*rd*, and reached Dublin in time to preach the same evening in Abbey-street Chapel, at eight o'clock. The attendance was fair. On Tuesday and Wednesday, the 4*th* and 5*th*, I attended the prayer-meetings, conference, and other services in Abbey-street Chapel. These meetings were exceedingly interesting and profitable, but of them I shall speak more particularly presently. 6*th*.—Journeyed, in company with Mr. Bacon, to Larne, where I preached in the evening at the Wesleyan chapel, "kindly lent for the occasion." 7*th*.—Left Mr. and Mrs. Bacon, and returned to Carrickfergus, where I preached in the evening in the chapel of dear old Father Hamilton. I felt that it was worth a journey to Ireland to dwell for a night under that good man's roof. I never saw such respect shown to any man as the inhabitants of the town show to him. He seems to be claimed as common property by people of every sect; the very children in the street, barefoot and bare-headed, wait about his door every day for their morning "thrack." 8*th*.—Left for Coleraine, and nothing but cold rain did we get nearly the whole of the time I was there. 9*th*.—Preached at Coleraine morning and evening; attendance good. 10*th*.—Visited in and about Coleraine. 11*th*.—Preached in the

evening at Ballymoney, in a large room under the town-hall. The attendance was very good, but not crowded. It was pleasing, however, to mark the deep interest with which the people listened to the Word of God. 12*th*.—Took a rest, and went to the Giant's Causeway, where I preached Jesus to the woman at the well. 13*th*.—Left Coleraine for Banbridge, where I preached to a good congregation in the evening. 14*th*.—Brother Banks took me somewhere to preach; I cannot trust myself as to the name at all. It was an Irish place, with an Irish name, and we had a real Irish service. Stuck in the darkest corner of the mud-wall square, covered with thatch, I had to stand as best I could, hemmed in by the people, for the space of two hours. 15*th*.—Went to Belfast, for the 16*th*, when I preached at Mr. Henry's chapel, in the *morning*, to a very good congregation. In the *afternoon* I preached a special sermon to sailors in the Institute for Seamen at the docks. *Evening*, preached at Carrickfergus to a full chapel. We had a capital service here, and I feel certain that we shall hear of results. 17*th*.—Went to Donaghmore, where I had the pleasure of arriving with our respected Secretary. In the evening I preached in Mr. Dickson's new chapel at Lisnagleer. This is a very nice building. We had the house quite full, and I was surprised at the intense interest which the people seemed to take in every part of the service. I was astonished to hear of the distances which some of these poor people are willing to walk to hear the Word of God. Parents with their little children were there, who had come several Irish miles—in some cases four and five. At Coleraine a man came seven Irish miles in the morning, went home, and returned in the evening with his wife; thus making for himself twenty-eight, and for his poor wife fourteen Irish miles of walking in one day to hear the Gospel. 18*th*.—Returned to Donaghmore. Went to preach at *Edentalone*, and had another genuine specimen of Irish crowding. I never saw such a sight before. The house was literally packed with people. 20*th*.—In the evening I preached at *Tullylagan*. Here again we had a very good service. One cannot preach without pleasure to such people as these. After another long cold ride, I reached Donaghmore just in time to get supper, and save the 11.30 train for Dublin. Travelled all night, and met the Secretary on Friday morning at Westland Road, ready to start for Kingstown, whence we embarked for Holyhead, and reached London about half-past six on Friday evening, by no means sorry to get to the end of our journey.

Concerning the annual meetings, I must say a word; and, to be brief, I must include all I have to say on the whole subject of meetings, Mission, and men.

I believe the meetings, as an institution, are a great success. The brethren who, scattered and isolated, see each other but seldom throughout the year, must prize these gatherings beyond our ability to conceive. I met with several instances where a missionary had not seen his nearest fellow-labourer for many months. One can scarcely imagine the lonely isolation in which some of these brethren have to toil. They have absolutely no friends, save their own people, for in most cases the Protestant ministers oppose them as much as the priests.

Such meetings as those which are held year by year must therefore be to the brethren themselves a great treat. Not only so, it is impossible for men to attend such meetings without being wonderfully helped in their work. I am sure that, looked at in this light, they are a source of great blessing to our mission-work.

The prayer-meeting on Tuesday, in Abbey-street Chapel, was very good indeed. I confess that I was surprised to find such a band of men as those who met there that day. Not that I had supposed them to be, as a class, inferior to other Gospel preachers, but because I did not expect to find them, in intelligence, piety, zeal, and everything which conduces to efficiency, second to none that I have ever met. As one by one they led us in prayer, I could not help feeling that they were truly men of God, and that they were men of God who possessed the truth, not only the truth, but who were also possessed by that truth, and who were willing to lay themselves out to the utmost in the work to which they were called. It would not become me to make distinctions; but with scarcely an exception, from the veteran Berry of Athlone, the Puritanic patriarch of Carrickfergus, who to be seen only is to be loved, to the youngest man amongst them, the brethren inspired me with confidence in themselves, and with hope for poor old Ireland.

The Conference on Wednesday quite confirmed the impression which had been produced by the meeting on Tuesday. By such reports as we had time to hear, it was very evident that the men can work as well as they can pray. The amount of preaching and visiting which some of these brethren get through is really astounding. In one case a brother, who did not like to speak of his work, because, as he put it, "I have nothing to tell," was at length constrained to state just these facts: his district covers 196 square Irish miles; he preaches twice every Sunday, and five times every week; he superintends thirteen preaching stations, and visits continually.

The report of Mr. Skuse, of Cork, was deeply interesting and full of promise. Our good brother is evidently the right man for that post. He is intelligent, gentlemanly, and withal deeply imbued with the right spirit for missionary work. God bless him! There is no man in Ireland who more needs the sympathy and prayers of the Committee.

The public meeting on Wednesday evening was a fitting close to a series of meetings as interesting and profitable as any that it was ever my good fortune to attend. It would be utterly impossible to give you an adequate idea of the impression it made on my mind. I broke right down, hid my face, and wept right out for Ireland. I cannot think of that meeting now without feeling deeply the woes of that unhappy country, and praying earnestly that her people may soon, very soon, be emancipated from the crushing thraldom in which they are held. Brethren, I would to God that the speeches of Henry, Eccles, Macrory, and Douglas could be given to an Exeter Hall audience just as they were delivered in the Abbey-street Chapel! Believe me, I feel certain, that if you had been there, you would, every man of you, have doubled your subscription to the Mission at once. I thank God for such men as those we met that night; they are Ireland's salt, and they are Ireland's hope. You cannot hold the ropes in vain whilst such men are labouring in the mine.

The Secretary's Notes on the late visit to Ireland will appear next month.

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by G. B. WOOLLEY, Esq., Treasurer, and by Mr. KIRTLAND, Secretary, at the Mission House, Castle Street, Holborn, London, E.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard Street, London.

THE

BAPTIST MAGAZINE.

SEPTEMBER, 1872.

Should it be according to thy Mind?

"Should it be according to thy mind?"—Job. xxxiv. 33.

By the Rev. T. M. Morris, Ipswich.

THAT all things should be according to our mind, fit in with our plans and purposes, happen in exact accordance with our wishes, is but a child's expectation. It is an expectation, however, which we have all shared, and an expectation, childish and unreasonable as it is, from which even now, perhaps, we are not altogether set free. It is the child's nature to expect to have everything according to its mind, and the young child becomes vexed, impatient, fretful, if its will is crossed, if its desires are not satisfied, its wishes not met.

As we grow older we become wiser: we find out by degrees—very slowly find out—that all things were not made for us; that we are not the centre around which all things revolve; that there are other wills to be considered, and other wishes to be consulted, beside our own. We learn to take a juster view of ourselves and of our claims. We discover that we form but an insignificant part of a mighty and comprehensive whole; that, whether we like it or not, we must fall in with great general arrangements, that have been made without any special reference to our tastes and inclinations; in a word, we find out that, instead of having everything according to our mind, we are placed here to learn, however slowly and painfully, the great lessons of submission and acquiescence.

These lessons are very slowly learned. The unreasonable expectations of children are che-

rished by us long after we have left the period of childhood behind, and when we should have been taught, with the wisdom of a sober if not a sad experience, to put them away with many other childish things.

Job at this time was not a young and inexperienced man. He had seen much, and suffered much. His life had been an eventful one, marked by many and strange vicissitudes. After a period of great prosperity, it had been his lot to experience the reverses and calamities, which, in sad, tragical succession, visited him. With these, as recorded in the earlier part of this Book, we are all familiar; and we know how he bore up under them, on the whole, with admirable fortitude and resignation.

While Job was thus severely tried, he was visited by certain well-meaning but very inconsiderate friends, who, by their ill-timed and unfeeling remarks, added greatly to his affliction: men who stand out as representatives of that large class of people who, with the best intentions, contrive to say the most irritating and ill-natured things, and who, familiarly known as "Job's comforters," are instinctively shunned by all who stand in need of real consolation.

Elihu, the wisest and most considerate of his friends, but still not sufficiently wise and considerate, here addresses Job. Misunderstanding the position which he occupied, the sentiments which he had expressed, and the nature and design of God's dealings with him, he accuses Job of charging God with injustice, and then, having preferred the charge, he shows, with much wisdom and eloquence, that God cannot be unjust, and that, however dark and mysterious may be His arrangements, it is for man to acquiesce in those arrangements, and to humble himself under God's mighty hand.

Elihu evidently thinks that Job is cherishing the unreasonable and childish expectation of which we have spoken—that all things should be according to his mind, and that, therefore, he has a right to complain and repine because they fall out differently. Assuming that such an expectation underlies all Job's complaints, he addresses to him this remonstrance:—Instead of indulging in vain and impious repinings, "surely it is meet to be said unto God, I have borne chastisement, I will not offend any more: that which I see not teach Thou me; if I have done iniquity, I will do no more. Should it be according to thy mind? He will recompense it, whether thou refuse, or whether thou choose: and not I; therefore speak what thou knowest."

He here directs Job to humble himself before God, and accept these calamities as chastisement for sin. If this is not clearly seen, he is to ask God to disclose to him the yet undiscovered reasons of this painful discipline; and he is to associate with this prayer repentance and the promise of reformation.

We then come to the appeal contained in our text, "*Should it be according to thy mind?* Art thou to imagine that everything shall happen just as thou wouldst have

it? Art thou always to have things according to thy mind? Art thou to be shielded from the breath of every rough wind of affliction and trial, because such things are not according to thy mind? No, verily. Everything will be according to God's will, and not according to thine; it is of no use to expect it will be otherwise. He will recompense it, whether thou refuse, or whether thou choose. God will fulfil His own counsel, whatever thou mayest think or say to the contrary. It is, then, the part of wisdom to make a virtue of necessity, and acquiesce in arrangements which thou canst not alter."

This is all true enough. No one can read this eloquent and sublime address of Elihu without being moved to admiration by the many true and beautiful things it contains; whether all this was wisely, appropriately, kindly said, in this particular instance, we do not now stop to inquire.

In further dwelling upon these words, we may notice three things as deserving our attention:—

I. THE FACT THAT IN THIS WORLD, IN THIS LIFE, ALL THINGS ARE NOT ACCORDING TO OUR MIND.

II. THAT IT IS NOT TO BE EXPECTED THAT ALL THINGS SHOULD BE ACCORDING TO OUR MIND.

III. THAT BELIEVING THAT THE LORD HAS TO DO WITH ALL THINGS, IT IS FOR US CHEERFULLY TO ACQUIESCE IN WHATEVER THE LORD DOES.

I. *Let us first look at* THE FACT, THAT IN THIS WORLD, IN THIS LIFE, ALL THINGS ARE NOT ACCORDING TO OUR MIND. This is a very obvious and undeniable fact. However much we differ in many respects, we have here at least a point of agreement: upon a review of our lives, we are obliged to acknowledge that we have not found everything according to our mind: things have not always fallen out according to our expectations, plans, purposes.

If we look to *the works of God in nature*, we shall find that there are many things which are not according to the thoughts of men; there are "more things in heaven and earth than are dreamt of in our philosophy." In whatever direction we push our inquiries, we are meeting with constant surprises—wise adaptations, minute and subtle arrangements, which elicit the exclamation, "Who would have thought of this?" And though there are still many tangled mysteries, many things which with our present partial knowledge do not appear according to our mind, the ever-increasing light of science tends to reveal the fact, that all the works of the Lord—the most stupendous and the most minute—are perfect.

If we look upon *the general course of providence in this world*, we see a great deal which is not according to our mind—a great deal which is dark, mysterious, inscrutable: things wanting which we cannot supply—things crooked which we cannot make straight—what seem to us irregularities and confusions innumerable. We see wheel moving within wheel—wheel moving against wheel—to what final issue we are powerless to predict.

If we enter *the realm of Revelation*, we shall discover much that is not according to our mind—much

that runs counter to our natural inclinations—much that is humbling to the pride of man's intellect and man's heart. There is nothing there, as we believe, which is against reason, but much which is above and beyond it. Not only is the luminous page of revelation bordered with impenetrable mystery, but the revelation itself is suggestive of questions which we cannot answer—problems which we cannot solve. This is not altogether according to our mind.

If we look to *God's dealings with His own Church*, at different places and at different times, we meet with a great deal that is not according to our mind—a great deal that we cannot explain or account for. In one place, we see God's people enduring cruel persecution, or hiding away from it in the dens and caves of the earth; elsewhere we see them sitting at peace, under their own vines and fig-trees. In one nation we see them enjoying for ages and generations almost unbroken repose—in another, suffering from continual unsettlement. One period is distinguished by the abundance of privileges—another by the lack of them. Some of God's people have been richly endowed with all that heart could wish, and have been able to say, "The lines have fallen to us in pleasant places, and we have a goodly heritage"—while others have lived and died in circumstances of poverty, affliction, obscurity. All this is not according to our mind. How can we account for this, that these, all of whom are confessedly the children of the same gracious and loving Father, should be so differently dealt with? How is all this consistent with an equal and impartial love? If—to use the illustration of an old divine—we were to go into a great house, and see some children in scarlet, having all things needful, and others hewing wood and drawing water, we should conclude, they are not all children, but some children, and some slaves. But if we were told that they were all one man's children, and that the hewers of wood, that live on the bread and water of affliction, and go in tattered rags, are as dear to him as the others, and that he intends to leave them as good an inheritance as any of the rest: if we mean not to question the wisdom and goodness of the father of the family, we must resolve to submit to his authority with a quiet subjection of mind. As we look upon these inequalities of condition, which are so little according to our mind, we can only say, "Even so, Father, for so it seemeth good in Thy sight."

But, beside these apparent inequalities in the condition of God's children, we are sometimes startled by sudden and painful changes in their experience. We could not have a more signal and striking instance of this than that afforded by the history of the patriarch Job. If some great and desolating calamity had at once overtaken Noah after his drunkenness and disgrace; David, after his adultery and murder; Peter, after his blasphemous denial of his Master—it would have been, according to our mind, consistent with a certain dramatic propriety. But here we meet with something altogether different: a man living

an orderly, godly, well-regulated life, enjoying the favour of God and the esteem of man, upon whom all the winds of heaven are let loose, and from being one of the most prosperous he becomes one of the most miserable of mortals. This, surely, is not according to our mind.

This is a matter which comes home to us personally. We have no need to be reminded that there is in the experience of every individual, however highly favoured, something painful, trying, hard to bear and harder to amend—something which is not according to his mind. In our constitution, in our circumstances, in our relations, there is sure to be something which we could wish to be absent or altered. We may see some who seem to be so happily circumstanced that we are ready to say of them, "Surely they cannot know what trouble is." But if we saw more, if we saw all, we should be convinced that they were no exceptions to the general rule. Trial does not touch us all in the same way, in the same place; but in some way or other, in some place or other, it does touch us all.

How many things are there which are not according to the mind of those to whose lot they fall?

There are those who suffer through life from some bodily defect or deformity. There are many who spend their lives in pain and weariness, the victims of incurable disease or immovable infirmity. How many are there who suffer from the pressure of absolute want or painful insufficiency? There are those who meet with reverses and discouragements in the pursuit of their legitimate business; they rise early and sit up late—they are industrious and diligent. Yet they never seem to prosper; the wind is always in their face. The failure of some is as difficult to account for as the success of others. How many meet with that which is not according to their mind in some one or other of the manifold relations of life, and even within what should be the sacred and peaceful enclosure of the domestic circle itself! It is needless to attempt any further enumeration. We cannot evade trouble; try as we may, we cannot so order the circumstances of life that all things shall fall out according to our mind.

II. *We notice, next,* THAT IT IS NOT TO BE EXPECTED THAT ALL THINGS SHOULD BE ACCORDING TO OUR MIND. Childish and unreasonable as the expectation is that all things should fit in with our plans and purposes, our expectations and desires, it is an expectation which many of us cherish in some degree, though perhaps we do not acknowledge, even to ourselves, its existence. This desire to have our own way in everything, to have everything according to our own mind, which, after we reach years of discretion, is seldom expressed in so many words, finds expression indirectly in two very common tendencies:

The disposition we so often manifest to murmur at our own earthly lot, and to wish it were something different from what it is.

The disposition to regard with feelings of envy and jealousy what

seem to us the more favourable condition and circumstances of others.

We thus declare, though indirectly, that if we had our way, if things were according to our mind, they should be differently ordered, so far as we and others are concerned.

This being the case, it is well for us to remember what Elihu was so anxious to impress upon the mind of Job—that in considering the works and ways of God, whether as they affect others or ourselves, there is no room for wonder or complaint when things do not turn out according to our mind.

The larger and more comprehensive view we take of things, the less likely shall we be to indulge the vain expectation that all things should be according to our mind, and exactly harmonise with our expectations and desires. We only know God's ways in part, but by what we do know, we should be led to acquiesce in the Divine utterance: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

There are several considerations instantly occurring to us, which should suffice to convince us that man ought not to be entrusted with the power of which he is so evidently destitute—the power of ordering events, so that they should secure the fulfilment of his wishes, fall out according to his mind.

He is *too unwise, shortsighted, unskilful*, to have such power committed to him. Were the reins of government entrusted to his hands, he would not know how to order the course of events. We, the wisest of us, do not know what is best for ourselves or others—what is good for man in this life. How often do we afterwards discover that something upon which our desires had fixed themselves, and which for a while we were supremely anxious to secure, would not have been really for our good? Did we possess this power of ordering the events and controlling the circumstances of life, with the very best of intentions we should soon set everything awry.

Man is not only too unwise to be entrusted with this power—he is *too selfish*. He would seek to gratify himself at the expense of others; he would pursue his own private and personal ends, with an utter disregard of the feelings, interests, rights of those around. To confine attention to one particular instance, with what strange and unsatisfactory phenomena should we be presented, were men able to order the weather according to their mind!—how completely should we see everyone for himself!

He is not only too unwise and too selfish so far as his fellow-men are concerned, but that selfishness would assert itself yet more distinctly in ignoring the claims and rights of God. At present, however confused and intricate their movements may seem to us, all things are so ordered, that, directly or indirectly, they promote God's glory, and subserve God's purpose. We know enough of human nature to be assured that if man had the ordering of events

there would be little, if any, reference to the Will, the Word, the Glory of God.

Another reason why man is not to be entrusted with this power is, that he is *too impatient, and anxious for present good.* Childlike—and he is only a child of larger growth, if he could but have everything according to his mind to-day, he would trouble very little about to-morrow; he would do more extensively what, as far as possible, he does now—sacrifice the future to the present, eternity to time.

Those then who, in judging of the providential and gracious arrangements of God, imagine that things might easily be different and better, should remember that they are as incompetent to form a judgment of the works and ways of God, as they are to assume the direction of events themselves.

III. *We would notice now,* THAT, BELIEVING THAT THE LORD HAS TO DO WITH ALL THINGS, IT IS FOR US CHEERFULLY TO ACQUIESCE IN WHATEVER THE LORD DOES. All things are ordered or permitted by God, and are made to contribute to the accomplishment of some wise and sufficient purpose. As we regard the more painful and trying dispensations of life, they will often appear to us dark and mysterious; but there are some reasons discernible by us here, and now why God should permit or order them. Nothing but a recognition of God's superintending providence will enable us to behave ourselves rightly under the trials of life, and derive from them the good they are designed to convey. We must try and distinguish the hand of God in all the circumstances of life, feel that God has to do with everything, and that it is for us cheerfully to acquiesce in whatever God does.

There is *a reason of necessity* which we must not overlook. This, in a somewhat hard and ungracious way, Elihu pressed upon the attention of Job. Everything would go on according to God's "uncontrollable intent," whether Job liked it or not. What was true then is true now—God's purposes will be carried out, whether we refuse or choose. It is then for us to fall in with God's arrangements, knowing that cheerful acquiescence is much better than constrained submission.

But we should desire to do this even though we could do otherwise. Our utterance should always be, "Not my will, but Thine, be done." "It is the Lord, let Him do what seemeth Him good."

We shall be moved to do this *as we consider who God is.* As we dwell upon His sovereignty, His wisdom, His power, His righteousness, His goodness, we feel that we have every reason cheerfully to acquiesce in His arrangements, whatever they may be. Till we discover God to be wanting in some great perfection—in power, in wisdom, in faithfulness, in beneficence—we shall do well to look up to Him and say: "It is for Thee to command, it is for us to obey; it is for Thee to appoint, it is for us to submit; it is for Thee to order and dispose events, it is for us to acquiesce in Thy arrangements." Acquiescence will become easy, and appear reasonable and right, in proportion to the reality and vivacity of our belief that things are not happening according to a capricious chance, or a

dark inexorable fate, but according to the will of a wise and powerful, loving and gracious God.

We should be influenced by *a consideration of what we ourselves are*. When we remember who we are—how insignificant and worthless, how sinful and guilty, how little deserving of even the least of all God's mercies—we shall see that we have no reason to complain if things are not always and altogether to our mind; and we shall be less likely to ignore the fact that, if there are some things painful in life, there are more things pleasant. Let us put a proper estimate upon ourselves, and we shall not—

> ". . . our ills
> Heap up against this good, and lift a cry
> Against this work-day world, this ill-spread feast,
> As if ourselves were better certainly
> Than what we come to."

It is not, however, a bare recognition of God's hand in all the events of life which will suffice; there must be the believing recognition of it *as the hand of our Redeemer, Saviour, Father, Friend.* We must think of God as One who is ever contemplating our good, and by various providential and gracious arrangements securing it, and often by means of those very things which are least according to our mind.

Let us then learn to acquiesce in every expression of the Divine will. We care not, we need not care, to have everything according to our mind, since we know that God is ordering all things for our good. Looking up to Him who loves us with an infinite and unchanging love, we would say:

> "From darkness here and dreariness,
> We ask not full repose,
> Only be Thou at hand, to bless
> Our trial hour of woes.
> Is not the pilgrim's toil o'erpaid
> By the clear rill and palmy shade?
> And see we not, up earth's dark glade,
> The gate of Heaven unclose?"

A Brief Historical Sketch of the Baptist Church, High Street, Oakham, Rutland.

[Read by the Pastor, the Rev. W. SUTTON, at the Service held July 18, 1872, to celebrate the Centenary of its formation.]

MOSES, the man of God, when giving his farewell address to the tribes of Israel, said: "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments or no." And there can be no doubt, we

think, that not only in a general way, but that in connection with special times and circumstances, it may be well, both for individual Christians, and for Churches, to review the past—to note the causes, the nature, and the results of events which have marked their history. Such a review may make the Divine goodness more manifest; may awaken gratitude—perhaps help to correct mistakes, and to excite holy zeal. And thus from the trials and deliverances, the failure or triumphs, of former days, they may learn, under the guidance of a Higher Wisdom, to tread with firmer step, and to labour with increased and more successful energy in the future.

In presenting a brief historical sketch of the Baptist church at Oakham, we are not going to hold it up as a model of perfection. Our fathers were, and we ourselves, are too much like other people to admit of this. But the retrospect will show the Divine care and faithfulness; while it will enable us to pay a just and grateful tribute of respect and honour, to those who, in times less auspicious than the present, firmly maintained principles which we hold sacred.

Before, however, entering into any details respecting the present church, it will not be uninteresting or irrelevant to glance, as far as preserved records will enable us, at the labours of earlier Nonconformists. From the records relating to the Independent church in this town (and which information has been kindly supplied to me by the Rev. I. Jennings, the respected pastor of that church), we learn that Oakham Nonconformity began in the memorable year 1662, in which year the iniquitous "Act of Uniformity" was passed,—and when, rather than corrupt their consciences, two thousand of the most learned, able, and holy ministers in the Establishment left her pale, submitting to poverty, imprisonment, and suffering in its direst forms, rather than sacrifice their convictions, or bow to human dictation in matters relating to God and His truth. Oakham had the honour of giving two to that noble company.

Those in Oakham who first seceded from the Established Church, worshipped in a place in Northgate-street, provided for the purpose, called the "Presbyterian Barn." Its site is now unknown. In course of time Presbyterianism merged into Independency; and for many years, most likely the greater part of its existence, the church has been one of purely Congregational faith and order. Its first pastor was the Rev. Robert Eakins. This gentleman had been one of the teachers at the Oakham Grammar-school; but was driven from his position as such, and from the Established Church to which he belonged, because he could not conform to the requirements of the "Act of Uniformity." He seems to have been the first who preached in the "Presbyterian Barn." From the fact that he lived fifty-four years after the passing of the aforesaid Act, it is presumed that the first pastorate was the longest which the church enjoyed. Mr. Eakins

married a daughter of the Rev. Mr. King, who, according to "Palmer's Nonconformists' Memorial," was ejected from the living of Oakham by the same Act of Parliament. Mr. Eakins died December 28, 1716. He was buried in Oakham churchyard, but his tombstone has since been removed (by permission of the Vicar), and placed in the front wall of what is now called the Old Chapel.

The second pastor was the Rev. Jacob Floyd. It is not known whence he came, or at what time, precisely, he settled at Oakham. His death was sudden; for, having formed the design of building a new place of worship, he died on his way to London, whither he was proceeding to collect funds for the purpose.

The fifth pastor was the Rev. James Floyd, son of the Jacob Floyd just named. During his pastorate the Old Meeting-house was erected, in 1727, which was opened by the Rev. Philip Doddridge, D.D., of Northampton, and in which the congregation continued to worship till 1861, when the new church was erected.

The first efforts put forth by Baptists were, as far as I have been able to learn, by the General Baptists. I have not been able to gain much information regarding their procedure; but it appears that in the year 1724, "two cottages, which belonged to Jane Wright, spinster," were, "with all the seats and other furniture" pertaining (which would seem to imply that it had already been used as a place of meeting) sold to one Robert Lamb; and that he, for the sum of five shillings, and on certain specified conditions, "gave these cottages into the hands of trustees, for the use of a congregation called Anabaptists, holding the doctrine of Universal Redemption." This attempt of the General Baptists to found a cause would not appear to have been very successful; for in the year 1763, John Adcock, the last survivor of the original trustees, speaks of himself and the other members of the Oakham church, as having been received into the church at Morcott, and become one people with them "many years ago." He, however, according to the provisions of the trust-deed, chose six others to act with him as trustees of the Oakham property. Whether the Baptists at Morcott arranged for services at Oakham, or, if so, how long that arrangement lasted, we have no means of knowing.

The time when those movements began which ultimately led to the formation of this church, cannot be precisely ascertained. It was, however, according to the church record, previous to the year 1769; and in that year "a door was opened for preaching the Gospel." "A few persons" (of whom Mr. W. Smith, afterwards pastor of the church, was a prominent one), "who had been accustomed to attend the Established Church, met at a friend's house for social prayer; and, being desirous to hear the Word of Life, and that perishing sinners around should have the Gospel preached to them, they invited several neighbouring ministers to come and set up a lecture among them." To this call the

neighbouring ministers responded, and thus the work began.

The commencement, however, was the signal for a violent outbreak of opposition, sometimes showing itself in the coarsest and most vulgar form; and thus the fidelity to conviction of these "few persons" was early put to the test. The opposition was raised chiefly in the interests of Conformity—the Dissent of these poor people constituting their chief crime. They were derided as Methodists—a term of reproach very freely used in the last century in reference to *all* who showed any regard for spiritual religion.

Among those who came under the new influence was John Sharpe, a native of the town, who afterwards occupied the pulpit for a time, and was subsequently settled as a minister at Manchester, and later still, at Bristol. Sharpe took a decided and earnest part in these early movements. One day he and Mr. Smith went over to Arnsby, in Leicestershire, to invite the Rev. Robert Hall, sen., to visit Oakham, and preach to them. Mr. Hall came on the day appointed. "It was a week-day; but the rumour spread through the town, the opponents doing most to make it public." On this occasion the General Baptist Meeting-house was borrowed. A High Church lady, it is said, who lived near it, took this and other occasions "to vent her spleen. She either threw up her window or opened her door, and abused every one who went into the meeting-house, asking them if they were not ashamed to go after such a fellow as that?" "Mr. Hall himself she reviled with the utmost virulence, so that he said he never met with such scurrilous treatment in his life." To Sharpe himself she would say: "Oh, you rogue! it would serve you right to pull your house down." One day, when she had made use of this expression, Mr. Sharpe mildly replied: "Madam, we do not put our trust in earthly houses. We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." "At this she was exceedingly enraged, telling every one who would listen to her: 'John Sharpe says he has a house in heaven—there's a rogue for you!'" Sharpe had been the leader of the choir at the parish church, and through his leaving, the choir, unfortunately, was broken up. His secession was probably felt the more keenly, and resented the more warmly, on that account.

Mr. Sharpe was a cabinetmaker, and had been, we are told, a great favourite with a nobleman in the neighbourhood, for whom he had done a great deal of work. Tidings of Sharpe's late proceedings were brought to this nobleman. His lordship immediately sent for him, and asked if it were true that he had left the church and the choir, and taken part in establishing a Dissenting cause in the town. Sharpe of course admitted its truth, and said that they had taken a room, where they meant to have preaching every Lord's-day, if they could possibly do

so. His lordship replied: "Mr. Sharpe, my father and yours were always good friends; and your father did the work which we wanted in your line of business till he gave it up to you; and since then you and I have been on the same friendly terms, and you have done my work. But I now tell you that unless you desist from your efforts to establish Dissent in the town, and unless you go to the church, and assist in the choir as formerly, I shall withdraw all my favours from you." Mr. Sharpe replied: "The statement your lordship has made respecting our fathers and ourselves is correct, and I thank you for the many favours you have conferred upon me; but if it comes to this, that I cannot enjoy your favours and worship God according to the dictates of my own conscience, I am as willing to resign your favours as you are to take them from me." "I am told, Sharpe," his lordship added, "that when you are here to do my work, you read Methodist books instead of looking after your men." Sharpe took a small Bible from his pocket, and said, "If your lordship calls this a Methodist book, I confess I read it;" adding, "Your lordship allows your workmen an hour for dinner, and while they sleep I read. I should be glad to serve your lordship in anything that does not hurt my conscience; but that is sacred to me." They then parted. But either the nobleman felt at once that he had not done a very honourable thing, or (what seems quite as likely) he was all along putting Sharpe's integrity to the test, having a mind to see of what sort of stuff Dissenters were made; for before Sharpe got out of the park, a servant was despatched to bring him back.

"Well, Sharpe," said his lordship, as the former re-entered the room, "are you still in the same mind?" "Yes, my lord, I am," was the reply. Some arguments were used; and he was told of the benefits he might receive, if he would recall his decision. But all without effect. "Well, Sharpe," his lordship said at length, "I respect you, and believe you are an honest man. I am one of the peers of this realm. As a government, we allow all His Majesty's subjects to worship according to their consciences. I have no right to interfere between you and your God, and if there ever was a time when I respected you more than another, it is now. You have shown that you love God more than me and my favours. I therefore confess my fault, and beg your forgiveness. I shall not take my favours from you." They parted the best of friends.

Notwithstanding the opposition encountered, and the obloquy cast upon them, these "few persons" persevered, and were soon joined by others. Several persons, both in the town and the neighbouring villages, were converted to God. The place of meeting (a private house) became too small and in the year 1770, or 1771, it was found necessary to erect a house for God.

This stirred up opposition afresh. The record says, "that when the design of the friends was known, and

the work entered upon, the adversary of God and man was remarkably active, and stirred up his instruments to oppose it with all their might."

The first anxiety was about a site, it being feared that no one would sell them land for such a purpose. It happened, however, that a gentleman in the town had a piece of land which he was disposed to sell, and a woman who lived in one of the old houses which stood on the ground, informed them of the owner's inclination, when a friend to the cause, who had been a servant in this gentleman's family, went very quietly and proposed to buy it, the proprietor sold it, asking no questions, and, we presume, entertaining no suspicions; nor was anything said about the object of the purchase till the writings were finished, when the purchaser made it over to trustees for the purpose intended. And then, the secret being out, there was a loud outcry; their opponents declaring that they would have given any money to prevent the Dissenters obtaining it.

But this difficulty overcome, others immediately appeared. It was threatened that what was built up in the day should be thrown down in the night. This threat, however, was not carried out. But it was very difficult to get workmen who would engage in the undertaking; the people of the town telling them, that if they helped to build the chapel, they would not employ them any more. The men therefore were afraid. The mason, however, who had taken the contract, it is said, "stood to his bargain," and through the kindness of Mr. Wallis, of Kettering, workmen were got from a distance, and the building eventually finished; "which by the voluntary subscriptions of the friends of Jesus in this place," says the record, "and by the kind assistance of churches in various other counties, was afterwards paid for."

But the chapel being now erected, another difficulty arose about its registration as a place of worship. The magistrates, when applied to for the purpose, flatly refused to entertain the application. Sharpe, who was present, began to reason with them; when one of them said: "That fellow is as mad as a March hare; he will turn preacher himself ere long." Whether this learned gentleman really held the opinion, that a man's becoming "as mad as a March hare" was a sure sign that the preaching faculty was fast developing in him, does not otherwise appear. If so, no doubt every preacher present will appreciate the compliment. Mr. Sharpe and his companions were dismissed with contempt. A second application was made with no better success. The aid of the *Committee of the Three Denominations* in London was then sought, and through this Committee a mandamus was soon obtained, which compelled the magistrates to grant the licence without further delay. This, it is said, so "mortified one or more of them, that they threw up their commissions on that account." No record of the opening services has been kept.

It was on the 5th of November,* 1772, that the following covenant was signed :—

"As it has pleased God, who is rich in mercy, for His great love wherewith He hath loved us, to convince us of our guilty, depraved, and lost estate, both by nature and practice, and to make us fly to Christ as our only hope, to trust in Him alone for righteousness, life, and salvation: in love and loyalty to Him, as our Saviour and King, we would steadfastly adhere to the doctrine and worship, and cheerfully submit to the order and discipline of His house, according to His word, for His glory, and our own edification. And being mutually satisfied with each other as the called of Jesus Christ, we do now, in the awful presence of God, angels, and men, in the name of Christ, give up ourselves to each other, and solemnly agree and covenant to walk together, as a distinct visible Church of Christ, in all Gospel ordinances, and all relative duties of our holy communion and fellowship, as our God, by His Word, Spirit and Providence, shall help and guide us from time to time. In witness thereof, we subscribe with our hearts and hands, before the Lord, this solemn covenant."

The records are in an imperfect and a somewhat confused state. But, as far as can be ascertained, the following are the names which were appended to the above:—William Smith, John Sharpe, Henry Spencer, Henry Duxbury, Jacob Gray, Richard Cole, John Arnsby, Thomas Love, Christopher Love, Maydwell Betts, Mary Clarke, Hannah Beaver, Mary Weston, Catherine Briggs, Sarah Briggs, Dorothy Sharpe, Ann Spencer, Andrew Palmer, Dorothy Willsworth, Lydia Royce, William Tidd, Lydia Tidd.

Soon after this Mr. Smith was unanimously chosen pastor, and was set apart to the sacred office, "the neighbouring pastors assisting, and witnessing the same." His subsequent ministry is said to have been very useful.

Our predecessors did not escape all opposition, when they had got their place of worship, and had become a regularly-constituted church. Their enemies continued to annoy them as far as they could. The first person buried in the chapel graveyard was the husband of one of the members: when his death was known, information was carried to the clergyman, who ordered the clerk to toll the bell, and then go to the widow and demand the money. They apparently thought to work on the fears of this good woman; they found her, however, a much more spirited dame than they had expected. When the clerk appeared and made his demand, she inquired, "Who set you to work?" "I was ordered," he replied, "to toll the bell." "And," said she, "those who ordered you may pay you." She was threatened by that functionary, that if she did not

* It was not thought necessary to adhere to the precise day in celebrating this Centenary, as the services could be held more conveniently in the summer than in November.

bring her husband to the churchyard to be buried, she should be put into the Spiritual Court. "He is my property," was her reply, "and I will bury him where I please." When, however, the body was taken to the grave, a mob was collected, which followed to the burial-ground, "and there shouted, and made such a general uproar, that nothing which was said at the service could be heard." "Nothing of this kind, however, was suffered any more." And now "some of their chief opponents (who were leading men in the town) being taken away by death," and others probably growing weary, or ashamed of this kind of work, gradually the opposition became less violent.

Mr. Smith remained in his position as pastor till the year 1782, when he removed to Shrewsbury. Subsequently he became minister of Eagle Street Chapel, London.

Mr. Sharpe, who had preached occasionally before, now occupied the pulpit regularly till the year 1786, when he left for Manchester.

It would appear that Mr. Sharpe's was never intended to be a permanent pastorate at Oakham, for the Church Book says: "Mr. Sharpe continued to labour among us, till we heard of a Mr. Abraham Greenwood, then of Bewdley, in Worcestershire, who, after preaching about a year, was requested to become the pastor, with which request he complied."

Mr. Greenwood continued at Oakham till the year 1796, when he left at the people's request, "they having become generally dissatisfied." And they appear to have had some just cause of complaint against Mr. Greenwood, "he being in the habit (as they state) of indulging himself in low vulgarity in the pulpit, till it became disgusting and offensive to others who occasionally heard him, and which we thought below the dignity and importance of the Christian minister." "He also often dealt personal invective from the pulpit." He went to Barton, in Yorkshire.

The same year, we are told, 'a Mr. Edward Mabbott, who was sent out from the baptized church at Walgrave, in Northamptonshire, and who went to Bristol Academy to study for the ministry," was invited, and came to Oakham. He left suddenly—as the church seems to have thought, too suddenly—in the year 1798.

In the autumn of that year, the Rev. Mr. Morris, of Clipstone, called the attention of the Oakham church to Mr. J. Jarman, who had been supplying at Gretton, but was not likely to settle there. He was invited to preach at Oakham as a probationer. Mr. Jarman appears to have been somewhat eccentric in the course he pursued. For a considerable time he kept the church in suspense as to whether he would accept the pastorate or not. They remark that "a long time before his settlement, he seemed very indifferent about stopping with us;" and it was not till November, 1801, that he was ordained. Then we are told that "fourteen months after this, he went to Boston, in Lincolnshire. When he had supplied there about

three months, and not having found things there agreeable to his wishes, he returned, and, a church-meeting having been called, he acknowledged his having acted unkindly to the church, and unwisely to himself, in leaving, seemed much affected, requested the church to receive him again, and promised to make himself comfortable with us." On these considerations they agreed to receive him again as pastor. This was in April, 1803. In January, 1804, he finally left, as the Church Book affirms, "without assigning any proper reason."*

Having applied to some distant ministers for any information they could give respecting a suitable person to become their minister, the people here heard of a Mr. Douglas, then residing at Portsea. He had been a fellow-student of the Rev. W. Gray, then of London, from whom information respecting him had been received. Mr. Douglas, who could not come immediately, came afterwards for twelve months, and does not appear to have remained longer.

From some time in 1806, till about July 1807, a Mr. Wheeler, "a young man who had lately begun to preach," and who resided at Bourn in Lincolnshire, came and supplied. In October of that year, Mr. Miller, of Partney, Lincolnshire, visited Oakham. He paid a second visit a month later, when he received and accepted an invitation to supply for twelve months. The people seem, however, to have decided to invite him to the pastorate before the time had expired, for in April, 1808, they gave him an unanimous call to settle with them. A recognition service was held in the following month; Messrs. Fuller, of Kettering, and Cox, of Clipstone, being present.

Mr. Miller's ministry extended over twelve years. But no records of the period have been kept. In May, 1820, he went to Woodford, near Thrapstone, Northamptonshire, to attempt to raise a cause in that village.

It is stated that "for some time previous to Mr. Miller's resignation, the church had been in an unsettled and unhappy state." Nor does it seem to have recovered very readily from that state. After Mr. Miller's departure, Mr. Banks, of Newcastle; Mr. Bourne, a student at Bradford; Mr. Ellyatt, a student under the Rev. W. Gray, of Chipping Norton, with others, supplied till July, 1821, when Mr. Belcher, of Somersham, Huntingdonshire, having preached a few Sabbaths, was in October invited to stay six months. He promised to do so if the church would pass a resolution, the purport of which was that the members should exercise brotherly love, and let bygones be bygones. The resolution was passed; Mr. Belcher remained his six months, and a little longer. But he then complained that the state of the church was

* It may be right to state, that though Mr. Jarman's procedure at Oakham seems somewhat peculiar, he afterwards occupied for many years a very important and useful position as a Baptist minister at Nottingham.

not such as to conduce to his comfort, he therefore accepted a call to Great Missenden, in Buckinghamshire.

Mr. Paul came next, in October, 1822; he was recommended by Dr. Steadman, of Bradford. Mr. Paul died, much regretted, April 4th, 1824. After him Mr. Rouse, of Bradford College, came and remained about two years.

In the early part of 1828, Mr. R. Edmonson supplied for three months, and received an unanimous invitation, which, however, he did not accept.

Then Mr. Hinmers, of Boston, who was leaving that place on account of ill-health, was invited to Oakham. After some hesitation he accepted the invitation. His health greatly improved, and under his ministry it is said, "God seemed to revive His work, after it had been in a low state many years."

In 1830 it was necessary to enlarge the chapel, which had become too small for the crowds that attended. In July that year it was reopened by the Rev. W. Gray, of Northampton. Mr. Hinmers remained till 1836.

It was in the beginning of the year 1837, that Mr. Crate removed from Norwich to Oakham. Mr. Crate's connection with the church was of short duration, and does not seem to have been a happy one. The record consists chiefly of the names of those who, for some reason or other, withdrew. He removed, in 1838, to Kislingbury in Northamptonshire.

In January, 1839, Mr ' Brown began to preach, and "from the time he commenced, says the Church Book, good appears to have been done." A comparatively large number of names are given of those who were baptized and added to the church. It was probably before Mr. Brown left that another church grew out of this. In the spring of 1843, thirteen members were dismissed for the purpose of forming a church among themselves, at Belton, Rutland. That church still exists, and is now under the pastoral care of the Rev. J. Drowley. No record of Mr Brown's removal exists. But according to the "Baptist Handbook" it was in the year 1843, that he removed to Northampton.

After a considerable time Mr. Bumpus became Mr. Brown's successor, commencing his labours in January 1846. Mr. Bumpus's ministry does not seem to have been without its good fruits, but it terminated early in the year 1848.

And then followed the longest pastorate that has been held in connection with the church—that of the Rev. J. Jenkinson, formerly of Kettering. His stated labours began in April, 1849, and ended in February, 1864. Mr. Jenkinson's ministry seems to have been blessed with a very considerable measure of success; a goodly number, year by year, being brought to confess the Saviour, and to unite themselves with His people.

The village of Langham has always been an important station in connection with the Oakham church Services have been held there from an early period in the church's his

tory. It was during Mr. Jenkinson's pastorate that the present neat and substantial chapel was erected there, the foundation-stone being laid by the pastor on August 19th, 1854. Services are, of course, still held, usually twice on the Lord's-day.

Under date of August 29th, 1861, there is also the statement that "three of our young friends, (C. Hewett, J. Cave, and J. Myers) felt desirous of carrying the gospel to Braunston." They succeeded in getting a suitable place of meeting. And a month later it is recorded, "The Lord's blessing seems to be attending the efforts of our friends there." Since then a chapel has been erected by Mrs. Wright, one of our members, in which service is held every Lord's-day evening.

After Mr. Jenkinson's resignation, Mr. Thomason, and afterwards Mr. Compton, preached for a time; and Mr. McMechan having declined to accept the pastorate, ultimately, in November, 1865, Mr. Cope, from Regent's Park College, became the minister. Mr. Cope laboured here, with honour and success, for upwards of five years. During his ministry, the chapel was thoroughly restored, at a cost of nearly £500, acquiring that appearance of neatness and comfort which it now presents. Early in 1871 Mr. Cope removed to Greenfield, Llanelly, Carmarthenshire, and in the November of that year the stated labours of the present pastor began.

The church, which has now attained its hundredth year, has, like all others, had its seasons of darkness as well as of light—times of weakness as well as of comparative strength. It has doubtless made some mistakes, as well as in many instances acted wisely. During its history it has had those who have caused grief, while it has also rejoiced over many who adorned their profession; who, if removed from the place, could be honourably dismissed to other churches, or remaining here ended their course with joy. Through Divine goodness the church continues to this day—let us hope with as firm an attachment to principle, as true a regard for the glory of Christ and the good of men, as at any period in the past.

During its history, this church has supplied our Denomination with several able and useful ministers. We have already spoken of Messrs. Smith and Sharpe, who were among its founders—both successful labourers in the Lord's vineyard. And under date of June, 1798, the Church Book says: "Perceiving that our young friend and brother, W. Gray, possessed abilities which we thought might prove a public blessing, we encouraged him to exercise his gifts among us." After a time he received from the church a special call to the ministry, and was commended to God in prayer. It is added "that he, possessing an ardent desire for improvement, and with the advice of others, determined to go to Bristol Academy, whither he went immediately."

For many years Mr. Gray held a prominent position as a Baptist

minister. At one time he was the assistant of the venerable Abraham Booth, in London; subsequently he was at Chipping Norton, Oxfordshire, and after this for many years was minister at College-street, Northampton.

Mr. John Fountain, one of the early missionaries to Bengal, though not a member of this church, is entitled to mention, from his close connection with it. He was a native of Oakham, was converted under the preaching of the Gospel in this chapel, and for some years he was a devout and (as he informs us) a joyous worshipper here. Many of his letters from India were addressed to Mr. Read (one of the members of this church) with whom Mr. Fountain was on terms of brotherly intimacy. Several circumstances, he tells us, prevented his being baptized at Oakham. But having removed to London, he was soon after his arrival baptized by Mr. Smith, and united to the church in Eagle-street.

Before Mr. Fountain left Oakham, it appears that Mary Tidd, one of the members, had attracted his attention. A correspondence was kept up between them after he had gone to India; and under date of May, 1799, the Church Book says, somewhat quaintly, that "it was thought proper that she should be sent to him; and several new missionaries being going out, she was called upon to prepare herself to go and join her prospective companion." After Mr. Fountain's death, which occurred in 1800, Mrs. Fountain was married to Mr. Ward, one of the illustrious Serampore triumvirate.

In April, 1846, Thomas Miller Thorpe, "who had been preaching the Gospel in the villages near Market Harborough, expressed his desire to devote himself to the ministry, and was invited to preach before the church." Mr. Thorpe, after studying at Bristol, was for some years minister at Long Buckby, Northamptonshire, afterwards at Winchester, and was cut off by death, in the midst of his days, at Rhyl, Flintshire, North Wales, in the year 1867.

In 1847, Mr. J. Lea went out from this church to take the pastoral oversight of the church at Kislingbury. Mr. Lea was afterwards for some years at Moulton, in Northamptonshire, and is now the respected minister at Weston, near Towcester, in the same county.

Under date of June, 1863, it is recorded that C. Hewett had entered Mr. Spurgeon's College as a ministerial student. Mr. Hewett is now minister at Breechwood Green, Welwyn, Herts.

In September of the same year, J. B. Myers began his studies in Bristol College; Mr. Myers is now settled at Kettering. And in February, 1864, J. Cave is said to have been cordially recommended to the Committee of Regent's Park College for instruction there; Mr. Cave is now minister of the Lower Chapel, Chesham, Bucks.

Mr. J. Forth, who left Oakham some time after his baptism, to engage in Home Mission-work, sub-

sequently entered the Metropolitan College, and is now settled at Collumpton, in Devonshire. And it may be added that Mr. J. A. Jenkinson, a member here, and the son of the former pastor, is now a student for the ministry in Regent's Park College.

The church has also had its deacons who have served it faithfully and well. Among these the names of Birtchnell, Mantle, Read, Thorpe, and Barlow may be mentioned.

We celebrate the church's centenary in very different circumstances from those under which our fathers founded it. Not only has that vulgar opposition which they encountered ceased, but we have reason to think that none are now the less respected by their neighbours because they are faithful to personal convictions.

Great changes have been effected in our country. Principles are better understood, and are exerting a commanding power, indicating yet greater changes to come. Instead of humbly asking the favour of toleration, we are boldly demanding the right of religious equality. And to this destination events are marching with sure, we trust, with rapid step. And when the Bicentenary of this church's existence arrives, our successors (many of whom will doubtless, be too young to remember the time when religion was under "State-Patronage and Control", will contemplate, as matters of history, those events which we now anticipate, and which already cast their shadows on our path.

And let us hope and pray that in a spiritual sense, this church may from this time manifest new strength, and do a greater work. She has not now to fight for life; let her fight for conquest, and summon every power to the suppression of evil, and the extension of that kingdom "which is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost."

"These be thy gods, O Israel."

FEW matters of history are more melancholy than the record of the incessant and degrading idolatries of the ancient Jews. During a thousand years, in spite of the almost incessantly miraculous presence of the true God, the ancient Hebrews constantly fell into the practice of the most senseless and disgracing idol-worship; so that their history, from the time of Joshua to the Babylonian Captivity, "becomes little more than a chronicle of the inevitable sequence of offence and punishment." They forsook the Lord, and the Lord, for a time, was often compelled to forsake them: "They provoked Jehovah to anger ..... they forsook the Lord, and served Baal and Ashtaroth. And the anger of

the Lord was hot against Israel, and He delivered them into the hand of spoilers, who spoiled them; and He sold them into the hands of their enemies round about." It is painful to have to relate that almost the first mention of idolatry in the Old Testament is in connection with the renowned men who were the immediate progenitors of the Hebrew race. In Genesis xxxi. 19, we are told concerning Rachel, that she stole "the *images* which were her father's." The Hebrew word here translated "images" is *teraphim;* and though, in some respects, the meaning of the word is obscure, yet it certainly has the broad taint of idolatry upon it; for Laban, speaking of these same images, says, "Wherefore hast thou stolen my *gods?*" Thus early in the Hebrew history does this sad spiritual disease reveal itself, which was, doubtless, also an hereditary disease; for Joshua refers to it as such when he says (xxiv. 2): "Your fathers dwelt on the other side of the flood (the Euphrates) in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods." How strange that Rachel, the wife of the patriarch Jacob, should have been in part a pagan!—that Jacob himself should need to say "to his household, and all that were with him, Put away the strange gods that are among you"! "And they gave unto Jacob all the strange gods which were in their hand .... and Jacob hid them under the oak which was by Shechem"! But, though buried, these "strange gods" soon rose again, to degrade and torment Israel for many a year. The sorrows of the slavery of Egypt were intensified by the idolatries of the chosen people. "During their long residence in Egypt, the country of symbolism, they defiled themselves with the idols of the land." To this painful fact Joshua refers (xxiv. 14):—"The gods which your fathers served .... in Egypt." The worship of the golden calf at the commencement of the desert journey, and at the very time that Moses was receiving a personal revelation from the Lord on Mount Sinai, is a strong and very sad proof of the ingrained idolatrous tendency of all classes of the Hebrew people. However much we try to palliate the conduct of the Jews in connection with the golden calf, we are constrained to confess that it was an act of idolatry. In Egypt they had been familiar with, and probably joined in, the worship of Apis, the calf-god, and now, in the desert, they stupidly

"Likened their Maker to the grazed ox."

The image was probably of wood covered with plates of gold, which would render its destruction the more easy, when Moses, in his righteous anger, first burnt it, then ground it to powder, then scattered the dust "upon the water, and made the children of Israel drink of it." How strange that ages after, the Jews should fall into the same senseless idolatry! Jeroboam set up two calves for worship—the one at Dan, and the other at Bethel—hundreds of years after his ancestors had degraded themselves thereby in the Arabian desert! The worship of the golden calf did not go unpunished; 3,000 of the idolaters were put to death. "For a while the erection of the Tabernacle, and the establishment of the worship which accompanied it, satisfied that craving for an outward sign which the Israelites constantly manifested; and, for the remainder of their march through the desert, with the dwelling-place of Jehovah in their midst, they did not again degenerate into open apostasy. But it was only so long as their contact with the nations was of a hostile cha-

racter that this seeming orthodoxy was maintained." Shittim, "the place of acacias," was the last spot where the Jews formed an encampment during their travels in the desert; and there the people polluted themselves by their abominable idolatries: "And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people into the sacrifices of their gods: and the people did eat, and bowed down to their gods. And Israel joined himself unto Baal-peor: and the anger of the Lord was kindled against Israel." (Numbers xxv. 1—3.) The worship of "Baal-peor" was connected with the most licentious rites, and was therefore especially offensive to the purity of the Lord. "A great and terrible retribution" followed, 24,000 of the people being slain by a plague. For a time the Jews abhorred their besetting sin so much, that they rebuked the Reubenites for setting up a memorial altar to celebrate the passage over Jordan, and said, "Is the iniquity of Peor too little for us, from which we are not cleansed unto this day." (Joshua xxii. 17.) For a while, under Joshua and the first Elders, the tribes were comparatively untainted by idols, but afterwards even for centuries, history is stained by "the dark idolatries of alienated Judah." "They provoked Jehovah to anger, and He delivered them into the hands of spoilers, that spoiled them." The Book of Judges is full of the sins and sorrows of "the stiffnecked people." "By turns each conquering nation strove to establish in Judæa the worship of its national god. During the rule of Midian, Joash, the father of Gideon, had an altar to Baal; and even Gideon himself gave occasion to idolatrous worship. After the death of Gideon, the Israelites returned to the service of the Baalim; and, as if in solemn mockery of the covenant made with Jehovah, they choose "Baal Berith," "Baal of the covenant," as their favourite divinity. The strange incidents mentioned in the eighteenth chapter of the Book of Judges throw a flood of lurid light "upon the idolatry of the Jews, between the time of Moses and Samuel. We refer to the episode of Micah, who evidently thought himself a worshipper of Jehovah; and yet so completely ignorant was he of the Divine law, that he had all kinds of idols in his house, consecrated one of his sons to attend upon them, a whole chapel of idols, a "house of gods," and all dedicated to the Lord! Moreover, so disorganized and degraded were the Jewish priests, that this same Micah hired a Levite to be chaplain to his idols, and this chaplain was probably grandson to Moses! In the time of Samuel a temporary reformation, took place, and a public renunciation of idolatry was made at Mizpeh by command of the prophet. "Then the children of Israel did put away Baalim and Ashtaroth, and served the Lord only." But soon all was changed, and in the reign of Solomon, "the glorious," the land again swarmed with idols, the king himself "teaching the people to sin." How strange that *this* man should fall into such sins! He who was taught all that priests and prophets could teach;—music and song; the Book of the Law; "the Proverbs of the Ancients," the wisdom of David, of Neman, of Ethan, and Calcol; this man of vast capacity and knowledge —one of the wisest of the race—bowed down to "stocks and stones!" Each of his many wives brought with her a degrading dower, the gods of her own nation; and all were openly adored. On the summit of the Mount of Olives, in sight of the Temple of the Holy Lord, were these abominations wrought. "For it came to pass, when Solomon was old, that his wives turned his heart away after other gods:

and his heart was not perfect with the Lord his God, as was the heart of David his father. For Solomon went after Ashtaroth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. . . . Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods. Thus "the golden age" of the Jewish people was fully tainted by pagan pollutions, and their king proved himself

"The greatest and the meanest of mankind."

From the time of Solomon to the Captivity the same sad story has to be repeated. Rehoboam, the son of an Ammonite mother, copied the worst features of Solomon's apostasy; for the people in his reign "built them high places, and images, and groves, on every high hill, and under every green tree." When the great national schism took place, Jeroboam craftily perpetuated it, by introducing from Egypt the worship of the golden calves, at Bethel and Dan. The deepest depths of idolatrous pollution were reached when Ahab and Jezebel became the public worshippers of Baal, in spite of all the Divine warnings uttered by the mouth of the great prophet Elijah. Thus the king did "more to provoke Jehovah, the God of Israel, to anger than all the kings of Israel that were before him."

The reign of good King Hezekiah is an oasis in this spiritual desert. The first act of the king was the restoration and purification of the temple which had been dismantled and closed during the latter part of his father's life. For "Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the Lord, and he made him altars in every corner of Jerusalem." But the people, under the influence of their new king, Hezekiah, "took away the altars which were in Jerusalem, and all the altars of incense took they away, and cast them into the brook Kidron." Yet the reformation was only superficial and of brief duration. "Under Manasseh's patronage the false worship broke out with tenfold virulence. Idolatry of every form, and with all the accessories of enchantments, divination, and witchcraft, was again rife; no place was too sacred, no associations too hallowed, to be spared the contamination. The two courts of the Temple were profaned by altars dedicated to the host of heaven; and the people, easily swayed, still burned incense on the high places. With the death of Josiah ended the last effort to revive among the people a purer ritual, if not a purer faith. The lamp of David, which had long shed but a struggling ray, went out in the darkness of the Babylonian Captivity." It is usual to assert that the Captivity conferred at least one priceless boon upon the Jews, by curing them of their idolatry; but this assertion must be understood with considerable modification. Doubtless myriads of the Jews worshipped the idols of Babylon, or the piety of Daniel would not have been so remarkable, nor the sublime moral image of those three famous ones, who said, "Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Even in Babylon there were Jews who professed to prophesy in the name of the idols of the land, for of such Ezekiel speaks (xiii. 6.) "They have seen vanity and lying divination, saying, The Lord saith: and

the Lord hath not sent them: and they have made others to hope that they would confirm the word." After the close of the Captivity, the pious Ezra found the chief obstacle to a national reformation in the idolatrous tendencies of the rulers and priests, as his own words clearly show: "The priests and the Levites have not separated themselves from the people of the land, doing according to their abominations, even of the Canaanites . . the Moabites, and the Amorites. . . And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonied." It is pleasant, however, to record that the Maccabees rendered themselves immortal by their heroic efforts to preserve their people from idols, and that in the hopes we cherish concerning the conversion of the Jews to Christ, a tendency to idolatry will not be one of the stumblingblocks in their pathway to the Cross of Calvary. Divine Providence has cleared their sky of the dark clouds of paganism: may it soon be crowned with His bright beams who came to "a Light to lighten the Gentiles, and the glory of God's people Israel."

We subjoin Milton's striking lines upon the idols of the ancient Jews.

"First Moloch—horrid king, besmeared with blood
Of human sacrifice and parents' tears—
. . . Him, the Ammonite,
Worshipped in Rabba and her watery plain,
In Argob, and in Basan, to the stream
Of utmost Arnon; nor content with such
Audacious neighbourhood, the wisest heart
Of Solomon he led by fraud to build
His temple right against the temple of God.
Next Chemos . . . .
Peor, his other name, when he enticed
Israel in Sittim, on their march from Nile,
To do him wanton rites, which cost them woe.
Yet thence his lustful orgies he enlarged
Even to the hill of scandal, by the grove
Of Moloch homicide; lust hard by hate:
Till good Josiah drove them thence to hell,
With these came they, who, from the bordering flood
Of old Euphrates to the brook that parts
Egypt from Syrian ground, had general names
Of Baalim and Astoreth . . .
For these the race of Israel oft forsook
Their Living Strength, and unfrequented left
His righteous altar, bowing lowly down
To bestial gods; for which their heads bowed down,
In battle, sunk as low before the spear.
Of despicable foes. With these in troop
Came Astoreth, whom the Phœnicians called
Astarte, queen of heaven, with crescent horns,
To whose bright image nightly by the moon
Sidonian virgins paid their vows and songs;
In Sion also not unsung, where stood
Her temple in the offensive mountain built
By that uxorious king, whose heart, beguiled
By fair idolatresses, though large, fell
To idols foul. Thammuz came next, behind
Whose annual wound in Lebanon allured
The Syrian damsels to lament his fate
In amorous ditties, all a summer's day;
While smooth Adonis, from his native rock,
Ran purple to the sea, supposed with blood
Of Thammus yearly wounded: the love tale
Infected Sion's daughters with like heat,
Whose wanton passions in the sacred porch
Ezekiel saw, when, by the vision led
His eye surveyed the dark idolatries
Of alienated Judah. Next came one
Who mourned in earnest, when the captive ark
Maimed his brute image, head and hands lopt off
In his own temple, on the greensel edge,
Where he fell flat, and shamed his worshippers;
Dagon his name, sea monster, upward man,
And downward fish: yet had his temple high

Reared in Azotus, dreaded through the coast
Of Palestine, in Gath, and Ascalon,
And Accaron and Gaza's frontier bounds.
Then followed Rimmon, whose delightful seat
Was fair Damascus, on the futile banks
Of Abana and Pharpar, lucid streams.
He also 'gainst the House of God was bold:
A leper once he lost, and gained a king
. . . . After these appeared
A crew, who, under names of old renown,
Osiris, Isis, Orus, and their train,
With monstrous shapes and sorceries abused
Fanatic Egypt and her priests, to seek
Their wandering gods disguised in brutish forms
Rather than human. Nor did Israel 'scape
The infection, when their borrowed gold composed
The calf in Oreb; and the rebel king
Doubled that sin in Bethel, and in Dan
Likening his Maker to the grazed ox;
Jehovah, who, in one night when he passed
From Egypt marching, equalled with one stroke
Both her firstborn and all her bleating gods.
Belial came last, than whom a spirit more lewd
Fell not from heaven, or more gross to love
Vice for itself: to him no temple stood,
Or altar smoked; yet who more oft than he
In temples and at altar, when the priest
Turn Atheist, as did Eli's sons, who filled
With lust and violence the House of God?
In courts and palaces he also reigns
And in luxurious cities, where the noise
Of riot ascends above their loftiest towers,
And injury and outrage: and when night
Darkens the streets, then wander forth the sons
Of Belial flown with insolence and time."

The Anti-Papal Movement in Germany.

THE following narrative concerning this important matter will be read with interest. We append a few words of explanation. The German words, "*Alt Katholics*," "Old Catholics," are the name adopted by the people who, in Germany, are seeking to work out a second Reformation in the Papal Church, at the head of which movement the learned Dr. Döllinger has placed himself. They term themselves "Old Catholics," because they wish to bring back the Church of Rome to the condition of primitive times.

A similar movement occurred in France in the 17th century; and, though mainly crushed out by Rome, still exists, especially at Utrecht, on the Rhine, under the name of Jansenism. The archbishop referred to in the following account is the chief representative of this semi-reformed section of the Catholic church, and, as such, naturally makes common cause with the "Old Catholics." We need only add that the word "Pfarrer," which occurs below, is the German word answering to our word pastor, minister, or clergyman:—

"This movement is just now passing through a phase which can scarcely fail materially to influence its further development. The determination of the Old Catholics to sustain their spiritual life, through

Church worship and ordinances, has been manifest more or less since the beginning of their movement. But the decisive step lately taken by them of inviting the Archbishop of Utrecht to their aid, and his acceptance of their call, in order to hold a series of Confirmations in Bavaria and the Rhine Provinces, boldly sets the seal to their resolve to persevere in the full maintenance of their Church life, despite the ban of Rome and the consequent efforts of the German Bishops to suppress them. Having witnessed two of these confirmation services in Munich and Mering, I think a few details may be not without interest for English readers.

"The Archbishop, Monsigneur H. Loos, with his chaplain, Canon Van Blooten, reached Munich on Friday night, the 5th inst., and was received at the station by members of the Munich Old Catholic Committee. He had previously written to the Archbishop of Munich to notify his intended proceedings. The confirmation was held on Sunday morning, at 9.30, in the little Church of St. Nicholas, which stands prettily on the Am Gastein, the promenade overhanging the river. This church has been granted for the use of the Old Catholics by the magistracy of the city, who are heartily in favour of the movement; but it is, unfortunately, far too small for their numbers, not being intended to seat more than 200. The morning was bright, and on reaching the church, shortly after 9, I found it already crammed to the doors, and hundreds of people outside, quietly awaiting the Archbishop's arrival. Fortunately a corridor runs between the two side doors, under the organ gallery, and this afforded standing room for some 120 or more, as well as fresh air. Thus, by dint of the greatest squeezing I ever saw in a church, not less than 400 managed to get in. After a time I managed to get a few feet inside this corridor, and later was lucky enough to share a side step of a confessional box, into which two men had squeezed themselves; this enabled me to see over the heads in front of me. Many, after a time, were glad to go out, their faces streaming with perspiration, but their places were refilled as fast as emptied. I did not attempt to count goers-out and comers-in, except once for a quarter of an hour, when more than 40 standers went out and as many came in, all very quietly and reverently. I judged, therefore, that at least 600 managed to get into the church for some part of the time. Hundreds more remained quietly outside, so that an English friend and myself (not aware of each other's presence at the time) reckoned that there could not have been less than 1,500 to 2,000 persons interested enough to come to the church to witness the Archbishop's arrival and ceremony. Many also, as I afterwards found, refrained from coming, knowing the impossibility of finding room. A layman, Herr Schaumberger, kindly brought the Archbishop in his carriage, with his chaplain, and Herr Von Wolf, the president of the Munich Committee. At the church door they were met by Professors Friedrich and Messmer, with another priest, Herr Franz Hirschwälder, editor of the Old Catholic paper *Deutscher Merkur*. These were the officiating clergy with the Archbishop and his chaplain. The service was the usual High Mass, the chanting led by a fair choir and organ. The Archbishop was in full robes, with mitre and pastoral staff, the latter borne by Professor Friedrich throughout most of the service. On the conclusion of the mass, as the Archbishop does not feel himself sufficiently at home in the German tongue to address a congregation, Professor Friedrich ascended the pulpit, and, after a few introductory words, read

the Archbishop's Pastoral address. Friedrich delivered it with all the simple, hearty earnestness which marks him, I never saw people listen with more profound attention; several men round me spoke with warm approval of it. The confirmation then proceeded, the candidates were very few—only six; owing, probably, in part to vague apprehensions naturally attending a step so novel and bold in the eyes of people long accustomed only to bishops "by the grace of the Apostolic See of Rome." During the comfirmation all were so eager to look, that from the lower end of the church where I stood I could see nothing more than the venerable Archbishop with his hands spread in the act of blessing. The service ended, the officiating clergy again attended the Archbishop to the door, kneeling there for his parting blessing. The crowd reverently saluted him as he entered the carriage and drove off.

"After service the committee entertained the Archbishop at lunch, or rather German early dinner. I was kindly invited to this. There were some 20 of the committee and their friends, so we sat down 24 in all. The University was strongly represented by Professors Friedrich (Theology), Cornelius (History), Huber (Philosophy), Ritter (Law), Berchthold (Canon Law), and Messmer (Christian Archæology); Herr von Wolf, President of the department of Public Security for Bavaria, Count Moy, Master of the Ceremonies at the Court; Herr Schaumberger, and some other layman of official stamp; also two other priests, Herren Reufle, the well-known Pfarrer of Mering, and Stockbauer, a professor in the Munich Arts Institute. These, with a knot of young laymen (whom I was specially glad to see, as showing a succession to come on in turn), made up the little gathering. Döllinger was unable to join the party before the dinner ended, and when he entered was received by all standing, I was glad to see him looking well, and not showing such signs of pressure from heavy work as might been expected. Herr von Wolf gave the Archbishop's health, and thanked him heartily and earnestly for so kindly coming to their aid in the difficult circumstances in which they found themselves, because they had resolved not to follow the 'esel tritt' —'asses tread'—of blind, unreasoning submission demanded by Rome, but were determined to go forward in the path of truth and freedom. These words manifestly told on his hearers. The Archbishop desired his chaplain to return his thanks, and expressed his earnest prayer and hope that they would persevere in the path of truth and righteousness. The Archbishop is a most gentle, kind, and dignified old prelate, and despite his lack of ready power of expressing himself in their own tongue, his bearing told most favourably on his German friends. After Herr von Wolf's speech we all went up and touched glasses with the Archbishop, and wished him health after German fashion. There were no other speeches, and the party quietly broke up after a good deal of interesting chat. As the only Englishman present I found a most kind welcome from all. Some asked if I thought much interest was felt in England for the reformation movement. I ventured to assure them there was, and that they might effectively increase it, if a few of them who speak English well could visit England and simply tell their own story. There is a probability of their inviting some leading English, American, and Eastern Churchmen to the forthcoming Old Catholic Congress, in Cologne, next September. Next day, the Archbishop, accompanied by his chaplain

and Professor Friedrich, went to confirm at Kiefersfelden, near Kurstein and the Austrian frontier. His reception was very enthusiastic. A crowd, headed by the local committee, awaited him at the station, where an address was read, and, amid firing and cheering, he was escorted to the parsonage, where he robed, and proceeded to give his benediction to the crowd in the church. In the evening these warm-hearted mountaineers honoured their lowland guest by lighting up the surrounding heights—the lower with Bengal lights, the distant peaks with bonfires—thus giving, as they said a welcome 'from rock to sea.' Next morning, 21 candidates were confirmed, and the Archbishop left amid warm respectful greetings. At present, the three parish priests of Kiefersfelden, Mering, and Tuntenhausen, in Bavaria, are more happily circumstanced than the rest of their German Old Catholic brother clergy. These three hold their churches, parsonages, and incomes. This is owing to the Bavarian law, whereby the Crown institutes to the temporalities of all Church benefices. Ecclesiastical censure and excommunication do not carry with them temporal deprivation, if the incumbent can show he has violated no condition of the Concordat between the State and Rome. This is just the present case. These Pfarrers appealed to the Concordat, while rejecting the new Infallibility dogma. The Goverment decided their appeal was valid, and left them undisturbed in their temporalities, despite their excommunication.

"Their example might be followed by others if so disposed. On Wednesday evening the Archbishop went to Mering for next day's confirmation. I ran down there earlier in order to take a quiet look at the place. It lies on the line from Munich to Augsburg. It is a large and well-to-do country parish; some 2,000 people in the body of the village clustered round the parish church, many further away, almost all agricultural. There is a thriving, comfortable, cleanly look about the neat, whitewashed, and greenblinded farmhouses and cottages, and an absence of very wretched abodes and people that speaks well for the general standard of comfort and well-doing of the Bavarian farmers and peasants. Flags were being hung out, roads swept clean, and the church made ready. Wreaths of green twined with the Bavarian blue and white colours, were over the church porch and parsonage gateway, as well as over the door of the village inn, where the Archbishop was to be modestly entertained next day by the leading inhabitants. On returning to the inn for supper we found a dozen of the principal farmers (I judged so from their unmistakable resemblance to our own churchwarden farmers), who compose the Vorstand —managing vestry—of the parish, assembled with the curate, in order to go and meet the Archbishop at the station. The vicar had gone to Munich to escort him. They were joined at table by a police inspector who, with a few of his men, came to see that all was in good order. After a tankard of beer all round, the curate and parishioners set off to the station.

"The Archbishop's passage up the broad main street to the parsonage was touching, preceded and followed as he was by hundreds of the people, the men bareheaded, all quiet and reverent, some who were awaiting his arrival in the street kneeling to receive his blessing. He and the vicar, both bareheaded, were in an open carriage, which moved at footpace; he was partially attired in his archi-episcopal robes, and held a large white lily in one hand. It was late, and he went at once into the

parsonage, his chaplain, with the curate and vestrymen, following the crowd on foot. The people lingered long about the street, chatting over this unusual event; some heartily told us 'they had all gone over to Alt-Catholicism;' 'sure they were right in following the lead of their Pfarrer,' who is greatly esteemed and trusted by them. Next morning Professor Friedrich and some other friends, also a few other English friends, came by the early train. The place looked in holyday trim, under the bright sun and cloudless sky; the confirmation children flocking to the church, accompanied by parents and sponsors; the girls in white, with neat wreaths of flowers on their heads. There were upwards of 180, for Pfarrer Reufle has carried his flock, almost entire, with him, and the ice had been broken in Munich and Kiefersfelden. The large church was filled with not less than 1,000 people, all most attentive and interested, for this was the first confirmation remembered there: Augsburg having been their centre for such occasions. After High Mass and the Pastoral delivered by Friedrich, as in Munich and elsewhere, the Pfarrer came forward in the chancel and read out, in clear ringing tones, the divers questions to the candidates in their own tongue. There was a hearty chorus of loud response, answering to our 'I do,' but longer, after each question. The Archbishop was seated in front of the altar, mitre on head and staff in hand, looking every inch a bishop. The children were then taken up to him in single file, boys first, each followed by a sponsor to present him or her, and the rite was administered to each by the Archbishop sitting. The organ and choir meantime kept singing a hymn. The service then concluded with the blessing. The Archbishop's Pastoral was most attentively listened to, and I heard some say it was 'a heart-speaking one.' Mering is, probably, the most notable 'Alt-Catholic' yet won, and shows what a few more Pfarrers of the stamp of Reufle might in no long time accomplish. The Archbishop remained as the Pfarrer's guest, and, after again visiting Döllinger and his Munich friends, went to Kempten for his last Sunday's confirmation. An American friend who was present tells me that between 70 and 80 children were there confirmed, and that much enthusiasm and keen interest were evinced by the people and clergy. It appears to have been as successful in its way as Mering, though under greater difficulties, as the Pfarrer of Kempten is Ultramontane. There are some 400 families of Old Catholics, however, there, with many more in adjoining places, all now ministered to by an Alt-Catholic priest, Herr Thürlings, who is wholly supported by their offerings. They have a church formerly disused, and for the confirmation the authorities granted the use of the chapel in the ancient 'Residenz,' the palace of the former Prince Abbots of Kempten. This was crowded by 800 to 900 persons, all admitted by tickets. Thence the Archbishop went Rhinewards for a few other confirmations.

"Thus several thousand German people have now not only been shaken loose from faith in an 'Infallible' Pope, as well as from confidence in a good deal more of Ultramontane teaching, but have visibly realised that they can have a bishop, and enjoy all the functions the church allots to him 'by the grace of God,' without depending on that of Rome. A powerful spell has been effectually broken, an old and strong link snapped, and they have learnt that they can be in full church communion while yet freed from what Herr von Wolf so graphically called the 'esel tritt' of blind fol-

lowing of Papal guidance. Such a decided step forward cannot fail to be followed by further consequences. Although these good men have not thus far felt their way to any changes in their services, other than the substitution of Old Catholic for Roman pastors and teaching, it is cheering to know that they look forward to the day when their national tongue shall be restored for worship and other important practical points of reformation and return to purer primitive Catholicism follow. This occasion, too, has awakened new thoughts of a wider sympathy with other portions of the church long banned and thrust out by Rome, as the Archbishop of Utrecht, in his Pastoral, so feelingly says of his own branch. Such feelings may, under God's blessing, prove the forerunners of some attempts to come to better mutual understanding with others long separated, and thus of knitting closer relations between all who claim to be 'Old Catholics'—all who take their stand on the Bible and the Primitive Church."

Short Notes.

IRISH PROSPECTS.—Mr. S. Seed, the Crown Solicitor for County Kildare, presented at the Summer Assizes, 1872, the following report on the state of crime for that county:—"For many years past I have not had the privilege or the means of presenting to the Judge of Assize a return such as the annexed, both as regards the quantity and the quality of crime. The county is entirely free from any description of agrarian offences, and the number of cases for prosecution is more than one-half less than that of many previous years. The comparative tranquillity not only of this county, but of all the other counties on the circuit, and I believe I might safely add of Ireland generally, is in my opinion, as I have already stated elsewhere, mainly attributable to the following causes, namely:—1. The stringent and most successful search for and seizure of arms (resulting in the almost total disarmament of the disaffected), adopted and most satisfactorily carried out some time since in all the disturbed districts, by order of his Excellency the Lord Lieutenant, and under the able directions and arrangements of the invaluable and distinguished officer who now commands the Constabulary Force in Ireland, which under his *régime* has attained an amount of efficiency never before attained. 2. The generally successful results of the important Crown prosecutions. 3. The issuing of the County of Meath Special Commission, the successful result of which spread its influence through every county in Ireland. 4. The holding of the Westmeath Committee, and its valuable results. 5. The stern but most impartial administration of the criminal law by all the judges, and the invaluable admonitions and advice expressed in their charges to the grand juries. 6. The untiring energy, efficiency, zeal, and intelligence of the Constabulary Force, which is now, in truth, the great bulwark of the peace and tranquillity of the whole country. 7. The

regular attendance of the local magistracy at their Petty Sessions, and the great care bestowed by them on the investigation of crime. 8. The operations of the Land Act, the value of which is now only beginning to be appreciated and understood, and the satisfactory working of the Peace Preservation and Crime Outrage Acts. 9. The spread of education; and, lastly, the enlarged employment and wages of the labouring classes. In enumerating the several causes which, in my humble judgment, have contributed to the present peaceful condition of Ireland, I cannot but think (indeed I know it as a fact) that not the least important of these causes was the bold, manly, and constitutional declaration of his Excellency at Mullingar in the January of 1871, when, in alluding to the then disturbed state of Westmeath and the adjoining counties, he so emphatically announced his stern determination to support the law, and to suppress and punish the commission of crime, by resorting, if necessary, to the severest means bestowed by law upon the Executive Government—a declaration which was read with gratitude and satisfaction in every part of the country, as well in the mansion of the noble and the rich, as in the lowly cabin of the humblest peasant. In submitting this report, and the observations which I have taken the liberty of making, it is but right to say that the commission of crime, always necessarily arising from the existence of large military encampments, has lately been marvellously small, considering that the amount of troops congregated at the camp on the Curragh often exceeds the population of all the towns in the county put together—a fact testifying most satisfactorily to the good conduct and high discipline of the army stationed there and in the immediate neighbourhood, as well as to the efficiency of the excellent resident magistrate who has charge of the Curragh and Newbridge district. I have no doubt that in some of the recently disturbed districts there still exists a bad feeling, and a lurking desire to commit crime; but it does not rise to the surface, and will not do so as long as the necessary precautions are continued to be taken to keep it under. The powers now given by recent legislation, assisted as they will be by the co-operation of the resident gentry and magistracy, and the good sense and good feeling of the people, now each year becoming more contented, and their connection with each other not severed by the dreadful faction and party fights of the olden time, now happily of very rare occurrence, will, I have little doubt, result in the ultimate eradication of those crimes which until lately so widely prevailed, and which rendered life and property unsafe among us; and as time rolls on, and disturbing influences vanish from our land, they will gradually cease to exist, and be remembered only as a tale of other times. It is very gratifying to me to be enabled to report so favourably of the state of crime and the improved condition of the country; and I feel it especially so when I contrast it with what it was during very many years of my early official life, when at almost every assizes there were from 60 to 100 Crown prosecutions, when our gaols were crowded with prisoners, and when the country was literally steeped in crime from one end to the other; it is surely a matter of heartfelt gratification—and as the dark and gloomy recollections of the past are now succeeded by the bright hopes and prospects of the future, there is good ground for assurance that Ireland will yet become one of the most peaceable, loyal, and prosperous nations of the world."

MR. STANLEY, THE DISCOVERER OF DR. LIVINGSTONE.—"He seems to belong to that type of men—a type which we Englishmen are fond of declaring peculiarly English—who do whatever they are told by their chiefs to do, simply because it comes in the path of duty and business, and are very much astonished to find themselves regarded as heroes when they have done it fearlessly and well, no matter what its danger and difficulty. Mr. Stanley had been for many years on the staff of the *New York Herald* as one of the special correspondents on whose services the journal could always most confidently rely, and when he received the order, at half-an-hour's notice, to start in search of Dr. Livingstone, nothing seemed to him more natural than to obey it, although he must have been perfectly well aware that he would have to risk his health and life. He certainly never considered when he had successfully executed it, that he had done more than his duty, or than what any other man in his place would have done. This, I need hardly say, is very far from being the opinion of the lookers-on. Many a man might, in Mr. Stanley's place, have done enough to deserve success, but a rare combination of qualities was required to obtain it. Mr. James Gordon Bennett, to whom is due the credit of originating an enterprise unequalled in the annals of journalism, and which is calculated to have cost from first to last nearly £10,000, evidently knew well the man he was choosing. He sent a telegram from Paris to Madrid, where Mr. Stanley was then stopping, to tell him to come at once to Paris. Mr. Stanley lost not a moment in setting off, and happening to reach Paris by night found Mr. Bennett in bed, woke him up, and in a few minutes—in less time than it takes many people to make up their minds to an excursion a dozen miles out of town—the Livingstone Expedition into the heart of Africa was arranged."

"HE BRINGETH THE PRINCES TO NOTHING."—The leading journal contains the following striking account of the recent death of a French prince, a grandson of King Louis Philippe:—

"Henri d'Orleans, Duc d'Aumale, had seven children. Three princesses died in early youth; a first Duc de Guise died in France before the Revolution of 1848, at the age of seven years; one, a Prince de Conti, died in England; a Prince de Condé died in Australia. Of all his children there remained to him but one son, who had attained his eighteenth year—mild, affable, industrious, pleasant always and with all; the heir of a royal name, and of a fortune worthy of such a name; having in his veins blood which was naturally at the service of France, and connected with the throne of his country as much by the memories of the past as by the hopes of times to come—François, Duc de Guise—he who, a few hours since, was laid in the chapel of the Château de Dreux. With the Duc de Guise the Duc d'Aumale loses the main interest which bound him to life, the object of his efforts—perhaps the secret motive, if not of his actions, at least of his thoughts.

"The Duc de Guise has been snatched away by an attack of scarlet-fever, the danger of which had not been foreseen.

"Already somewhat fatigued by his continued studies, he went to bathe a few days ago, and upon leaving the bath became indisposed. The medical men who were called in having declared that there was no cause for uneasiness, the Duc d'Aumale set out for Aix-les-Bains. Scarcely had he arrived there when he was summoned by telegraph back to Paris,

where he arrived only in time to receive the last breath of his son.

"The whole princely family, dispersed to the four corners of France, was immediately informed of the sad event, and this morning (July 27th), at five o'clock, the first carriage of the special train which conveyed the coffin brought to Dreux the Comte de Paris, the Duc de Nemours, the Duc d'Alençon, and Prince Czartorisky, as well as the Comtesse de Paris, the Duchesse d'Orleans, the Princesse Blanche de Nemours, and the Princesse de Salerne. At five o'clock in the morning more than 300 persons—more or less notable—assembled at the St. Lazaire station, where the special train for Dreux was in waiting. A few minutes after five the train started, and only stopped at the station at Versailles, where about 100 persons—deputies, officers, and others—joined those who had come from Paris. The train immediately resumed its journey, and proceeded at full-speed to Dreux. From time to time along the line of railway we came upon groups of peasants assembled. The men raised their caps, the women silently made the sign of the cross, and all watched with eager curiosity a train which appeared at that unusual hour with a funeral car at its head. Were these country people aware that it was almost the entire surviving family of their old king, Louis Philippe, who were travelling in the rear of that funeral car, which bore the body of his grandson? And did the Prince de Joinville, who accompanied those remains, recall that young and dashing naval officer who, thirty-two years ago, brought back in the *Belle Poule* the ashes of him whose nephew was to seize upon the throne of Louis Philippe?

"By the side of the Prince de Joinville was the old Princesse de Salerne, who appeared to have been weeping during the whole of the journey. A daughter of Maria Thérèse, a sister of Marie Louise, a niece of Marie Antoinette, having endured exile with the Duchesse d'Aumale, her daughter, she had just returned to France at the instance of the Duc de Guise, the only surviving being who attached her affections to earth—and suddenly, without any previous warning, she is called upon to witness the destruction of her last earthly hope.

"Those whom this melancholy ceremony had attracted to Dreux could not fail to remark the pale, worn, sorrow-stricken countenance of the Duc d'Aumale. The unhappy father was bowed down; his face, bent towards the ground, was seamed with the lines of grief, and the agonised expression of his eyes showed that he had no tears left to bewail his loss.

"It is impossible to give an adequate idea of the painful scene on the arrival of the funeral train at Dreux. The princes and princesses of the Orleans family, gathered in a half-circle round the Duc d'Aumale, wept silently while the coffin was being removed from the railway-carriage. Some hundreds of spectators, who had come from Paris, all in mourning, remained immovable, respecting their deep sorrow. Outside the station an enormous crowd collected noiselessly, carefully leaving a clear space for the passage of the funeral party and the great funeral car, drawn by four white horses, whose drapery bore the emblems of the Orleans family, and whose waving plumes overtopped the throng assembled along the gradually-rising road that leads to the château, as it slowly traversed the streets of the town.

"There are few more charming places than Dreux. Embosomed in verdure, bathed at this time in the glowing rays of a glorious sun, it lies beneath the grassy slopes upon the summit of which is placed the

mortuary chapel of the House of Orleans, whose dome crowns the hill. The melancholy procession ascended this hill, its numbers increasing as it advanced, preceded by the chanting of priests, and accompanied by the sympathetic murmurs of the spectators. The impression produced was really affecting when the procession arrived at the summit of the hill, when the church-bells were tolling ruefully, when the sombre procession made its slow way up the slope, and when the silver-nailed coffin which contained the prince's body was being conveyed into the interior of the chapel. From the roofs of some neighbouring houses were displayed tricoloured flags, half-mast high, in token of mourning, and the small town signified its sympathy by absolute silence.

"The chapel, which had been converted into a *chapelle ardente*, was soon filled to its utmost limits; the princes and princesses, reverently kneeling, and shedding silent tears of grief; and after the funeral ceremony those present passed, one by one, before the coffin, to pay their last token of respect to the mortal remains it contained, and then ranged themselves on either side, to allow the coffin to be lowered into the vault, whither only the members of the family followed. That was the most affecting moment. The coffin was lowered into the vault; the aged Princesse de Salerne and the Duc de Montpensier went forward, as if broken by sorrow; the princes and the princesses followed. Then, from the depths of the vault, we heard again more chants, more funereal than before. From time to time sounds arose which told that the coffin was being placed upon the bier, and being removed to the place which it is destined to occupy. At that moment the grief of the Duc d'Aumale became overpowering, and it was with difficulty that he could be induced to quit the sombre scene, where twenty-four last resting-places await their future occupants.

"Already the Duc and Duchesse d'Orleans, a young duke, and another child lie there; but all have not arrived whose places are marked out, and who, it is intended, shall repose there. The old king and queen cannot yet occupy the great central tomb which is destined for them. Vacant also are the tombs prepared for the Duchesses de Nemours, d'Aumale, and Montpensier, and the spaces provided for the Prince de Condé and his brother, the Prince de Conti. These at present all rest in hospitable England; they have not yet quitted the shades of Twickenham. The laws of exile seem not yet to have been abrogated in favour of the dead."

THE ATHANASIAN CREED is giving the Church of England a great deal more trouble than it is worth. While the Church of Rome has always kept it in the background, and reserved it, in a measure, for the use, or rather contemplation, of the clergy, the English Reformers, strange to say, thought fit to place it in the most prominent position, and ordained that it should be recited thirteen times a year, and that no worshipper should escape hearing it, though he might avoid repeating it, and repudiate all belief in it. Everyone knows that Archbishop Tillotson, two hundred years ago, wished the Liturgy were well rid of it; and that George the Third, of pious memory, "the head, under God, of the Church established in these realms," always shut up the book when he came to the "*quicunque vult*." In this age of free thought, it has become increasingly repugnant to the feelings of good and liberal Churchmen, who cannot relish the pleasure of cursing the whole Greek Church for not be-

lieving the double procession; and it was thought, therefore, that there would be little, if any, difficulty in abating the nuisance of a compulsory use of it. But, until the opposition appeared likely to succeed, no one had any conception of the tenacity with which High Churchmen were resolved to cling to the use of it. Then was it demonstrated how much more inflexible is ecclesiastical than political Conservatism. When the subject was introduced into Convocation, the bishops were almost equally divided on the subject, and some even ventured to manifest a degree of repugnance to the creed; but in the Lower House the cry of "No surrender!" was echoed from four-fifths of the members. It was manifest, therefore, that nothing was to be expected from Convocation, which is clerical, "pure and simple," and admits no contamination of any lay admixture; the laity, therefore, headed by Lord Shaftesbury, determined to take the question into their own hands. A memorial, signed by 7,000 laymen, including men of the highest rank, position, and influence, was presented to the two Archbishops, praying for some relief from the compulsory use of this Creed. The Archbishops, who are believed by the High Church party to be rather heterodox on this point, returned a very cautious, but, on the whole, a favourable reply, and there is every reason to believe that the wishes of the laity will be gratified before the next year expires. This prospect of relaxation has filled High Churchmen with feelings of dismay, and they threaten to leave the Church. Dr. Pusey, in a recent letter to the *Times*, says: "I believe that a crisis is come upon the Church of England, which may move men's minds, and make a rent in her, or from her, far deeper than any since 1688"—alluding apparently to the nonjurors. "Whether in these days the Establishment would survive the shock, the event only can show. . . . Those to whom the question of retaining the position of the Creed is a matter of life and death, hold the Creed to be the great instrument of teaching ourselves and the people how to believe and think aright on the being of God, and our Blessed Lord's incarnation. . . . . We believe that if the Church of England were, in view of the objections raised, to tamper with that Creed, it would forfeit its character of a teacher of the people as to that which is more central than the belief or disbelief of any one doctrine, viz., whether it is of moment to salvation to believe what Almighty God has revealed or no . . . . The change, we are convinced, if made by her, would constitute a new Church of England, while our vows and duty remain to the old. To resign the office of teachers in her, since she would have become a new church, would be the first step; what would be the next, they themselves have perhaps not predetermined as to a future which they hope will never arrive." And so, in the opinion of Dr. Pusey and his party, the integrity of the Establishment depends on the retention of a Creed, in all ages incomprehensible, and the most solemn and awful denunciations of which no one believes. Verily, this is a strange foundation for a Christian Church!

THE PAPACY.—The Pope and his curia have experienced a bitter disappointment. The cordial greeting accorded by the Romans to the Italian Government when it was transferred to Rome, and the Eternal City became the capital of Italy, was a source of great chagrin to the Vatican, but it was ascribed by the Ultramontane journals to the presence of an adverse and irresistible authority. They asserted that whenever the inhabitants were at liberty

to express their real feelings, their attachment to the old Papal dominion would become as clear as the sun at noonday. That opportunity has now been afforded them in the election of municipal councillors which has just taken place. The Pope and his Cabinet have hitherto professed a profound indifference to all the institutions of the Government of Italy, the very existence of which they have constantly ignored. Victor Emanuel, lying under the ban of the Church for having sacrilegiously seized the patrimony of St. Peter, has been treated as a usurper, and designated the "Subalpine King;" and all pious Catholics have been directed to abstain from all connection with the administration, either as candidates or as electors. But the Pope has suddenly changed his tactics, and, on the occasion of the municipal elections, the whole Catholic host was ordered by the inspired voice of Infallibility to take the field, with the certain promise of carrying the day. All the efforts of the Vatican were brought to bear on the Roman populace, and no Parliamentary agent in England—before the ballot—ever laboured more assiduously than the clerical agents in Rome at the polling-booths. The election, therefore, assumed the character of a struggle between the party of the Pope and the party of Italy, which was to decide the vital question whether the mass of the people preferred Papal rule to a constitutional government. The result has been the overwhelming defeat of the Papal adherents. The importance of this decision consists in the fact, that it is a conclusive repudiation of the temporal power of the Papacy by those who have been most intimately connected with it by traditional associations and personal experience.

Mortifications seem to multiply around the chair of St. Peter. The President of the French Republic has of late drawn the bonds of amity with Victor Emanuel more closely, and it has been announced that the feeling of coolness which existed between them, and which was a source of political danger, has been exchanged for one of cordiality. Nay, the unexampled success of the French loan is attributed, and not without good reason, to the assurance that France has no intention to vindicate the cause of the Pope by a struggle with Italy. The abandonment of the Holy See by the eldest son of the Church may now be considered as an accomplished fact, not to be reversed, and there is no longer any power in Europe which will move a finger for the restoration of the temporal power. Then, again, the meeting of the three Emperors, two of whom are heretics, and the other, the Catholic, the weakest of the three, gives no hope to the Pope of any movement in his favour. Whatever arrangements they may conclude will necessarily be based upon the *status quo*, more especially with regard to Italy; and the exclusion of the Sovereign Pontiff from any place in the politics of the European commonwealth, and the limitation of his authority to his spiritual functions, will be the political dogma of the day. The internal schism, moreover, in the Catholic Church is becoming more extensive. The enthusiastic demonstration at the recent commemoration of the University of Munich by those who are strenuously opposed to the Papal pretensions, and the high honours paid to Dr. Döllinger, the leader of the old Catholic party, is an augury of ill-omen to the See. The opposition to the Syllabus, and to the dogma of Infallibility, is thus assuming larger dimensions, and acquiring consistency and consolidation. The Archbishop of Utrecht, who has joined the party, imparts to it the benefit of episcopal sanction, and of the

apostolic succession. To complete the catalogue of misfortunes, by the extirpation of the Jesuits from Germany, the Popedom has been deprived of its most devoted and most unscrupulous phalanx of janissaries.

THE LAST MIRACLE.—The state of degraded ignorance and superstition to which the Neapolitans have been reduced has been singularly exemplified by a recent outburst of fanaticism. At the beginning of last month the Bishop of Ischia died at Torre del Greco, in the bay of Naples; and, as he possessed a great reputation for sanctity, splendid preparations were made for his funeral. The body was being carried through the streets, the whole population joining the procession, and singing with great animation, when a voice shouted, "A miracle! a miracle!" It was declared that a sick man had been cured by touching the cloth of the coffin; that a lame man had recovered the use of his limbs, and thrown away his crutches; and that a girl, dumb from her birth, had spoken. An attack was immediately made on the bearers of the coffin by two or three hundred people, and it was forcibly carried from the cemetery to the church. A crowd of devotees collected around it, and called on the people, as they passed through the streets, to bring out their sick to be healed by the saint. The body was placed on the altar of the church, and a fierce struggle ensued for the trappings of the coffin, which were carried away as sacred relics. The efforts of the constabulary to maintain order were vain, the crowd without, being as tumultuous as those who had succeeded in getting into the church. The attention of those within was at length adroitly drawn off to something in the streets, and the priests embraced the opportunity of carrying the coffin within the sacristy and closing the doors, and the arrival soon after of a military force prevented the revival of the tumult. It is due to the *curé* of the parish to state that he did everything in his power to restrain the violence of the people, and, mounting the pulpit, assured them that the age of miracles had passed away, an assertion for which he can scarcely expect to receive the smile of the Vatican.

THE LICENSING BILL.—Greatly to the chagrin of the publicans, the "Licensing Bill," as it is designated —a Bill to restrain the prevalence and the spread of drunkenness—was passed in the last hours of the session. Though it is not characterised by that stringency which the exigency of the case requires, it is a step in the right direction, and we hail it as the first instalment of that legislation which is destined to restore the moral tone and dignity of the national character. Its provisions are salutary. Any spirits sold to a person apparently under sixteen years of age will entail a penalty of twenty shillings for the first, and forty shillings for the second offence. Any person found drunk is liable to a fine of ten shillings, and it increases, on subsequent convictions, to forty shillings. The sale of intoxicating liquors to any drunken person is to be punished by a penalty of ten pounds for the first offence, and double that sum for a repetition of it. The punishment of adulterating intoxicating liquors is not less than twenty pounds for the first offence, and one hundred pounds for the second, or three months' imprisonment, with hard labour, besides exposure. The greatest facilities are afforded for testing adulteration by the superintendents of police or other constables. The period during which the public-house may be kept open is also wisely contracted, and there are some salutary restrictions upon the

renewal of licences, and granting new ones. The Bill, feeble though it be, will be conducive to the interests of sobriety and morality; but the voice of the nation will not, and ought not, to allow Parliament to stop here, for the question of drink is now become the most vital of all national questions. The sum expended annually in beer and spirits in this civilized and enlightened country amounts to a hundred millions, and those whose interest consists in maintaining this enormous consumption form the most powerful confederacy in the kingdom. It will require the constant vigilance and the wise and prudent exertions of all those who have the welfare of our beloved country at heart, to stimulate public opinion for the establishment of further restrictions. Those exertions will be more urgently required now than ever. The increase of wages, and the diminution of the hours of labour, will be found, in too many instances, to signify more drink, and more time to drink it in. The money obtained by the strikes will, it is to be feared, go, not—as in France—into the wife's purse, but into the publican's till.

THE EAST AFRICAN SLAVE-TRADE.—No sooner has England succeeded in putting down the slave-trade on the western coast of Africa, than she is called upon to extinguish an equally diabolical traffic on the opposite coast. The celebrity acquired by our great African traveller has happily been the means of drawing the attention of the nation to the atrocities of the slave-hunters which he has denounced; and, whether he succeeds in discovering the sources of the Nile or not, there can be no doubt that his travels will issue in bringing to the continent of Africa the inestimable blessing of the extinction of this traffic. The number reduced to slavery annually has been computed at 90,000, and every such slave costs the lives at least of two or three others. The trade has now extended far into the interior of the country, and tracts of land, once smiling with cultivation, have been reduced to desolation, and the pursuits of industry have been completely extinguished. The torture inflicted on the wretched beings from the time of their capture is revolting to every feeling of humanity. But it is a misnomer to call it a slave-trade; as Dr. Livingstone observes, "the captives are not traded for, but murdered for, and the gangs that are dragged to the coast are usually, not slaves, but free men." He was himself the unwilling spectator of a massacre, in which the Arabs themselves computed the loss of life at between 300 and 400. The head-quarters of the traffic are at Zanzibar, and it is carried on by natives of India, designated "Banians," who have settled there, and, having acquired great influence in the administration, have obtained every facility for carrying on this nefarious system. It is they who supply the Arabs with money, muskets, gunpowder, and the munitions of war, and despatch them into the interior of the country, to invade the villages, capture the inhabitants, and drag them down to the coast, after having murdered those who offered any resistance. To quote a single instance mentioned by Dr. Livingstone:—"One Hassani advanced to the people of Nyangwé twenty-five copper bracelets, each valued at five shillings, to be paid for in ivory on their return; but as they came back without ivory, an attack was made which continued three days, during which all the villages of a large district were robbed, and some burned; many men were killed, and 150 captives secured and carried down to the coast."

It is this nefarious traffic which it

is our mission in the Eastern seas to extirpate. It is carried on in the territories of the ruler of Zanzibar, who may be said to owe his crown to our interposition. A dispute having arisen between him and his brother at Muscat, which was drifting into an internecine war, both parties agreed to refer it to the arbitration of the Governor-General, and the decision of Lord Canning, in 1860, was accepted in a cordial spirit by the rulers and their chief men. In this settlement of the political differences between the parent state and its dependency, the subject of slavery was not even mooted. But in 1845 the Sultan of Muscat had agreed to grant British cruisers "permission to seize and confiscate any vessels, the property of His Highness or his subjects, carrying on the slave-trade, beyond certain defined limits," which virtually restricted the trade to Zanzibar and its own dependencies on the continent of Africa. There can be no doubt that if Her Majesty's Government had been vigilant in taking advantage of this concession, the foreign African slave-trade would have ceased to exist; but although it was notorious that large numbers of slaves were constantly shipped for foreign parts, it was not before 1860 that the first capture was made, because no vessels were appointed to the duty which has since been lamentably neglected.

In the recent debate on this subject in the House of Lords, Lord Granville said that "the statements made with regard to the horrors of this slave-trade were no exaggeration of the facts. Admitting that it was expedient that we should take a leading part in the suppression of this horrible traffic, it was necessary that we should do so in conjunction with other powers, and with this view he had communicated with France, the United States, Germany, and Portugal." Lord Granville is a statesman of the largest and most generous sympathies, but we cannot avoid a feeling of mistrust when we hear that the adoption of measures for putting a stop to this diabolical traffic is, in any measure, dependent on diplomatic correspondence. We dread the *vis inertia* of the Foreign Office. It is now more than ten years since Sir William Coghlan was sent, at the head of the Commission to Zanzibar, to investigate the claims of the two parties, and it was on his report that the Governor-General based the decision we have alluded to. Sir William, at the time, pointed out in the clearest manner the extent and the enormity of the traffic, which was desolating the eastern coast, and suggested that an attempt should be made "to obtain a revision of the existing treaty, by which the present restricted legality of the trade should be rescinded, and all export and import of slaves within His Highness's territories be strictly prohibited." At the same time, he recommended that our Government should propose to indemnify the ruler of Zanzibar for the loss of revenue to the extent of from £5,000 to £8,000 a year annually, for ten or twenty years. The Government, however, during this long period has not moved a step, and, but for the remonstrances of Dr. Livingstone, nothing would have been heard on the subject; and we will venture to predict that, unless public opinion can be roused, nothing will be done. It is not that we are to take a "leading part in the suppression;" the responsibility of extinguishing the trade rests upon us, and upon us alone. We are the paramount power in those Eastern seas; the native rulers know no other maritime sovereignty but ours, and would at once defer to our wishes, as readily as Holkar or Sindia upon the Continent of India;—and the miscreant Banians, who feed the trade, are our own Indian subjects.

Neither the French, nor the Americans, nor the Germans, nor the Portuguese, have any interest or concern in the slave-trade; and although we ought to carry them with us, it is we who are to accomplish the work; and it is easy, compared with the difficulties we have had to encounter on the western coast. We have only to inform the ruler of Zanzibar that it is our intention to insist on the abolition of the traffic, and that we are prepared to compensate him by a payment, say, of £10,000 a year, for a limited period, and the trade will cease in three years, more especially if the duty of extinguishing it be committed to the vigorous action of the Government of India, which always knows how to perform its work promptly and energetically.

Reviews.

The Doctrine of Christ Developed by the Apostles: a Treatise on the Offices of the Redeemer, and the Doxology of the Redeemed. By Edward Steane, D.D. Edinburgh: Edmonston & Douglas. 1872.

THIS is a volume which we surely shall not need to commend to readers of the BAPTIST MAGAZINE. Nevertheless, for the pleasure it affords to ourselves, we embrace the earliest opportunity of expressing our high appreciation of its merits, and our thankfulness to its venerable author for so noble a testimony to the great fundamental verities of the Gospel of Christ. Several years ago, Dr. Steane was compelled to relinquish his pastoral duties in consequence of failing health. After enjoying a period of rest, however, and regaining somewhat of his former strength, he desired in some not very laborious form to renew his labours for Christ, and naturally thought of the Press as the most suitable means of accomplishing his desire. The materials of which the volume is composed have been collected in the course of a lengthened ministry—in fact, every page tells of careful thought, competent Biblical scholarship, and mature Christian experience. Add to this, that it is written in a chaste and beautiful style, with singular transparency and directness, and rising not unfrequently into genuine eloquence, and it will be seen at once that the work possesses very great value.

Although Dr. Steane has wisely shunned controversy, he has made it his aim to exhibit in a definite and unfaltering manner what we commonly understand as evangelical views of the person and work of the Redeemer—those views which were maintained by the great Puritan writers, by Andrew Fuller, and his illustrious associates, and which have ever proved themselves the source of the highest spiritual life, of the purest and noblest zeal, and the most unfailing comfort and strength. That there has been, during the last quarter of a century, a wide departure from evangelical views, even in professedly evangelical churches, there can be no doubt; but not probably to the extent

that many fear. Dr. Steane's reinforcement of the proper and all-sufficient atonement for sin in the blood of Christ, together with its related doctrines, is, therefore, peculiarly welcome, and we feel sure that his work will exercise a happy and beneficial influence. His tone, though firm and decisive, is in every way courteous, and even Mr. Matthew Arnold could not refuse to recognise in it "the mildness and the sweet reasonableness of Christ." The absence of a controversial form is of great advantage. It is far better clearly to state the truth than to refute error. It has been Dr. Steane's aim to make truth appear lovely rather than "to arm her."

The work is divided into three parts, according to the old and familiar division of the work of Christ into that of Prophet, Priest, and King. In the first part the Prophetic office of Christ is discussed, and many valuable remarks are submitted, on the originality, the superiority, and the incalculable worth of His teaching; and further on the supplementary work of the Comforter, in relation to the Prophetic office of Christ. Room is thus given for the consideration of some of the most pressing theological questions of the day—such, *e.g.*, as the inspiration of the Gospels, and the mode in which the Paraclete is present with us still.

The second part deals with the Priestly office of Christ; its prefigurement in the Jewish priesthood, and in the sacrifices of the Law; its relation to the Divine government, and its glorious results to believers. The chapter which treats of the functions of the Priestly office, and presents Christ's death as a real expiation for sin, and the procuring cause of our justification, is an admirable statement of what we hold to be the Scriptural, and, as we believe, the most philosophical view of this great subject—the view, moreover, which has incalculably more "moral power" than any other.

In the last part, on the Regal office of Christ, there is very much which, in addition to its intrinsic excellence, acquires especial importance from the existing relations of ecclesiastical and political life, and from the changes which the shrewdest observers of all parties see to be impending. The true nature of the Church of Christ, the persons who compose it, the sole legislative authority to which it should bow, the falseness of the idea of a Catholic visible Church—these are points on which Dr. Steane speaks with great force. The remarks on the Millennial period of the Redeemer's kingdom are highly judicious, and some of them are widely needed. For the most part they express a view to which moderate men on both sides of the controversy will, we think, more and more incline. Whatever the millennial glory may be, the kingdom of Christ will, as Dr. Steane remarks, be spiritual—"in all essential respects the same as it is now, and has been from the beginning." The remembrance of this truth alone would have saved us from many absurdities on the subject.

Following the treatise on the work of the Redeemer is a chapter on the Doxology of the Redeemed—a clear, scholarly, and delightful exposition of Rev. i. 5, 6.

The volume altogether is one which we have read with unusual pleasure, and which is in every way calculated to deepen our sense of obligation to the Redeemer, and to create in us a purer and holier affection for His character. We sincerely trust its circulation will

be such as to encourage the author to fulfil, should health and strength allow, his "suspended, rather then abandoned purposes" of giving to the world some of the fruits of his extensive study and his ripe Christian experience. God can give to our churches no greater blessing than a succession of holy men who preach the doctrines so ably vindicated here.

Town Geology. By Rev. CHARLES KINGSLEY, F.L.S., F.G.S., Canon of Chester. London: Strahan and Co., 56, Ludgate Hill. 1872.

THE six chapters of this book were originally delivered as a series of lectures to the members of the Chester Natural History Society. The subjects discussed are—the soil of the field; the pebbles in the street; the stones in the wall; the coal in the fire; the lime in the mortar, and the slates on the roof. Every intelligent man in Canon Kingsley's audience must have been intensely delighted at so masterly an exposition of the great facts on which geological science is based, and next to the pleasure of listening to the lectures must have been the desire to see them in print. We have never met with a book which communicates, in a style at once so simple, so clear and so forcible, the very highest knowledge on this important subject. The whole work, though it is nothing more than a faithful description of what we may everywhere see around us, reads with all the fascination of a romance, and shows the force of the old saying, that "Truth is stranger than fiction." In Canon Kingsley's pages, moreover, we are not saddened by a refusal to recognise the presence and the operation of God. Nor has his science at all shaken—it has rather strengthened his belief in the Divine revelation in Scripture. We cannot, indeed, endorse his views as to the relative importance of science as set forth in his interesting preface, nor do we think that its study, alone and of itself, could be so fruitful of good results in our individual and social life as he represents. But we believe that it ought to be much more widely and devoutly studied than it is, and for those who, as yet, know little or nothing of it in one of its most important branches, we can recommend no work more heartily than Canon Kingsley's "Town Geology."

The Two Great Temptations. The Temptations, and the Temptation of Christ. Lectures delivered in the Temple Church, Lent, 1872. By C. J. VAUGHAN, D.D. London: Macmillan and Co.

A VOLUME from Dr. Vaughan is always welcome. His reverent appreciation of Scripture, his large-hearted charity, his bold and unflinching honesty of purpose have commended his writings to men of all schools. These sermons on temptation are among the most impressive he has published. He has, perhaps, given us discourses more strikingly original in their thought, and more novel in their methods; but we are acquainted with none of loftier aim, or more intense and heart-searching in their power. The first four trace the process of temptation as illustrated in the trial of our first parents—the doubt, the unbelief, the false ambition of independence which brought them into subjection to the spirit of evil, and the bitter consequences which resulted from their subjection. The other four depict for us the threefold temptation of Christ, and the glorious victory which He achieved. The subject in both its branches is discussed in its relations to our everyday life. We are made to feel its close and intimate connection with ourselves, with the temptations to which our physical, our intellectual, and moral powers render us continually liable, and with the one means of victory whereby we can resist the influences of evil, keep ourselves unspotted from the world, and reach the perfection of our being. Let those who imagine that the Bible is becoming obsolete read these impressive discourses, and they will see that, even in its oldest part, it is as "living and powerful" as ever. The

work is not speculative or theoretical, but profoundly practical, and no one can peruse it without being stimulated to a wiser, a nobler, and a more Christ-like life.

The Seven Last Things of Prophecy. By the Rev. J. WILKINS. London: Hamilton, Adams, and Co.

WE have often felt the want of a suitable manual, at once concise and comprehensive, to place in the hands of persons whose minds have been disturbed by the superficial views afloat in some quarters on the subject of the millennium; and Mr. Wilkins, in this little volume, has done much to supply that want. It is a reprint of lectures delivered on Sunday evenings to his own people; and if it is to be taken as a fair sample of his ordinary ministrations, his friends are entitled to our congratulations on the ability, soundness, and power of the teaching under which it is their privilege to sit. Our brother discourses on "The Coming of the Lord," "The First Resurrection," "The Millennial Glory," "The Little Season of Satan's Liberty," "The Resurrection," "The Judgment," and "The Final State;" and in each instance grapples with the theories of the Pre-Millenarians on thorough Scripture grounds, and in a manner that can hardly fail to prove satisfactory to those who are with him on this question, while it must reduce his opponents to sad straits to maintain their position. To any of our friends who have been perplexed and staggered by the shallow but solemn dogmatism of Plymouth Brethren, and others on this subject, we could hardly do a greater service than to recommend to them a work at once so brief, so comprehensive, and so satisfactory.

Sermons on the Occasion of the Death of Norman Macleod, D.D., &c. Glasgow: James Maclehose. London: Hamilton, Adams, & Co.

THESE are the discourses which were delivered in the Barony parish church, and in Barony chapel, Glasgow, on the Sunday next after Dr. Macleod's funeral, by Drs. Watson, of Dundee, and Taylor, of Crathie, and Messrs. Grant, of Partick, and Morrison, of Dunblane. They are, as is usual in such cases, chiefly occupied with the excellent qualities of the deceased. We do not, however, wish it to be thought that too much has been said in praise of their departed friend by the authors of these discourses. Dr. Macleod, by reason of his popularity as a preacher, his frequent and friendly reception in the palace of our beloved sovereign, his fame as the editor of *Good Words*, as well as by the many-sided excellences he possessed, was an exceptional man: and we doubt not that multitudes will be glad to hear what his intimate friends had to say concerning him, although the suddenness of his removal precluded them from the deliberate and somewhat prolonged consideration which is indispensable to the accurate analysis of character.

Prayers for Private Use, especially of the Aged or Infirm. By the Author of "Thoughts on Private Devotion," &c. London: Hodder & Stoughton, 27, Paternoster Row.

A BOOK from a penman who acknowledges the great age of eighty-seven, might well be deemed free from all criticism. Our venerable and honoured friend, Mr. Sheppard, neither solicits nor needs such an exemption, for his writings exhibit a freshness of mental power truly remarkable in one so advanced in life as he. This volume contains numerous prayers, which will be found thoroughly adapted for aged Christians, whose sight will be greatly assisted by the large primer type in which it is printed.

Quicunque Vult. By SALISBURY WINTON. London: Provost & Co., 36, Henrietta Street. (Proofs issued to the Press only).

A COMPOSITION in the Spenserian stanza, criticizing recent opinion upon the Athanasian Creed. That expression of faith, believed by few, and understood by none, is the target of this

production. We, of course, cannot undertake to approve all the sentiments herein; the best we can say is, that they are honestly expressed. The author will publish his work on condition of its approval by the public press, and we should be very glad to see it in its popular dress. All honest opinion requires circulation; and let it stand or fall on its own merits: let but the author of poesy in the nine-lined stanza be specially careful of his "run" and his "feet."

Some New Evidence as to the Date of Ecclesiastes. By T. TYLER, M.A. London: Williams & Norgate.

MR. TYLER thinks that the Stoic philosophy imbues the whole Book of Ecclesiastes; *ergo*, it must have been written in post-Aristotelian times; *ergo*, it could not have been written by Solomon. He objects to the hypothesis of Grätz, according to whom the book was written about the year 8 B.C., as a satire on King Herod and his people; but he utterly abandons the authorship by Solomon. The pamphlet before us is a lively specimen of the feeble premises upon which men establish their favourite hobbies, and of the confident self-complacency with which they attempt to uproot what they are pleased to call "prevalent popular opinon." The ingredient of common sense is far oftener found in this last direction than among the elaborated dreamings of the wise of this world.

Intelligence.

FALMOUTH.—The Rev. Wm. Fuller Gouch, late of Diss, has accepted the call of the church at Webber Street, Falmouth.

WINCANTON, SOMERSET.—The Rev. G. Charlesworth, of Maisey Hampton, has accepted an unanimous invitation to the pastorate of the Baptist church, Wincanton, Somerset.

Mr. J. D. Rodway, late master of the Benevolent Institution School, has been appointed minister of the Baptist chapel at Burton-on-Trent. If Mr. Rodway puts anything like the labour into his work in England that he put into it here he will not have to complain of empty pews; and the climate of Burton is more conducive to work than that of Calcutta.—*Friend of India.*

RECENT DEATH.

THE LATE MRS. GARNIER.

The Rev. T. Garnier, who has been serving as Baptist minister for upwards of twenty-five years, has lost his beloved wife. She was a pupil of the Wesleyan School in Colombo, and won a few prizes for her good conduct and intelligence; she could read Tamil, Singhalese, Portuguese, and English. During the time she was in Matale, her obliging disposition and amiable temper made her loved by the members of the Tamil congregation to whom her husband ministered; she formed a mothers' meeting, to enlighten the females of the Tamil congregation who met at the chapel on Monday evenings. She was always in the habit of talking about religion to those who visited the Mission House. The poor found in her an almoner, and the rich an adviser. She died on Friday, May the 10th, trusting in Christ. The Rev. C. Carter, who came up to read the funeral service, preached at the Baptist chapel an eloquent sermon on the text, "Blessed are the dead that die in the Lord," and alluded to the deceased as one who lived and died in the Lord. She leaves behind her two sons and five daughters, several grandchildren, and

a circle of relatives, to mourn her irreparable loss. The Rev. T. Garnier is a veteran in the service of the Baptist Mission. He is now old and feeble. I think for his long and faithful service to the mission he should be allowed his full salary as pension, so as to enable him to retire.—*Ceylon Observer.*

POLAND.

ARREST OF THE BRETHREN ALBRECHT AND ASCHENDORF IN KALISCH.

As we intimated in our April number, we now issue a more detailed account of the detainment in Kalisch for fourteen days of our brethren Albrecht and Aschendorf. Brother Aschendorf writes as follows:—

On Nov. 16th, Brother Albrecht and I arrived in Kalisch. We lodged in a friend's house of the name of Knappe. The room where we abode was exceedingly small, and separated from the little shop in front by a folding-screen. Our hostess remarked that it was well we had come, for the minister of the town had resigned his charge, having held his farewell service on the previous Sunday, and already left the place.

In the evening a large number assembled to hear the Word of God; the shop and the little room behind were both full. Many persons gladly received the Word. At the close of the meeting we distributed tracts, and urged those who appeared in earnest still to press forward. I was still speaking when some soldiers came in, recalled our passports, took away twelve tracts, of which the greater part were in the Polish language, and brought us before the Court of Justice, which was only three doors off. Arrived there, we were asked what authority we had for taking such a journey? As we attempted to explain our position among the Baptists in Poland, the secretary said, "Where has the devil led you hitherto?" I answered him, "God is our leader. They live in sins who are led by the devil!" Whereupon the secretary demanded, "What is your manner of baptism then?" I told him as it stood in the Bible! "Then exclaimed he," "I wish you had been drowned before you came here!"

We were then without mercy led into the prison. All entreaties were useless, as well as our passports. Nevertheless, our friends, Knappe and Dreling, pledged themselves to do all in their power for us, and half an hour afterwards we were liberated. The wives of our friends especially interceded for us, and said before the magistrate, that they would rather suffer imprisonment themselves than that we should be called upon to do so. On the 17th the militia brought us to the Major. We were placed before him, passports and tracts given up. Then said the Major, "Gentlemen, you are at liberty to go, but we give you neither passports nor food; you are put on your honour to remain in the town until the affair is settled by the Governor, and an answer comes from him." I interrupted by saying that on Sunday I must be in Dobroslaw, to conduct a service. But the Major replied, jeeringly, "Go and teach the people in Kalisch." Yes, we said, we will do that too. "How wondrous are Thy ways, O Lord! Thou hast set us free; open to us doors and hearts, that Thy servants may find work!" This was the utterance of my poor heart. "Come, Brother Albrecht, we must visit from house to house, and endeavour to collect a still larger congregation in the town."

Everywhere we were refused, often mocked. One woman said, "My husband has no time for religion." A girl, on hearing their knock, "Let us not open." A third said, "I would this day make over my soul to the devil, if I knew that by that means I could obtain a purse of gold." A merchant said, "I am acquainted with the Anabaptists in Warsaw," whereupon Brother Aschendorf replied, "Excuse me, but there are no Anabaptists now; it may have been the case in Luther's time, but it is not so now." This merchant then declared that in Kalisch they hung religion on a nail, and ended by observing, with reference to a place for our meeting, that he was friendly with the magistrates, and would be sorry to offend them. Altogether such a spirit of ungodliness and indifference

with regard to spiritual concerns was manifested, that Brother Aschendorf could but sigh and ask, "Is there no Lot then to be found in Kalisch? All are alike dead in sins. Righteous Lord, let not fire descend from heaven! Show mercy rather than judgment! Let the unprofitable town still stand! Oh that it may yet bear fruit unto thee!"

Meetings were then held alternately by our friends Knappe, Dreling, and others, in the suburbs. At length the Lord inclined the heart of a woman to receive the brethren in her own house. This was especially welcome to me, as I was suffering from bad eyes which for some days needed care and nursing. Thus does the Lord help when need is greatest! On the 25th we were again summoned before the Court, and asked afresh of our circumstances and principles. It was further demanded of us whether we baptized persons of all denominations? "Yes," I answered, "if they desire it." Then a record was again taken, signed by our friends, and sent to the Governor. Sunday, 26th. Persons who regularly attend the services appeared to be affected. On the 27th and 28th services were also held. Some from without began to amend. Friend Knappe caused a great commotion by closing his shop on Sunday; he intends for the future to continue to do so. This caused great offence in the place. The townsfolk asked if the day were a wedding, or a christening, or a burial? There was a mob collected before the door. Many of our friends bought their wares on Saturday evening that the Sabbath might be kept holy, but for the most part mocking and ridicule followed us. They cried "Pious Germans" after us in the streets. This open ridicule, however, soon ceased, for the secretary who had first arrested us lost his office four days after. A woman insulted Brother Albrecht, and stirred up other women to do the same; and the Catholics having declared we worked by witchcraft, the Germans in the place took our part, saying "These are holy men, and God will never leave unpunished those who cherish an evil feeling towards His ministers, such as you may see in the case of the secretary." Certainly I have never seen such hardness of heart towards religion anywhere as in Kalisch. The ignorance and unbelief are great, both amongst rich and poor. A Bible is never to be found in a home. Amongst the higher, classes infidelity has reached its height and the middle classes imagine they have no time for religion. Most of the married people are of different denominations, Catholics and Lutherans.

November 27th.—We were again summoned before the court and cross-questioned. At last our passports were delivered to us, and we were told we might go, only that if again summoned we should be forced to return. The same evening Brother Albrecht and I left Kalisch. To the Lord be thanks and praise for His gracious help in time of need! Oh that God may bless the labours of His servants here in Kalisch as in all Poland, and prepare the hearts of the people to serve Him! —*Reporter of the German Baptist Mission.*

DISTRIBUTION OF THE BIBLE IN THE TYROL.

BROTHER RANCH, in Vienna, sends the following interesting account of his colportage in the Tyrol:

"After distributing a goodly number of Bibles in and around Innspruck to officials and students, and when those black enemies of the truth, the priests, had spread a powerful alarm by means of the newspapers and sermons, I went on over the Brenner to Brixen. On the journey thither I sold a Testament to a fellow-passenger. He betrayed me to the police and the priests. In this part it is very difficult for such a traveller as myself to find an inn which is not in league with the priests. I prayed the Lord to direct my steps, and I had reason to thank Him for His guidance. Many workmen came in. The first day I went to the barracks, and met with a good reception from the German and Italian soldiers. As I returned to the inn, a man told me that the police were looking for me. The same evening an old man came to me, and asked me if I was the gentleman who had sold three forbidden books. I asked whom I had the honour of speaking to. He said he was a bookseller; I answered

that I was agent for a bookseller in Vienna, and was not required to show my papers to any but the authorities. Those present were irritated by my audacity. The same evening I had the opportunity of conversing with a sceptical official before a large company. All the others agreed to what I said. I gave them to understand that I could not be content till I had furnished each of them with such a book. Almost all of them embraced the opportunity. With a glad heart I went to rest that night. The next day I visited the Imperial Bureau. There I was brought immediately to the Court, and charged with having hawked books, which is forbidden by law; but when they saw that I only had with me one copy of each in a hand-bag to take orders, I was graciously dismissed; but I went at once to the Commandant, and showed my books and papers. He said, "It is very good, I have myself such a book." Now I could walk freely about the town in spite of the bishop, and I sold a goodly number of Bibles. Many persons asked for Luther's translations. Cowls and broad-brimmed hats abound in this town.

"From thence I went along the Puster-valley to Brunek; first visited the barracks, and then went about the town, but did not meet with many customers. The next day I visited several neighbouring villages on the mountain. The people were quite shocked, and dared not even take hold of the books. One old woman read a little in a Testament, and then said, 'This cannot be the book of which the priest has warned us; those are truly the words of God, and with this I will end my old days.' I was silent, and besought the Lord that He would bless this Word to her soul. In several places it was said to me I might think myself happy if I got off with my life; this people in all their wildness were inclined to be in earnest. Then I went into an inn-yard and offered the books to several gentlemen: they had heard of them before. I showed them also the article in the newspaper, on which they said, 'Now it is our duty to buy.' Returned to Brixen, I visited a priest who had been Professor of Church History, who, because he set it forth without party prejudice, was caused to retire on a pension. I found in him a true lover of the truth. On the road I sold a few more Bibles, and the people told me how two priests had said, quite enraged, that we were depriving the people of all conscience and understanding. I next went on to Bozen, were I could breathe more freely. I sold, first, a Bible to the district magistrate. When I got back to my inn one of his servants was already waiting, who said that I must bring another such book. I took two with me. A gentleman said, 'We want two.' I said, "Here they are." They clapped their hands for joy. Immediately after came two gentlemen to me, and asked for two Bibles. On the Monday I rose rather troubled, and committed myself in earnest prayer to the protection and guidance of the Lord. When I went into the public-room, the same gentleman came to me and ordered ten copies of the Bible, which commission I gladly executed. Then I went about the town and into the shops. Many desired the Lutheran translation. In one inn-yard the landlord bought a Bible, and also a gentleman. One man said, "If these books were good they would not be so cheap, and the Papal consent would be given to it." But the landlord replied, "Ah, what! the Pope does not understand any more than the bishops, and the Bible cannot be made false." Then I went on to Trent, but could not do much, as I cannot speak enough Italian, yet I sold about forty copies. The church was pointed out to me in which the celebrated council in the sixteenth century was held. I was deeply absorbed in contemplation of all that had happened here, and I thought of my position here as the first messenger of the Word of God. It is a thoughtless people who live here. On my way back I sold one more Bible. Two postmasters had been roused to think about the Bibles by the articles in the clerical papers. They hailed me with delight. The article is headed, 'He comes, he comes with the false Bibles.' We had a long and blessed interview. The imperial officers are noble men; they are liberal but not

sceptical. May our dear Lord bless His word to their souls!

"In Bozen an editor defended the reading of the Word twice with great skill and warmth. From thence I went to Meran, lighted upon some friends from England, and visited the evangelical pastor from Berlin. He received me cordially. I sold fifty copies to him, and then went further up the long Pinschgan. Here I met with a watchmaker whose priest had deprived him of his Bible. He said, 'He shall never get that from me again.' It is not seldom that I have to take back a Bible. Others said, 'Is this man come here also?' Circulars against me were fastened to the church-doors. So I reached Landeck, and from thence I travelled over the Arler mountain to Vararl mountain; at the top no trees are to seen, and the horses were obliged to go one before the other, while the snow lay like walls on either side. In one sense I was glad to leave this land behind me, which is so led into error by an inimical priesthood. In the Vararlberg all was lovely, and at the same time friendly; nowhere did I meet with enmity, and I only regretted that my six months' leave of absence was come to an end, and that an extension of my stay was not given me. I was glad to be so near to Switzerland. Here I learnt the sad news that my eldest son, Charles, had suffered from hemorrhage, but at the same time the glad news that my eldest daughter had found the Saviour.

"Outside Bregenz I visited the brethren in St. Gall and Herisau. I was especially pleased to see and converse with dear Brother Haag. I remained two days in Herisau, and partook of the Lord's Supper, and was greatly refreshed, both in mind and body, by the brethren, after I had been so long debarred from all intercourse with the people of God. I now hurried on to be home by Easter. I went over the lovely Bodensee, through Lindau, Augsburg, Munich, and Salzburg, to Vienna. I found my son very ill in the hospital; he grew worse all the summer with tubercles on the lungs, and on the 21st of December he died, in his nineteenth year. I have hope that his soul was saved. He was always diligent in his studies, gifted with fine abilities, and with plenty of information. It was his heartfelt wish to be a support to my old days. My daughter Katherine took the typhus-fever, and went praising and praying to her heavenly friend on the fourteenth of the month. twenty-two years old. You may tell what deep sorrow filled my heart to be called to mourn for two of my children at the same time. I almost grudge them the eternal rest, but I know that what the Lord does is well done. 'The sufferings of this present time are not worthy to be compared with the glory that shall be revealed.'

"The meetings are better attended: ten persons have been admitted by baptism into the church, and four more are waiting for the same. We much need a brother here with a gift for preaching. In closing, I send greetings to you and all the brothers, and trust the Lord will bless them through the year."—*Reporter of the German Baptist Mission.*

BINGLEY, YORKSHIRE.—On July the 4th, interesting services, in connection with the settlement of the Rev. J. Hanson as pastor of the Baptist Church were held in the above town. After tea the meeting was presided over by A. Sharp, Esq. Mr. Mallet (a deacon of the church) stated the circumstances which led to the call having been given, and welcomed the Rev. Mr. Hanson in the name of the church, Mr. Jackson did the same on behalf of the Sabbath-school, after which Mr. Hanson responded. Congratulatory addresses were also delivered by the Revds. J. P. Chown, R. Holmes, J. Bannister, S. Dyson, J. H. G. Taylor, and J. Morris. It is hoped this meeting, which was well attended, may be regarded as an earnest of the spirit and success which will mark the new pastorate.

The
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SEPTEMBER, 1872

Bengali Biblical Literature.

By the Rev. Dr. Wenger.

WE ARE at length able to announce the appearance of two volumes* which, it is hoped, will prove very useful, especially to our native brethren. The first contains the four Gospels, with copious annotations; the second is a revised edition of the New Testament, with references and marginal readings.

In preparing the "Annotated Gospels," considerable use has been made of the Religious Tract Society's Annotated Paragraph Bible. The references to parallel passages are taken from it, and the elaborate chronological table prefixed to the volume is a translation of that which appears in the Tract Society's New Testament. Many of the notes contained in the English work are reproduced in the Bengali comment, with such modifications are as deemed likely to render them more useful to Bengali readers. In return for the help thus afforded, the local Tract Society is at liberty to reprint any or all the annotations.

The text which accompanies the comment, is the same, with very few exceptions, as that which is exhibited in the revised edition of the New Testament, referred to above.

The annotations have been prepared with the help of various commentaries, chiefly those of Alford and Meyer on all the Gospels, of Oosterzee on Luke, and Lange on John. English commentators, besides Alford, have not been extensively consulted, because it was

* *The Four Gospels annotated in Bengali.* Royal 8vo, 540 pages. Price Rs. 2-8-0.
The New Testament in Bengali. A New edition, with References and Marginal Readings. Demy 8vo. Price Rs. 2-8-0.

thought needless to reproduce remarks which are readily accessible to all our native brethren who are acquainted with English. The author's object was rather to supply information than practical reflections such as preachers are able to deduce from the text without extraneous aid.

The notes are far more copious than was originally intended, the author finding it difficult to be so concise as was desirable. It is hoped that the readers will excuse his prolixity, and will find the style perspicuous; though, being that of a foreigner, it cannot lay claim to elegance, which indeed was not aimed at.

May the Lord accept this volume and make it a blessing to many!

The Revised Edition of the New Testament appears several years earlier than was originally contemplated. It was hoped that the Sanskrit Old Testament might be completed, before a fresh and thorough revision of the entire Bengali Bible, or any part of it, need be undertaken. This hope, however, has been frustrated by the action of the Calcutta Auxiliary Bible Society; but the disappointment is perhaps not to be regretted, seeing that the Bengali Bible is a work of far greater direct importance than the Sanskrit one.

It is well known that the New Testament—or rather the whole Bible—was first translated into Bengali by Dr. Carey; and that he revised his translation several times, though some editions of the New Testament were mere reprints. The last revision which he completed, appeared at the close of 1832, less than two years before his death. It is believed that the New Testament was then printed the tenth time. This last revision of it was far superior in every respect to all previous editions; but, nevertheless, was marked by great asperity of style and other serious defects.

The second Bengali translator of the New Testament was Mr. Ellerton, a gentleman in the employ of the East India Company, and engaged in superintending indigo operations in Malda. Being unacquainted with Greek, he translated from the English, and was instructed to take "Doddridge's Paraphrase" for his guide in doubtful passages. His ignorance of Greek proved injurious to his work; but the style was a great improvement upon that of Dr. Carey's translation, such as it was at that time, *i.e.*, about 1820. Mr. Ellerton's version of the New Testament never reached a second edition; but the local Bible Society occasionally reprinted the separate Gospels, with emendations introduced by the Rev. J. D. Pearson and others.

Dr. Yates entered upon the work of translating the New Testament into Bengali in 1829, after his return from a visit to England. At that time the last revision of Dr. Carey's version had not appeared; and the edition which was then in circulation was far from satisfactory. There was no prospect either of revision of Mr. Ellerton's work being undertaken. Hence the field was in a manner clear. As Dr. Yates's work passed through the press, it was carefully revised by his colleague, Mr. W. H. Pearce (the founder of the Baptist Mission Press), who was an excellent judge of Bengali style. The first portion, containing the Gospels, appeared in 1831, and the whole New Testament in 1833, almost simultaneously with Dr. Carey's last edition, which consequently had not been consulted.

As soon as the translation came to be examined, it was found to be a most decided improvement upon Carey's and upon Ellerton's, in its style, which was perspicuous, idiomatic, racy, and in many places even elegant; and neither of the two older versions has ever been reprinted since. But, though praiseworthy on account of its style, it was less faithful than Dr. Carey's final revision proved to be; and it was disfigured by many very serious blemishes. To this day, however, that first edition is regarded by Hindus as the most readable New Testament in the Bengali language.

Dr. Yates introduced very numerous alterations in a revised edition which —pending the great controversy then going on between the Baptists and the Bible Society—was executed for the Calcutta Auxiliary Bible Society in 1837. Two editions (one in 8vo, and the other in 12mo) were published for the Baptist Mission in 1839: both these contained the same text as the edition of 1837; and these may be regarded as exhibiting Dr. Yates's translation.

A fresh edition was published in 1841, which contained a few alterations suggested by Dr. Wenger and assented to by Dr. Yates.

In 1845 another edition was issued, forming part of the entire Bible. Dr. Yates was not permitted to see it completed. He embarked for England on the 2nd June, and died on the voyage. At the date of his departure the printing had advanced to the middle of Second Corinthians; and the remainder of the volume was carried through the press by Dr. Wenger, who had introduced numerous alterations in the earlier part, and introduced many more in that part which was edited under his sole responsibility. This edition of 1845 contained references and marginal

readings at the foot of the page, being uniform in these respects with the Old Testament, with which most of the copies were bound up.

Two editions of the New Testament, published respectively in 1846 and 1849, were mere reprints of the text exhibited in the edition of 1845.

As that text, however, was not so satisfactory as could have been desired, it was subjected to an extensive revision by Dr. Wenger, and so greatly modified that when it was published, in October, 1852, as an integral part of the second edition of the Bengali Bible, many affected to regard it as a new translation. This text was reprinted in the small type edition of 1854, and is substantially the text exhibited in all the editions that have appeared since. A few alterations, chiefly in the historical parts, were introduced in an edition printed for the Calcutta Auxiliary Bible Society in 1861. These are also embodied, together with a small number of fresh ones, in the editions of the entire Bible that were published for the Baptist Mission in 1866 and 1867 respectively, as well as in the reprints of the New Testament which appeared in 1864 and 1865.

The revised edition announced in this paper exhibits a text materially different from that which has been current since 1852. Dr. Wenger has once more subjected the translation to a careful revision, in which he has been greatly aided by valuable suggestions received from various friends, especially from the Rev. G. H. Rouse, M.A. In fact, there is some ground for calling this a new translation, at least with regard to large portions of the Epistles.

The side margin contains the references given in the Tract Society's Annotated New Testament, except that occasionally (perhaps in one page out of twenty) some had to be omitted for want of space.

An attempt has been made in this edition to exhibit some of the most important results of verbal criticism. Numerous words which are omitted in some ancient manuscripts, are marked as such by being put in parentheses. The most interesting various readings, which do not admit of being indicated in this way, are given at the foot of the page, where are also to be found literal or alternate renderings similar to the marginal readings of our English Bibles. This critical apparatus—parentheses and foot-notes—will have to be swept away, when the reprint for the Bible Society has to be executed.

May it please the Lord to accept this volume also, and make use of it for the advancement of His glory in this land!

The Need of the Gospel in San Domingo.

OUR readers are aware that, at the request of the Committee, the Rev. Isaac Pegg is attempting to introduce the Gospel into this neglected island. Some efforts have been made by our Wesleyan brethren, but only with partial success. The moral and spiritual condition of the people is most painfully depraved, as the following extracts from Mr. Pegg's letter will show. We shall be happy to convey to him any contributions for the chapel he proposes to build :—

"When I arrived at Puerta Plata, and had settled down a little time, I found, to my surprise, the greater part of my German friends had gone away —ruined—hopelessly ruined, by the fire of last autumn; and their room is filled by a number of Cubans. So effectual had the fire been, that not one street retained its identity. Desolation presented her rags and tatters everywhere.

"As, after my arrival here I wished to ascertain where I could best hold my services, and no place at once presented itself, I preached at Monyoun. Seven American manumitted slaves have lived here for forty years, and during that entire time have maintained consistency of deportment, and have not forgotten to assemble themselves together, and according to the grace given unto them, maintain the worship of God.

THE MEETING-HOUSE.

"The hire of the first room offered was £8 per month, and that I could not afford to pay. The hire of the next place offered was £2 per month, or the option of buying it for £32. It was a house, 20ft. by 14ft., and partitioned off into two rooms. I bought it at once, trusting to the good providence of God for a return of the money. I called together, on the next Sunday, all my members who were waiting my coming among them, told them what I had done, told them the place was theirs, and they must fit it up; and by the next Sunday the partition was down, the house lime-washed, brackets for the lights, and a temporary platform fixed, a table and several benches made, and a flagstaff erected; the only demand on my purse for which was 12s. That Sunday, and the succeeding Sundays, I have preached in that house. It is capable of accommodating fifty-five persons, but we are usually almost suffocated by eighty or more crowding together under its roof. You are perfectly conscious of the sensations produced by such an arrangement, and when you understand that over 150 persons are standing outside, blocking up every avenue through which air can enter, you will perceive our plight to be most unenviable. To continue this is simply impossible. We cannot organise. It is as absolutely impossible to hold private church meetings there, as to convert it into a bedchamber; for, no matter what one is saying or doing in it, the people of the country seem to think they have a right to be spectators. And, furthermore, we are subjected to annoyances from some of the spectators.

THE REPULSE.

"I had the blessedness of getting rid of my greatest tormentor last night. He had been causing some merriment by his grotesque contortions and extraordinary blasphemies, until I addressed my hearers in this way:—'I have too much respect for my auditory to wish to class them among some of whom Solomon speaks when he declares that, "Fools make a mock of sin," and, therefore, turn your attention from one who would make you commit the sin and possess such a character.' 'What does he say?' said my tormentor. 'Oh,' said a bystander,' 'he says you are a fool.' 'Then I will never hear him again,' said the gentleman, walking off, and shouting some oaths as farewells. But sometimes we are too much annoyed by similarly disposed celebrities. And even this is not my greatest trial; for oftentimes am I unable to secure a seat for those who ask me, and are sadly in need of having the Gospel preached to them. It appears probable to me, that if a suitable place of worship were erected, a large number of those moving in respectable circles would attend; and no one can foresee how much good would be done, unless he were able to understand the way in which the Holy Spirit works. At present, from the nature of conventional customs, and the character of our house, only the poorest attend, and they cannot be accommodated. Hence we are unable to build a more suitable edifice.

THE MORAL CONDITION OF THE PEOPLE.

"That a place is needed wherein a faithful pastor shall preach the Gospel in its comprehensiveness and spirituality, is far too manifest. The moralities of trade are unknown. The man who would value his word, or guard his commercial honour with a vigilant eye, would be, in this town, a delightful novelty. A habit of lying, and the practice of blasphemy, are almost as common as a spoken language. Drunkenness is a feature of the place. Concubinage and promiscuous fornication are deemed as honourable as the marriage state, and find their defenders in every second man you meet, and even murder is not singular. A poor man came to me last week whose heart had been pierced by the arrows of conviction. He wanted to become obedient to the faith, but was living in concubinage. I indicated that his first duty to us was to marry the woman with whom he lived. He consented. The woman was sent for, the matter laid before her, and for two hours I urged upon her every incentive to that course I could remember, and then found she was as determined to refuse, as if my logic, and Scripture, pleadings and prayers had all been spared, although she lived with that man four years, and by him bore a child. 'No, pardon, Padre,' she said, ''tis better to be free.'

"Three weeks ago, Juan Julia called Adolphe Coen out of his store, and shot six bullets into his breast without a word, because he suspected the man had flirted with his wife. He was put in prison, and bribed the authorities, and is escaped to New York. The next week a man went to seek payment of a bill, and instead received three shots from the debtor's revolver. And only on Sunday week a similar case occurred. I do not wish to make my letter like a Newgate Calendar

for if I did, its present dimensions would be strangely swelled out by kindred details. But I only produce an example to indicate a series. And you do not know how earnestly I want you to feel that we need some means of getting the Gospel of Christ into contact with the hearts of such a people.

ERECTION OF A CHAPEL.

"I thought the people would assist me in trying to build a chapel, and determined, and told the people that every cent. contributed should be appropriated towards a building fund. I also have been out, with a friend, collecting, and the result is as follows:—Contributed at religious services, £13 15s.; promised and contributed to my collecting list, £74 12s. The Receiver General has also told me there is no doubt the President of the island will allow all the materials for the chapel to come in duty free, should I wait upon him to solicit the favour, which would result in a saving of one-fourth on prime cost of material. And for the purpose of securing the President's subscription, and such permission, I intend going to San Domingo city in a few days. It will be a heavy expense, but I have cherished the hope that the money will not be thrown away. At the same time, I shall collect in the city, afterwards in Turk's Islands, and the Bahamas. Many of the merchants here would have given more, but they are very doubtful concerning the success of the enterprise, and, from the late fire, are very poor. Still I hope to build my chapel this year.

"The building a chapel and mission house will cost, at least, £1,000, and such a sum in the West Indies I cannot obtain. As to a mission house, if it be built, £50 a year will be saved from the missionary's income, now expended in house-rent, and a convenient place secured to him. What I may collect here, I do not know; but the greater portion of the amount I hope to obtain from England. If I do not obtain a chapel before the rainy season commences, my congregation will be diminished by three-fourths, if not more, even should our house be capable of use as a chapel. And most earnestly do I beg you at once to assist; for our Consul says, 'There is no doubt, if we do not have our chapel erected this year, we shall hereafter be prevented, through the efforts of the new Roman Catholic Archbishop in San Domingo; but that once we get the chapel up, we cannot be annoyed or hindered.'"

The Gospel in Brittany.

BY THE REV. V. E. BOUHON, OF ST. BRIEUC.

DURING the month of January, I have been able to pursue the work of evangelization in the chief town of this department, as also in the country somewhat, with some measure of encouragement. Our regular meetings in town have been better attended than formerly at this season of the year, and a spirit of deeper attention animated the people.

For the second week of the month I had announced daily evening meetings, chiefly for prayer. The number of attendants was very fair, considering that the weather was very bad indeed; I was glad to see a certain number of new faces also. On these special occasions I discoursed also on subjects such as those which the Evangelical Alliance annually recommend. I was not without feeling also, and deeply, the sustaining comfort which the special prayers of our brethren in England afforded us in our peculiarly trying and national circumstances.

The Scripture teaching in private dwellings has been somewhat interfered with by sickness and death; but these painful visitations have had their usefulness, and proved a blessing even, by bringing very many under the Gospel sound again, or, perhaps, for the first time in their lives.

A few have come to our house for counsel, instruction, and prayer. Others who could not come were sincerely thankful, when visited and taught from the Word in a time of suffering.

THE DYING.

On the 1st of January, it was my duty to assist at the death of one who had often heard the Word of God, and whom I daily visited for ten days until his removal. This man was only forty-one years of age; he approved of our efforts, and showed publicly his sympathy by attending when our meetings were first inaugurated in 1866; but directing a public office connected with the railway, he had no "Sundays." When I saw that he was so ill, suffering from partial palsy, I felt that I had a special work before me, requiring my best attention. Not only was he willing to be prayed with and read a little to, but I was able to help him somewhat by carrying out some of his doctor's orders for his physical comfort. At midday exactly, on New Year's Day, I saw him fold his hands, a sign I understood (as he could no more speak), and I prayed aloud very near him. He rallied a little, but at 3 o'clock p.m. he quietly breathed his last, his features soon resuming a happy and meek appearance. He passed away whilst I was praying—his sorrowing wife, and a few relatives, surrounding his bed. On the previous day the *curé* of the cathedral called, and attempted to see him; but the wife refused admittance, for obvious reasons, specially reminding him that he had not been sent for. The funeral took place on the 3rd ult., a large concourse of people attending, and composed chiefly of business people. As he held a grade in the local artillery brigade, those members who were in town also attended, most of them in uniform, and some even with their arms. In the house, and at the grave, the greatest attention was paid, whilst the Scriptures chosen for the circumstance were read and commented on. After prayer, I thanked the people for their show of sympathy to the mourning family, and dismissed the gathering, which retired slowly and quietly.

I have to mention also two journeymen carpenters, who, being very ill, continued to wish for my visits and Christian words. One of these, much advanced in years, recovered from illness against his own expectation and that of his poor family; the other is still very low, and apparently nearing death, as also his eldest son, sixteen years of age. The lad, who is a basket maker, has

been suffering from typhoid fever. My visits to these poor and afflicted ones have contributed, doubtless, towards rousing the zeal of some persons; for I see that clothes, linen, and food have been given, where it is impossible for the father, or son, or mother to earn a single *sou* for a numerous family. Some little time back a "good sister" visiting this particular family, and ascertaining that a New Testament was in reading among them, thought it her duty to request the giving up of the book, that she might burn it in the poor man's own fire! But the book was not given up, for it is in it that I read to them when I find a suitable occasion.

AN INQUIRER.

An elderly English lady is a neighbour of ours; some years back she was induced to turn Roman Catholic by the then *curé* of Guingamp. Last month this venerable maiden lady wished to see me, so I called. I soon found that she had learnt, by a bitter experience, that neither "Church" nor "works" could give her peace in the sight of God. I pointed her to the Lamb of God, who alone can give us righteousness, and thanked God that one about whom I had heard much, and whom I greatly desired to reach, but in vain, was now being led to inquire about the way of life, and seems to be turning away from earthly props to look only unto Jesus. My earnest prayers on her behalf are thus being partly answered.

PRIESTCRAFT WITHSTOOD.

Here is another instance of the fallacy of priestcraft. A shoemaker, working for the army depot, wished, through some friends, to ascertain whether I would bless his marriage with Madame C——. The legal business at the *mairie* was duly set going, so I expressed my willingness to call God's blessing down on them at their wish. The priest had been applied to, but hearing that a Protestant minister would also act in the case, he mentioned the absolute necessity of having a licence from Rome, the which could not be had before three weeks' time, and would cost a certain sum of money.

This was too much; so that I, who had only inquired into their views of religion, and urged them to walk *in a Christian path only*, saw them definitively come to me, saying they had determined to do without the priest, for they did not believe that they required any licence from Rome to live as man and wife. The day and hour were fixed; we went to our meeting-room, several under officers and friends came as witnesses, my wife and our two eldest attended also. I read suitable portions of the Scriptures, and remarked that to have God's blessing on our family life, we must daily seek it from Him, in the name of Jesus Christ our Saviour.

During my address, I could see some of the soldiers endeavouring to find out in the Bible the passages I had quoted. It was a truly interesting moment. After prayer, I offered a new Bible to the happy couple, and exhorted the husband to be the priest of God in his home circle. They were all highly pleased, and made some interesting questions about separation of Church and State. They expressed their satisfaction at what they had heard, and two offerings were made towards our general expenses. Several tracts were also accepted for perusal at leisure.

Thus, in connection with happy or painful events, the Word of God (whole or in part), together with tracts which illustrate Gospel principles, find their way quietly among the people.

Our small lending library has continued to be useful, instructing in various ways humble readers among shopkeepers, soldiers, sempstresses, and servant-maids.

Address to the Rev. Walter Dendy.

IN laying the following address to our venerable friend, the Rev. Walter Dendy, of Jamaica, before our readers, we preface it with a few words from the letter in which he forwards it. The years of his ministry in Jamaica have been very memorable ones, and the contrast between the present and past condition of the people is most striking. He thus refers to it:—

"On Sunday, the 7th inst., having just completed forty years in Jamaica, I preached from Deuteronomy viii. 2, 'And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness.' On Tuesday, the 29th, a public meeting was held, Rev. J. E. Henderson in the chair. I gave an address on the history of Jamaica during the last forty years, giving extracts from the newspaper put into my hand on my arrival in the harbour of Montego Bay, containing an account of Messrs. Knibb, Abbott, and Whitehorne, being taken prisoners; workhouse slaves, many being branded; and slaves advertised for sales, &c.; and then glanced at many of the events that had occurred up to present time.

"Then came the address now forwarded, of which I knew nothing until about half-an-hour before the meeting, so that I could only give a verbal reply. Mr. Hewett and Mr. G. R. Henderson were with us on the occasion, and spoke to the assembly, as also Mr. Tilley, the Government engineer, residing at Montego Bay."

An address from the church at Salter's Hill to their beloved and esteemed pastor, the Rev. Walter Dendy, on the occasion of celebrating the fortieth year of his missionary career in Jamaica, on the 9th of January, 1872:—

"Dearly beloved and esteemed Pastor,—Permit us on this interesting and important occasion to present to you our most cordial congratulations on your being permitted this day with us to celebrate the fortieth year of your residence and missionary career in this land, thirty-seven years nearly of which you have been permitted to spend in connection with this church and congregation, in the most zealous and indefatigable labours for the enhancement of our highest interests—for time and for eternity.

"We cannot but review with feelings of unfeigned gratitude to Our Heavenly Father all the way through which He has led you these forty years.

How chequered have been the scenes through which you have had to pass during this period! In the dark days of slavery, persecution for our sakes, in order to make known to us 'the grace of God which bringeth salvation to all men,' imprisonment, and other indignities you have had to endure from the hands of those who hated and oppressed us. Domestic trials of the most depressing nature have been your lot in this land; yet under these adverse and most trying circumstances you have continued with indomitable perseverance and Christian fortitude as our best earthly friend; and as in the sight of Him who seeth not as man seeth, and with the testimony of our own consciences, we cannot but testify this day to your unfailing fidelity in that you have not shunned to declare unto us the whole counsel of God.

"We have had in you always a kind and loving father in the Gospel, a faithful friend, and wise counsellor. You have stood up bravely for the defence of our religious liberty when we were in danger of being deprived of it.

"You have laboured strenuously from beginning to end to bring about the abolition of a religious system which was at once unjust and unscriptural, and consequently highly detrimental to the religious interests of the community, and you have been permitted to rejoice with us in seeing this object accomplished. You have rejoiced with us in circumstances of joy and prosperity, and many have been the bitter tears of sorrow which our failings and inconsistencies have wrung from your eyes. Time would fail us to refer in particular to all the benefits which we have derived, under God's blessing, from your residence and ministration among us; but we cannot pass without noticing the unvaried interest and care you have ever manifested in the intellectual, moral, and religious training of the young. Our Day and Sabbath Schools, with all the necessary appliances and materials with which they are from time to time furnished, free of all trouble and expense to us, plainly tell the fact that it has ever been your earnest desire and constant endeavour to fulfil the Divine command, 'Feed my lambs.' Looking upon these things we are constrained to glorify God in you, and to magnify His grace, which has very largely and richly abounded towards you.

"We are bound to give thanks unto God for you, dear pastor, when we consider that many who entered with you, and after you, in the mission-field have been called home to their rest and reward, and you are still spared to us in the vigour of health and undiminished usefulness, notwithstanding you are advancing to a good old age.

"Beloved pastor! we are conscious of the fact, though we anticipate it with sorrow, that some day the Master will come and call you too to your rest and reward; and though painful to us will then be the event, our souls must only bow in humble submission to Him who doeth all things well, and say, 'Thy will be done!' Yet we cannot cease to present to the Throne of Grace our earnest prayer that Our Heavenly Father would be pleased yet to spare to us many days your invaluable life, and enrich you with all grace and wisdom to preach the glorious Gospel committed to your trust with more abundant success than ever yet you have experienced, that you may be permitted to see in this church, and throughout the churches at large in this land, a glorious revival of pure and undefiled religion, the Holy Spirit in all His plenitude of grace poured out upon the people of God, and the King-

dom of the Redeemer more fully come in the hearts of the inhabitants of this neighbourhood, and in the hearts of the inhabitants of the island in general. But if you are not permitted to see these days for which we pray, and to hope and to realise to the full extent your desire and hope for the more successful ministration of the words of eternal life, may eternity reveal to you the great good you have been instrumental in accomplishing in this and other places in which you have laboured in this land; and may you have the unspeakable joy of seeing, in many who are gone before you, and in many who shall follow after you, your crown of joy, and rejoicing in the presence of the Lord on that great day!

"We again congratulate you on this occasion, and wish you the enjoyment of a happy New Year. May the measure of health and strength which you have hitherto enjoyed be continued to you in a great measure through your remaining days, and at last may you, like the Great Apostle, finish your course with joy, lay down the weapons of the holy warfare to receive the plaudits of the Master, 'Well done, good and faithful servant; enter thou into the joy of your Lord!'

"With these humble yet sincere wishes and prayer on your behalf,

"We remain, dear pastor,

"Yours in Christ Jesus,

"On behalf of the church at Salter's Hill:—

JAMES ALLEN.
SAMUEL ALLEN.
JOHN S. THORPE.
JAMES WILSON.
JOSEPH EDWARD GREY. } Deacons."

A Missionary's Discouragements.

BY THE REV. J. LAWRENCE, OF MONGHYR.

SINCE I wrote last, our hopes of the two inquirers, about whom I had before written, rose high, only to be disappointed. One of them had been with us more than a year, and had won our confidence; but he had hardly been baptized two months before we found out his hypocrisy, and felt compelled to desire him to leave us, which he was not reluctant to do when he became aware that his wickedness was known. The other case was that of the young Bengali Baboo, who had professed to be a believer in the Lord Jesus Christ for a long time, but could not feel it his duty to be baptized. After many conversations on the subject with Mr. Campagnac, myself, and especially with Mrs. Deverell, our Zenana teacher, he at length seemed to have made up his mind to brave all consequences, and to confess Christ by being baptized. The day was fixed; but ere the time came he was missing, and could not be found, either at home, or at office, or elsewhere. His disappearance created quite a sensation among the Baboos and others. Some of them charged us with having concealed him, and all sorts of charges were brought against us. In a day or two it came to light that an old friend had talked him round, and persuaded him not to be in so great a hurry; that he ought to have some consideration for his mother and his wife, who would be ruined if he were to

be baptized. Thus the poor fellow was persuaded to turn his back on the Saviour, and to return to his old paths, in which, I am sure, he has found no rest to his soul. It was a sad disappointment to us, who had been long interested in him and felt confident of his sincerity. To avoid all intercourse with us his friends have taken him quite away from the neighbourhood, so that we have no opportunity of communicating with him, even by letter. But I do not despair of the young man. He may yet recover himself, and boldly confess Christ at some other Mission.

"The case of this young Baboo has had an unhappy influence on the minds of some, into whose houses Mrs. Deverell had gained access, and was paying regular visits. They became alarmed lest, through her teaching or influence, some member of their families might be persuaded to embrace Christianity; and several of the Baboos closed their houses against her; her opportunities of usefulness have, therefore, become more limited. This has been somewhat discouraging; but still there are ten or twelve families who are glad to avail themselves of her services, with some of whom she reads the Scriptures, and freely converses on religious subjects.

"Our native preachers continue regularly to visit the different bazaars of the town and neighbourhood to preach the Gospel; and, whether accompanied by the missionaries or not, they meet with many hearers. Often interesting discussions arise, which evidently leave favourable impressions on the minds of some engaged in them. Our native brother, Sudin, is a very efficient bazaar-preacher, and is uniformly listened to with interest, and treated with much respect by intelligent hearers. Would that we had more like him!"

Evangelistic Work in Rome.

FROM the appeal which we now insert, it will be seen that Mr. Wall's labours in Rome and its vicinity have borne very abundant fruit. With success has come hostility, and numerous efforts on the part of the adherents of the Papacy to hinder the progress of Divine truth. Suitable structures for Christian worship cannot be found in Rome, while private houses containing a room fit for an assembly are more or less difficult and costly to obtain. Every effort has been tried to avoid the necessity of either building or purchasing suitable premises, but in vain; and Mr. Wall is at length compelled to contemplate the enterprise explained below:—

Almost immediately after the occupation of Rome by the Italian Goverment, Mr. Wall, who had been labouring in other parts of Italy, entered that city as an Evangelist, and immediately commenced preaching the Gospel there. His meetings, which from the beginning were always well attended, were blessed to the conversion of many souls. Sixty-

thousand tracts, one hundred and fifty thousand detached Gospels, and ten thousand copies of the New Testament, were put into circulation. During the last two years he has visited, and either preached or distributed tracts and Scriptures in nearly every city and town in the Roman province, while Mrs. Wall has been most actively and usefully engaged among the cabmen, police, and soldiers of Rome.

Although received most cordially by the people generally, Mr. Wall's life has sometimes been endangered through the attacks of Jesuit agents, his efforts often interrupted, and now his meeting in Via del Tritone—in which, during the past winter, *one hundred and fifty Romans enrolled themselves* as converts or candidates for Christian instruction—is scattered, through ejection from the house, and the insuperable difficulties in the way of renting another. He is therefore constrained to ask Christians to assist in the purchase of a suitable place, in which he may carry on his Evangelistic, Bible, and general Christian work without Jesuitical annoyances, and the certainty of being sooner or later ejected.

In consequence of the impossibility of obtaining land near the centre of population on which to build, it will be necessary to purchase a house, the estimated cost of which, owing to the recent rapid advance in the value of house property in Rome, can hardly be less than £6,000, including the cost of the necessary alterations.

Desiring, as he does, to return almost immediately to Rome, it is believed that brethren who know Mr. Wall's doctrine and labours will give a joyful and immediate response to this appeal, and furnish the means of purchasing a house in one of the most central and populous parts of that city. With Rome open to the Gospel, and waiting to receive it, it cannot be that Christians will fail to supply a devoted and useful labourer with the means of preaching the Gospel to them that be "at Rome also."

The property purchased will be used for general Evangelistic purposes, under Mr. Wall's superintendence, and confided to trustees, representing the contributors, by whom, in case of Mr. Wall's labours in connection with this Society being from any cause interrupted or terminated, its future use shall be determined.

The Committee of the Society having very carefully considered the matter, earnestly commend this work to the favourable consideration of all Evangelical denominations. The aim of their esteemed Missionary, Mr. Wall, has been, and will be, the propagation of the Gospel throughout Italy, leaving those who may be converted through his instrumentality, to determine their own Church order; they, therefore, confidently appeal to the liberality of Christians generally, and especially to the friends of the Gospel in Italy.

CONTRIBUTIONS.

From 18th July to 18th August, 1872.

W. & O. denotes that the contribution is for *Widows and Orphans*; *N. P.* for *Native Preachers*; *T.* for *Translations*; *S.* for *Schools*.

ANNUAL SUBSCRIPTIONS.

Bacon, Mr. J. P.	20	0	0
Batson, Mr. R. Lifford Hall, near Oundle	1	0	0
Cox, Rev. J., St. Mary Cray	0	10	6
Hookway, Mrs. E., Clevedon	2	0	0
Under 10s.	0	5	0

DONATIONS.

A Devonshire Friend	3	0	0
Aldis, Mr T. S., Durham	5	0	0
Anthony, Mr. N., Blaenavon, for *Orphan School, Jessore*	0	10	0
Gurney, Mr. Jos.	25	0	0
Jones, Mr S., for *Morant Bay*	1	0	0
Do., for *Japan*	1	0	0
Smith, Mr. Elliot, Cambridge	10	0	0
Tritton Mr. Jos. for *Mr. J. Maxwell, Jamaica*	5	0	0

BOXES BY

Stocker, Miss	0	7	0
Wardroper, Mrs.	0	6	0
Williams, Mr. H.	3	13	6

LEGACY.

Brown, the late Miss Ann Lucas, by Rev. J. F. Wickenden	10	0	0

LONDON AND MIDDLESEX.

Bloomsbury	26	6	6
Brompton, Onslow Cha.	8	9	4
Camberwell, Horsley St. Sunday-school	2	5	6
Chalk Farm Sunday-school	0	15	0
Highgate	1	0	0
King Street, Long Acre	3	7	6
Upper Holloway, for *W. & O.*	6	12	6
Walworth-road Ladies' Auxiliary, by Mrs. Beal, on account	25	0	0
West Croydon Sunday-school, per Y.M.M.A.	3	1	7
Ebenezer Newington Do	1	6	0
Vernon Chapel Sunday-school Do	3	11	9
Walworth-road, for *N.P.* Do	11	13	10
West Drayton	0	18	6

BUCKS.

Amersham, Lower Baptist Chapel	10	0	0

GLOUCESTERSHIRE.

Cheltenham, Salem Cha.	0	5	0
Eastington, Unpend Ch.	3	9	10
Tewkesbury	12	10	0
Woodchester	3	17	1
Wotton-under-Edge	27	3	0

ISLE OF WIGHT.

Ventnor	1	11	4

KENT.

Bexley Heath Sunday-school	0	11	4
Forest Hill	3	7	0
Woolwich, Queen Street	3	17	1

NORFOLK.

Thetford	0	10	0

NORTHAMPTONSHIRE.

Blesworth	21	4	3
Bugbrook	11	7	10
Spratton	3	4	0

SUSSEX.

Lamberhurst	2	0	0

WILTS.

Westbury Penknap	4	0	0

YORKSHIRE.

Lockwood, for *N. P.*	0	14	10

SOUTH WALES.

CARMARTHENSHIRE.

Penrhywgoch	1	2	0

GLAMORGANSHIRE.

Cwmberlla for *T.*	0	11	7

MONMOUTHSHIRE.

Upper Cwmbran	3	7	0

SCOTLAND.

Aberchirder	5	0	0
Brandenburgh	1	0	0
Elgin	3	19	0
Fortrose	0	11	0
Grantown	2	13	0
Huntley	0	7	6
Inverness	0	15	0
Kennay	2	6	6

FOREIGN.

HOLLAND.

Stadskannral, by Rev. H Z. Kloeckers, for *Chefoo*	5	0	0

JAMAICA SPECIAL FUND.

Camberwell— Cottage Green Chapel	4	5	0

SPECIAL CONTRIBUTIONS FOR ITALIAN MISSION.

Bacup, Doals— By Rev. J. Brown	0	10	0
Bath— Leechman, Rev. Dr.	1	1	0
Beaulieu— Hurt, Rev. J. B.	1	0	0
Birmingham— Thomas, Mr. G. E.	1	0	0
Boxmoor— By Rev. H. C. Leonard, M.A.	9	2	3
Blaenavon— Anthony, Mr. W.	1	0	0
Edinburgh— A lady	0	10	0
Watson, Rev. J.	1	0	0
Gillingham— By Rev. W. P. Laurence	1	12	6
London— Tritton, Mr. J. H.	31	10	0
For Bombay Chapels— Lauds, Mr J.	50	0	0
Tritton, Mr. J.	10	0	0

JAMAICA EDUCATION FUND.

Charleton, Mr. R., Bristol	3	3	0

Contributions for Norway Chapel Fund, by Mr. George Hubert.

LONDON.

Angus, Rev. Dr.	1	0	0
Bacon, Mr. J. P.	10	0	0
Baynes, Mr. W. W.	1	0	0
Beal, Mr. W. E.	1	0	0
Benham, Mr. James	2	2	0
Benham, Mr. John	1	0	0
Benham, Mr. A.	1	0	0
Henneh, Mr. R.	1	0	0
Bowser, Mr. A. T.	1	0	0
Brock, Rev. Dr.	1	0	0
Cox, Mr. P.	1	0	0
Gurney, Mr. J.	1	1	0
J. E.	10	0	0
Johnson, Mr. Robert	1	0	0
Kinnaird, The Hon. Mr. and Mrs.	1	0	0
Lewis, Rev. W. G.	1	0	0
Lush, The Hon. Justice	2	2	0
Martin, Mr. Marcus	1	0	0
Oliver, Mr. E. J.	1	0	0
Olney, Mr. J. H	1	0	0
Olney, Mr. W.	1	0	0
Pattison, Mr. S. R.	1	0	0
Sands, Mr. J.	20	0	0
Saule, Mr. H. M.	1	0	0
Simmonds, Mr. J. B.	1	0	0
Stiff, Mr. James	2	0	0
Templeton, Mr. J.	1	0	0
Tresidder, Mr. J. E.	1	0	0
Tritton, Mr. Joseph	10	0	0
Woolley, Mr. G. B.	1	0	0
Wilkins, Mr. M. H.	2	2	0
Wood, Dr. F. J.	1	0	0
Yates, Mr. J. H.	1	0	0
Smaller sums	5	15	6

ABERDARE.

Pardoe, Mr. A. K.	1	0	0
Price, Dr. T.	0	10	0
Smaller sums	1	5	0

BRISTOL.

Clarke, Mr. E. G.	1	1	0
Claypole, Mr. E. C.	1	0	0
Claypole, Mr. C. L.	0	10	0
Cross, Rev. W. H.	0	10	0
Field, Mr. E. G.	1	0	0

Gotch, Rev. Dr.	1	0	0
Hatch, Mr. R. M.	0	10	0
Hatch, Mr. F. M.	0	10	0
Joseph, Mr. David	1	1	0
Leonard, Miss L.	0	10	0
Polglaze, Mr. Wm.	2	2	0
Robinson, Mr. E.	1	1	0
Sherring, Mr. Wm.	2	2	0
Sherring, Mr. R. B.	2	2	0
Townsend, Mr. C.	2	2	0
Williams, Mr. Wm.	1	0	0
CARDIFF.			
A Friend	1	1	0
Ditto	1	0	0
Barry, Mr. J. T.	0	10	0
Barry, Mr. J. P. K.	0	10	0
Cory, Mr. R.	5	0	0
Cory, Mr. J.	2	2	0
Evans, Mr. D.	0	10	0
Evans, Mr. T.	1	0	0
Griffiths, Rev. R.	0	10	0
H. & Co.	1	0	0
Hood, Mr. A.	1	0	0
Jones, Mr. R.	2	2	0
Kelly, Mr. T. W.	1	0	0
Lewis, Mr. W.	0	10	6
Matthews, Mr. M. D.	0	10	0
Roger, Mr. J. G.	1	0	0
Stowe, Mr. G. S.	2	2	0
Thomas, Mr. D.	0	10	0
Tundell, Mr. C.	1	0	0
Wood, Mr. W.	1	0	0
Smaller sums	7	19	8
CHUDLEIGH.			
Doke, Rev. W.	0	10	0
W. R.	2	0	0
EXETER.			
Abel, Mr. T.	0	10	0
Harris, Mr. F.	0	10	0
Treffry, Mr. G.	0	10	0
T. W.	0	10	0
Smaller sums	1	0	0
LIVERPOOL.			
Houghton, Mr. J.	10	0	0
MANCHESTER.			
Allison, Mr. W.	1	0	0
Burton, Mr. J.	2	0	0
Bury, Mr. P.	0	10	0
Maclaren, Rev. A., B.A.	1	0	0
Stevenson, Mr. Hugh	1	0	0
NEWPORT.			
Brothers, Mr. J.	0	10	0
Phillips, Mr. H.	1	0	0
Smaller sums	0	17	6
PONTYPOOL.			
Thomas, Dr.	1	0	0
Smaller sums	1	2	2
PLYMOUTH.			
Adams, Mr. P.	2	0	0
Aldis, Rev. J.	1	0	0
Alger, Mr.	1	0	0
Angus, Miss	1	0	0
Burnell, Mr. H.	1	0	0
Burnell and T. Messrs.	1	0	0
Friends at Devonport	0	9	6
Popham, Mr. F.	1	0	0
Prance, Mr. C. R.	1	0	0
Rodford, Mr. G. D.	1	0	0
Smaller sums	9	10	0
ROCHDALE.			
Kelsall, Mrs.	4	10	0
Kemp, Mr. G. T.	20	0	0
Kemp, Misses	1	0	0
Pattison, Rev. T. H.	1	1	0
Taylor, Alderman	2	0	0
Smaller sums	0	8	6
SWANSEA.			
Jenkins, Mr. D.	0	10	0
Russell, Mr. J. O.	0	10	0
Williams, Mr. E.	1	0	0
Smaller sums	4	15	0
TORQUAY.			
A Friend	5	0	0
A Friend	2	0	0
Brown, Mr.	1	0	0
Edwards, Rev. E.	5	0	0
Thomas, Mr.	1	0	0
Three Friends, 10s each	1	10	0
WESTON-SUPER-MARE.			
Blair, Mrs. L.	10	0	0

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends :—

Mr. Joseph Gurney, Putney, for bound volumes of Baptist magazines, Periodical accounts, &c., for Library.

Mrs. Green, Hammersmith, for parcel of clothing for *Mrs. Clark, Brown's Town, Jamaica.*

To Messrs. Colgate & Co., of 53 and 55, John-street, New York, U.S., for freight of case from New York to *Nassau, Bahamas*, for *Rev. W. Littlewood.*

FOREIGN LETTERS RECEIVED.

AFRICA—
- CAMEROONS—
  - Saker, A., August 7th, 9th.
  - Saker, Miss, August 9th.
  - Smith, Robert, August 7th, 9th.
  - Thomson, J. W., August 7th.
- MADEIRA—
  - Fuller, J. J., August 12th.
  - Saker, Mrs., August 13th.

ASIA—
- CEYLON—
  - Colombo, Pigott, H. R., July 23rd.
- CHINA—
  - Chefoo, Richards, T., July 31st.
- INDIA—
  - Agra, Gregson, J. G., August 7th.
  - Allahabad, Evans, T., & others, July 23rd.
  - Berhampore, Bailey, W., August 13th.
- CALCUTTA—
  - Lewis, C. B., August 7th, 12th.
  - Wenger, W. G., August 7th.
  - Mussoorie, W. G., August 7th.
  - Sewry, Hobbs, W. A., August 7th, 12th.

EUROPE—
- FRANCE—
  - Morlaix, Jenkins, A., August 13th.
- NORWAY—
  - Bergen, Hubert, G., July 29th.
  - Holland, Klooker, H. Z., July 29th.
  - Malta, Pearce, Geo., July 23rd.

W. INDIES—
- BAHAMAS—
  - Inagua, Littlewood, W., July 24th.
- HAYTI—
  - Jacmel, Hawkes, Jos., August 12th.
- TRINIDAD—
  - Port of Spain, Gamble, W. H., Aug. 12.
  - San Fernando, Wenman, J., July 29th.
- JAMAICA—
  - Belle Castle, Harris, H. B., July 24th.
  - Brown's Town, Clark, J., August 12th.
  - Kettering, Fray, Ellis, July 29th.
  - Lucea, Lea, Thomas, July 29th.
- MONTEGO BAY—
  - Dendy, W., July 29th.
  - Lawrence, T. R., August 12th.
  - Vaughan, S. J., July 29th.
- MORANT BAY—
  - Teall, W., August 7th.
- SPANISH TOWN—
  - Osborn, R., July 29th.
  - Phillippo, J. M., July 29th.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D. Secretary, at the Mission House, Castle Street, Holborn, LONDON. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.

THE CHRONICLE

OF THE

British & Irish Baptist Home Mission.

SEPTEMBER, 1872.

Extracts from the Secretary's Notes, taken during the late Visit to Ireland.

My first Sunday in Ireland (June 2nd) was spent at Harristown, County Kildare, where I preached at Mr. Latouche's Mission Hall, to good congregations. Wishing to make inquiries in reference to the religious instruction given in National Schools belonging to Roman Catholics, I spent a part of Monday, the 3rd, in visiting several elementary schools. The day being wet, I was enclosed in a black waterproof, which, with a broad-brimmed wideawake, gave me, unintentionally, a somewhat clerical appearance; but it was not without its use, for the teacher at N——— took me for a priest and readily answered all my questions. Another suspected me to be a Government inspector who had taken him unawares, and a third asked me if I was not a "Christian brother." When I assured my interrogators that I was neither priest, inspector, nor Christian brother—in the sense in which they understood the latter term—I was asked, "What are you then?" "Where do you hail from?" I had reasons for declining to gratify their curiosity, and having obtained what information I wanted, without imparting any, I took my leave. Asked every National School teacher whether he was in favour of the purely denominational system of education, and in each case the answers showed the bondage in which Roman Catholics are held: "We have no opinion on the subject, but must bow to our superiors." All that I had heard respecting the arbitrary power of the patrons of National Schools was confirmed by the inquiries which I made. They have absolute power over the teachers, and can discharge them at a moment's warning. The teacher of a public school told me that the patron—a wealthy layman in the village, and a Protestant—had given him notice to leave, because he refused to clean the children's privies at the back of the school!

June 4th.—Returned to Dublin, and spent that day and the following, at the Missionary Conference.

Thursday, 6th.—Went south, calling at *Mallow*, and then proceeded to Killarney, where I spent a day, and made sundry inquiries into the condition of the people. Population nearly 6,000. Places of worship belonging to Roman Catholics—Cathedral, with accommodation for 4,000 people; Friar's Chapel, which holds nearly 3,000; and two nuns' chapels. Protestant—Episcopalians, Presbyterians, and Methodists, have each one place of worship. No Missionary work done; Roman Catholics have things all their own way. Franciscan friars go about with sandalled feet, and scourges hanging at their side.

It may be said of this town, as Bishop Heber wrote of Ceylon:—

> "Though every prospect pleases,
> And only man is vile."

Let anyone stand on the eastern shore of the lower lake when the chill evening mist is creeping up the purple mountains, and the golden sunbeams

are dancing on the rippled waters, and then dive at once into those narrow, tortuous, overcrowded lanes, in which the sun never shines, and where disease is festering in the ever-accumulating filth that lies before, and inside every dwelling, and he will see into what close proximity the perfection of grandeur and beauty in the works of God, and the depth of physical wretchedness and moral degradation in man, may be brought. "From nature up to nature's God" is poetical sentiment. If nature could purify and elevate man, Killarney would be the holiest and most refined spot in Ireland. Here the teaching of the Church of Rome has had full scope. There has been little or no Protestant rivalry. The state of the people shows how utterly deficient in vital power are the imposing ceremonies, the dumb shows, the wearisome penances, and the doctrinal teaching of that gigantic political confederacy which arrogates to itself the style and title of "the Holy, Apostolic Church." Steady, honest, and industrial pursuits are almost unknown among the people. Many live by loafing at the railway-station and in the streets; not a few by selling bog-oak ornaments and Irish diamonds; hundreds by begging—an art which seems to have reached perfection in the lazzaroni at Killarney.

As an example of the ignorance which abounds in these beautiful regions, I may mention that one day, just after we had left a mountain-pass in the south, a girl, apparently twelve or thirteen years old, came out of a wretched cabin, holding in each hand a bottle, which contained mountain-dew and goat's milk. From answers which she gave to our questions, we found that she had never been at school, knew not a letter in the alphabet, could not tell who was the Saviour of men, nor the names of the first man and woman. Mr. N——— repeated the hymn beginning, "Jesus who lived above the sky," and asked her to say it after him, which she did; but her young heart coveted money rather than instruction. Like the daughters of the horseleech, her cry was, "Give, give!" She wanted £4 of the £8 which was required to take her to America; would the gentlemen give her a trifle, or buy her mountain-dew? "And what is mountain-dew?"—"It's the rale potcen." "Who makes it?"—"Kate Kearney, yer honour." Kate Kearney is one of those weird, half real, half mythical characters, around whose name has gathered much that is romantic. If such a person ever lived, it is certain that she never dies. In the legends of that region she is the chief figure. A white hut in a deep glen is pointed out as Kate's cottage. Her voice yet wakes the mountain echoes, and her apparition glides along the pass in the clear still moonlight.

The next day, Waterford was reached. The whole country through which we passed was in a state of intense excitement over the notorious deliverance of Judge Keogh on the Galway election. "We've burnt him," said a priest, in our hearing, "and drowned him, and I suppose we'll shoot him next."

Sunday, June 8th.—Preached twice in the old chapel at Waterford; about thirty in the morning, and seventy in the evening. The drenching rain interfered with the attendance. Under the ministry of Mr. Owen, the cause is looking up. But the chapel is badly situated, and all the surroundings are repulsive. The scenes which are presented on the Lord's-day in this city, are most depressing; Roman Catholic places crowded: multitudes rushing out of a magnificent church, in the front of which there is a bronze full-size figure of the Saviour, hanging on a cross of wood. It reminded one of the colossal image of Jupiter Tonans in St. Peter's at Rome, which

the ignorant multitudes regard as the Apostle Peter. At Waterford, crowds gathered round the image of Christ, kissed three sides of the wooden cross, and then drew their fingers over the toes of the image. The constant kissing of Jupiter's toe at Rome, has worn it to a stump, and the perpetual contact of the people's fingers with the Saviour's toes at Waterford is producing a similar effect. Left Waterford early the next morning, and reached Belfast at nine o'clock the same evening. Went to the house of Mr. James Anderson, where I found the teachers of the Sunday-school belonging to Victoria-street Baptist Church; said a few words to them, and was thankful to see eighteen godly young persons, all members of the church, engaged in teaching the young the way of salvation. Things at Belfast are in a healthy and improving state. During the past year, there has been an increase in the congregation, the church, and the Sunday-school.

The next morning (*Tuesday, June 11th*) paid a visit to Mr. Livingstone at Conlig, and the same evening went to Coleraine, where I had pleasant intercourse with some of the members of the church.

Saturday, 15th.—Journeyed to Carrickfergus, and then went forward to Banbridge, where I found Mr. Banks preaching and teaching the Gospel, both at his principal station, and through a wide region in the country.

Lord's-day, 16th.—Preached in the *morning* at Banbridge; chapel nearly full. *Evening*, at Deryneil; every seat occupied. Mr. Macrory labours, "in season and out of season," in this remote mountain district, and is as useful as at any former period.

Monday, 17th.—Visited County Tyrone. Mr. Dickson and Mr. McDowell labouring in wide fields, with undiminished and untiring zeal.

Tuesday, 18th.—Preached in a farmhouse at Ballyodonnel; place quite full. My pulpit was inside a large open chimney, and the light came in about equal portions from the top, and a small window at my right hand. I inhaled bog-smoke all the time, which, by the way, is said to be very healthy, though not very inspiring; but the large congregation, and the spirit of attentive hearing, made amends for all these small disadvantages. It was truly a time of refreshing. This ended my public labours. Met Mr. Burton at Dublin on *Friday* the 21st, and returned to England, after an absence of three weeks.

Short Notes on Sundry Matters.

I.—*The Priest and the Sabbath.*—As an illustration of the loose notions which are held by many of the Roman Catholic priesthood on what is called the sanctity of the Lord's-day, it may be mentioned that a priest at K—— was in the habit of having his greyhounds brought to the chapel door on Sunday mornings, to be ready for him at the close of the service, when he was transformed into a sportsman, and went forth to try and run down a hare for the Sunday evening's dinner. This poor young man took small-pox, and, after three or four days' illness, sunk beneath the malady. He was buried the day before my visit.

II.—*A Contrast. Reading and Drinking; or, Book-stalls and Whiskey Shops.*—At K—— I found that there were sixty-three places open for the sale of ardent spirits—being one to every ninety-five of the inhabitants—and not a single bookseller's shop. A few volumes are kept at a hardware-shop, and Messrs. W. H. Smith and Son have a book-stall at the railway-station; the latter, however, is patronised almost exclusively by tourists, and the gentry in the neighbourhood. Three hours' stoppage at M—— enabled me to

spend some time in the town; and here, as at other places, I found evidences of low intelligence and equally low morality. I inquired for a bookseller's shop, and was pointed to a draper's store, where a sullen, taciturn man showed me a small bookcase, with thirty or forty volumes, chiefly tales. In the same street, which was not more than 170 or 180 yards long, I counted thirteen shops for the sale of ardent spirits. I ascertained that at D——, between Cork and Waterford, there were not fewer than ninety-five spirit-shops for a population of 5,000—being one to about every fifty-three persons.

III.—*Talk with Priests about Denominational Education.*—At K——. I stopped a priest near the great cathedral, and, after offering the usual apology, asked him to explain what the Roman Catholic priesthood meant by Denominational Education. "We mean," said he, "that the Church should have the education of the people in its own hands; that symbols of religion should be exhibited in schools, which cannot be done under the national system." "And you intend," said I, "that all secular education shall be pervaded with a religious element—in fact, made subservient to instruction in the doctrines of your Church?" "Exactly so," was his reply. Another priest, whom I met soon after leaving Waterford, echoed the sentiments of his brother at K——. "Since the Parliament has given Denominational education to England, justice demands that it should be conceded to Ireland." "That would be true," said I, "if you hadn't it already. According to your own time-tables, there are five hours in every week during which instruction is given to your children in Butler's or Doyle's Catechism. Has England more than this? She has not so much; for in the Board schools, neither catechisms nor sectarian instruction can be given." The departure of the train cut short our conversation, and as he left at the next station, it could not be renewed.

At D—— Mr. Burton and I visited an old French educated priest, and had nearly an hour's talk with him on the education question. His behaviour was courteous; but it was not difficult to see a subtle and wily spirit looking out of the half-closed eyes. On both sides the old arguments were used. He had a supreme contempt for Protestantism and its rival sects, was confident of the speedy triumph of Romanism in England; and, when we were leaving, he lifted his arms, and exclaimed, "I'll have more of ye yet." We reminded him that, as history sometimes repeats itself, it might soon have to be placed on record respecting himself and his brethren, "And a great company of priests were obedient to the faith."

We have in type an interesting narrative of a gracious work which is going on in connection with Mr. Eccles's labours, but want of space obliges us to hold it over until next month.

The contribution list is necessarily postponed till the October number.

ACKNOWLEDGMENTS.

BALLYMONEY CHAPEL.—Mr. Ramsey wishes us to acknowledge the following contributions to the above Chapel:—Mr. J. P. Bacon, £10; Mr. Joseph Tritton, £3; Mr. James Nutter, £2; Mr. James Benham, £2.

We beg to acknowledge the sum of £1 1s. from Miss L. F. Harrison, Maze Pond, London, which was omitted from the Report for 1872.

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by G. B. WOOLLEY, Esq., Treasurer, and by Mr. KIRTLAND, Secretary, at the Mission House, Castle Street, Holborn, London, E.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard Street, London.

THE

BAPTIST MAGAZINE.

OCTOBER, 1872.

"Your Fathers."

A SERMON, BY THE REV. D. JONES, B.A.,

On the occasion of the decease of Mr. Thomas Pewtress.

"Be not slothful, but followers of them who through faith and patience inherit the promises."—HEBREWS vi. 12.

THE imitation of Christian graces, as they are presented to us in the life and character of Christian men, is the subject suggested by these words. Casually, this duty is often brought before us. We frequently find ourselves making some brief and reverent allusion to the examples of marked religious excellence we have known; but when the hand of death deprives us of such examples, it seems right to make this subject more prominent, to ponder it more deeply, that thereby we may gain stimulus and strength in the Christian life.

To the practice enjoined in the text, there is one qualification which must, of course, be made. We are to be followers of the faithful, but not in any sense to the neglect of the example of Christ. "In all things He must have the pre-eminence." And surely He must have it here. There are many brilliant planets: there is but one sun. And so among the saints, there are many bright illustrations of single virtues, but the Saviour alone supplies the all-including pattern. There are many good men whom we can follow in certain directions, and for a limited space on the road,—Christ alone could stand up among a world of wanderers, and, without any qualification, say, "Follow Me." The cloud of witnesses, composed of the sainted dead, gathering around our steps, is ever enlarging, and they

may well attract our attention. Yet supreme in the centre, and high over all, appears the form of the Great Exemplar; and while "we run, with patience, the race set before us," it must ever be with a special "looking unto Jesus," for the gifts and the grace He alone can give.

We are, then, exhorted to be "followers"; literally mimics, skilled in the art of a holy mimicry; imitators of goodly patterns; diligent copyists of eminent Christian models; followers of the earnest pilgrims who have preceded us on the same path. Followers of their faith, patience, piety, and zeal; of all in them that was Christ-like. Following them, in so far as they followed Him, and no farther; imitating them in all the features they caught from Him, and in no other; admiring and copying their example, in so far as they copied the example of "the Master."

What are some of the motives by which this following in the track of godly men is recommended?

1. SUCH IMITATION IS, IN MANY CASES, ALMOST NATURAL.—Unconscious imitation is evermore proceeding in human life all around us. It seems to be not only a liability, but almost a law impressed upon our nature, by which a large part of the education of mankind is being quietly, incessantly accomplished. True, there are two sides to this tendency. It is as strong in the direction of the evil as the good; and hence arises the importance of personal influence. Let every Christian, at least occasionally, pause and ask, "What sort of an example am I setting before the world? Is it worth copying? Would its multiplication, on the whole, operate as an incentive to good, or might it be pleaded as an excuse for evil?" For, be assured, copied by some one it will be. Physically different, yet, morally, men seem born to be like each other. To the majority it is as natural to imitate as it is to breathe. Children imitate their parents—imitate each other, the younger the elder, all over the world.

And while this fact has its dark and saddening side, has it not its bright and joyous also? Would not the annals of our churches show that when inquiry is made into the earlier "means of grace," and causes that led to decision, it was often found that not only the quickening word was felt as it fell from the preacher's lips, but that also the bright light that steadily shone in the narrow circle of home, in the example of a holy father or a saintly mother, gradually penetrated the child's soul, and both drew and led that soul to Christ?

2. SUCH IMITATION IS BINDING.—There is just now in religious, as in other matters, a wonderful wish for novelty, with no small scorn of what the past presents. Hence, some man will say, "I decline to be the mere copyist of any other." But does he not seek to avoid the inevitable, and to affect the impossible? Are you then too proud to imitate anyone? Does such life seem to you to be opposed to freedom, and to check originality? Well, for other spheres men may be very original, and the world will always hail their advent. We wel-

come, almost with shouts, an original thinker, speaker, poet, painter, or musician. A man divinely gifted with some rare faculty, and animated by a healthy ambition, may say, "I refuse to imitate." He may originate a new style; strike out some fresh course; startle society by carving out for himself a path where he has had no predecessors. But in the grander realities of religion, in the depths of the Christian life, you cannot be very original. Christian men are, and ought to be, very different, externally. They not only call themselves by distinct sectional names, but they present an endless variety of mental and moral features. Christ would have every redeemed soul in His church retain, and not suppress, his individuality. Peter is never asked to become John, nor John, Paul. You do not confound an oak-tree with a beech; and yet no two oaks are actually the same as to height, figure, and foliage, although they all grow after their kind, and in accordance with one fixed ancient type. So, in the depths, below all surface variations, Christians are one in experience. Whatever name is assumed in all that belongs to the inner life, with its strifes, fears, longings, joys, they find themselves treading an old track, walking in very ancient paths, thickly marked with the footprints of preceding pilgrims.

And yet in religion there is scope enough for variety, and for all manner of originalities, only they must be mainly *practical*. Here, exhibit what freshness you can in serving the Master, in methods of getting good and doing good, and you will be welcomed. If you can give us any hint that shall help to the better interpretation of Scripture; make any suggestion for improving our modes of worship; teach us the Divine art how always to "cast the net on the right side of the ship;" if, in regard to the application of Christian principles and precepts to the ongoings of home and to the transactions of business, you can show us "a more excellent way," you will render a service that will make all Christians thankful. But below all this visible life, these modes of work and worship, there is another region where you cannot be a leader, and must consent to be a follower. No one has discovered any new way for a soul burdened with guilt, and beset by sin, to find pardon and peace. No one has discovered any better way, amid the strife and weariness of the world, to replenish the soul, than by earnest communion with God at the "throne of grace;" for "they that wait on the Lord renew their strength." No; for the deeper depths of life, in all which touches our relationship to God—to Christ, to heaven, to happiness—there is an old settled way of faith, of filial obedience, of brave and patient endurance, of trial, "if need be"—"the narrow way," which thousands have walked before us. If life is to end right, we must, in the main, be "followers of them who through faith and patience inherit the promises."

"Our glorious Leader claims our praise,
For His own pattern given;
While the long cloud of witnesses,
Show the same path to heaven."

3. FOR SUCH IMITATION CONTEMPORARY EXAMPLES ARE OFTEN SPECIALLY HELPFUL.

A book on any art may contain excellent rules, clearly expressed, but the progress of the pupil in learning is much facilitated when the bare rule is supplemented by a good example. So is it in religion. In God's Word the way of life is very clearly marked out by general principles, cardinal commands, and by specific precepts. But we are not left to bare commands,—to the diagrams of the Divine life, so drawn. Theory and practice are presented together. How large a part of the Bible consists of biography! How much of the Old Testament is given to recording the history and character of great and good men! What are the Gospels but a fourfold life of Christ? What the gallery of worthies whose brief portraits are hung up in the eleventh chapter of the Epistle to the Hebrews? They are so many illustrations of the practical power of faith. And these give help and stimulus to all who follow their steps, for they plainly show that in the Christian course to which we are summoned, there is nothing unreasonable, nothing impracticable. In that course no doubt there are difficulties, but we see they have been mastered. There may be arduous steeps, but other feet have climbed them. There are enemies to be met, but they have been conquered. Sacrifices are demanded, but they have been already made. I am not sent forth to "burst into some silent sea," whose dark waters have never been navigated before. I am not called to force a way through some trackless forest, without pioneer, clue, or help. "We have heard with our ears, O God, our fathers have told us, what work Thou didst in their days, in the times of old." And their testimony gives assurance to their successors, that the grace which availed for them will avail for us, and the power that defended them will defend us.

Moreover, such examples are helpful because they are *near*. Christ, the Great Forerunner, must always retain His place, nor can we ever afford to lose sight of Him. But are there not times when that example seems almost too high, too pure, too distant, beyond us? They may be seasons of human weakness, but occasionally they come to the strongest. If so—and we find it difficult to gaze upon the sun—let us be thankful for the lesser lights kindled for our guidance. Through no feeling of false delicacy did Paul scruple to draw attention to his own character. "And ye became followers of us, and of the Lord." "Brethren, be followers together of me, and mark them which walk, so as ye have us for an ensample." If, within your own circle, there rise one and another whose lives present bright examples of even single Christian virtues, you have cause to be thankful. If, in these disciples, you see such a faith, and a patience, a courage—and a kindness, a moral purity and self-sacrifice, that remind you of the Master, great should be your gain. They are not perfect, but they are near; they do not dazzle by their lustre, but a shining light is

close at hand, exhibiting nothing that transcends your capacity. Let such examples be wisely used, and in the life of the Christian you may find the rounds of a ladder that shall help you to reach the loftier life presented perfectly in Christ.

4. SUCH IMITATION APPEALS TO THE DEEPEST AND TENDEREST FEELINGS OF OUR NATURE.

We speak of the holy men and women whom we have known, but who now, "through faith and patience, inherit the promises." How do we think of them? What chords in our hearts do their memories touch? Do they not move our love and reverence? True, they had their faults and failings, but you do not speak much of these. Even heathenism had its amiable maxim: "Concerning the dead, mention nothing but the good." They have left an example of piety which is now, in a sense, complete; which can neither be increased nor diminished. And under the seal of death set on it, that example becomes a sacred thing. The memories of good men seem to be purified and elevated by the lapse of years. The evil retreats and vanishes, while the holy and the Christ-like abides. The stains and the defects of character drop away, while all that was pure and good remains, becoming, to our conception, brighter and brighter.

And surely this tendency of our judgments concerning those who have "finished their course," is at least in harmony with their present higher state in bliss. In purgatorial fires we do not believe, and regard them only as part of the dramatic inventions of Popery. But we do believe that, by some gracious and effectual process, departing saints are prepared for heaven. "They have washed their robes, and they are made white in the blood of the Lamb," and are, therefore, at once admitted to the glories and sanctities of heaven. And hence, as sainted parents or friends now in glory are thought and spoken of, are not their names mentioned with honour? Being dead, do they not yet speak? Is not their memory precious?

Their favourite texts and hymns; their well-remembered devotional habits; their Christian temper; their purity, patience, and holy trust,—yea, even their pious scruples—all, perhaps, too little valued while they lived,—have they not acquired an almost sacred character now that they are dead and gone? Does not their life shape itself to your vision now as a purified thing,—not indeed faultless, yet to be gazed on with affectionate reverence, and to be reckoned among the finer influences that mould your Christian character? Has not that path peculiar attractions for you which was consecrated by their footsteps? Therefore, as they then look down from their high seats in glory, shall not their bliss be augmented by witnessing that you are found among the "followers of them who now through faith and patience inherit the promises"?

5. SUCH IMITATION MUST BE VIGOROUS.—"We desire that every one of you do show the same diligence to the full assurance of hope unto the end: that ye be not slothful." Such is the spirit with

which we are to emulate the Christian excellences of others. And surely the injunction is needful. For there is a style of religion current among us which can hardly be held up for imitation. Do we not meet with some whose conception of the Christian life is culpably passive; they know nothing of a race to be run,—of a warfare to be waged, of victories to be won, of tasks to be accomplished? They must glide in a gondola into glory; float on some fortunate cloud, or be borne on some friendly breeze into heaven. Had all the saints of past ages been of this languid type, the eleventh chapter of the Hebrews would never have been written. If, then, the young Christian men and women among us find themselves tempted to be careless, indifferent, or cowardly, let them remember that it was not by an easy, passive life their godly ancestors got to heaven. "Through faith and patience they inherit the promises."

"Must I be carried to the skies
On flowery beds of ease,
Whilst others fought to win the prize,
And sailed through bloody seas?"

Rather let there be prayerful effort, vigilance, frequent rousing. Gird up the loins of the mind. "Seeing that we are encompassed by so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and so let us run with patience the race which is set before us."

The words of the text imply a process—"Become followers of them," &c. In other arts practice makes perfect. In the Louvre, in Paris, there may be seen, any day, aged, grey-haired men and women, carefully and patiently copying the pictures of the old masters. Let us be lovers and followers of good men to the end, and our service will not end with our death. The memories of eminent Christians constitute no mean contribution to the cause of Christ. Moreover, it may be said that, while Christians are spiritually one in Christ, their risen Lord and Head, such lives give an historical unity to the Church. Through the ages a glorious host of elect and sanctified souls have pursued the path that ends in heaven. Thousands more are on the way. And so, in long and unbroken succession, the chain, composed of many golden links, is extended, connecting the Past with the Present, the Present with the Future, till "Time shall be no longer."

The subject of this morning's meditation has been suggested by the recent loss of our beloved and venerable brother, Mr. Thomas Pewtress. A life has just closed among us, so long and fruitful, that it would be wrong to allow the event to pass without some suitable notice. We would not eulogize the dead, for it would, we are sure, have been foreign to his wish when living. We glorify God in him, whose grace made him, as a Christian, what he was. He has now taken his place among "the spirits of the just men made perfect." And as we recall his life, we see some things that may well be commended to the imitation of others. In our brother's religious history we see

AN EXAMPLE OF EARLY CONSECRATION TO GOD.

Mr. Pewtress was born at Rhode, in Bedfordshire, in the November of 1784, and he attained the patriarchal age of nearly eighty-eight years. In him the promise was fulfilled: "With long life will I satisfy him, and show him My salvation." Of that extended period, seventy-three years he was a religious man, and for sixty-seven of them an avowed disciple of Christ. In the February of 1806 he was baptized, and joined the church at Carter Lane, London, then under the pastoral care of Dr. Rippon—the church that now in its thousands meets in the Metropolitan Tabernacle. Our venerable friend was thus a connecting-link with the past generation, with a dispensation of things in the religious life of England, and with a style in the church life of Nonconformity, that is now, to a large extent, gone. He outlived most of his Christian contemporaries. Several of the religious organizations--like the Bible, Tract, and the Missionary Societies, which we see in their full-formed strength and glory—he knew in their infancy, and helped to nurse some of them into the vigour of their manhood. He distinctly remembered Carey's departure for India. It was something to talk with one who personally knew the lights and glories of our own denomination sixty years ago; who had often heard Robert Hall, and could remember and repeat the main points of a sermon preached by Andrew Fuller; who saw the beginnings of our missionary enterprise, and shared its early hopes and struggles.

We see in our departed friend, also,

AN EXAMPLE OF CHRISTIAN STEADFASTNESS.

No man is free from imperfections. But it is surely an occasion for devout gratitude when we can look back on seventy years of Christian life, spent by God's upholding grace, without any stain or dishonour brought on the Christian name; the greater part of that period, too, passed in London, with all its excitements, and all its snares; passed, too, not in timid seclusion, but much of it in public life;—a large proportion of it as an active member of the Corporation of London, with its civic honours and pleasures, with also its peculiar temptations. Grace sanctifies the nature on which it is grafted, and often nature modifies grace. So was it with our departed brother. He was a strong man. Religious principles and convictions were held by him with a masculine grasp. Doubtless, when his heart was given to Christ, it was given wholly. About his character there was nothing shadowy and wavering. An air of decision was impressed on what he said and did. He would give vigorous attention to civic duties, but it was with the fixed resolution that they should not interfere with what he justly regarded as the higher claims of the Christian Church—claims which never failed to secure a large share of his time and talents.

With this firm attachment to his own cherished views of Christian truth and practice, our

brother combined a large heart. His sympathies with all that belongs to the kingdom of Christ were by no means limited to his own denomination. He was among the earliest members of the Evangelical Alliance, and to the end of life prized that religious union and co-operation which it exists to promote.

AN EXAMPLE OF CHRISTIAN USEFULNESS.

Many here knew our friend only in the decline of life and the decay of his powers, as with marked regularity, but with feeble trembling steps, he walked down the aisle on Sundays to his place in the sanctuary. Some of us remember the Thomas Pew-tress of nearly thirty years ago. Then, men encountered in him a man who was among the first and foremost in every good word and work. It is true that for all manner of service he was richly endowed with natural gifts. Considerable intellectual vigour, a mind that took a strong grasp of a subject, a sound judgment, were in him united to an almost indomitable will. But natural talents had been improved by diligent cultivation and frequent exercise. Our friend was a great reader to the end. Hence his mind was richly furnished with varied information, and that information was held in the custody of a tenacious memory. When it is added that these stores of knowledge, gathered from extended observation and continuous reading, were combined in him with a good flow of language, making him a clear and ready speaker, it is no matter of wonder that our friend's conversation was suggestive and interesting; that he was able in counsel, and skilful in debate. In friendly discussion, whether the subject were religious, political, or literary, our dear brother had generally something to say which had occurred to no one else, and some contribution to make to the matter in hand which all felt was worth having. We think it not too much to affirm that, had his path in life been so ordered, there are few deliberative assemblies extant among us in which, by his knowledge and sagacity, he was not fitted to shine.

But the sphere where his talents were chiefly employed was that which to him was most congenial, viz., in serving the Church of Christ.

As a young man, he was an active member of the church at Carter Lane. In the days of early manhood he was associated with the now venerable Dr. Steane and his coadjutors in laying the foundations of the church at Denmark Hill, Camberwell, which for an extended period has been, and surely will continue to be, a power for doing great good in the south of London.

In the year 1845, our brother took part, in company with his honoured friend and relative Mr. Cartwright, in the formation of the church meeting in Windmill Street Chapel, Gravesend, taking a lively and leading interest in the progress of the new community, and rendering valuable co-operation to Mr. Pryce, its first pastor.

After the lapse of a few years, our friend again resided in Lon-

don, resuming his place and work at Denmark Hill, where his name will long be revered as one of its most efficient members, and of which church he remained nominally a deacon until the day of his death.

For about twelve years he held, with great credit and advantage to the institution, the office of Treasurer to our Irish Mission Society, and for several years his name has stood on the list of the honorary members of our Foreign Mission Committee.

The last years of our friend's life were spent in connection with this church on Brixton Hill. Hard by the chapel, his closing days were spent in honour, leisure, and Christian peace. We say, emphatically, Christian peace, for towards the end of life unexpected clouds came. Losses were sustained which might have greatly unhinged a nature less strong and steadfast than his. But these things did not much move him, except as the storm the oak—sending its roots deeper; for in heaven he had "an enduring substance." Trials were evidently sanctified. We saw the fruit visibly ripen on the tree. We saw, many of us, how asperities were softened, temper was subdued. We saw him gradually withdraw from city life, from civic chambers, to spend more time in the chamber, where private prayer brought the soul nearer to God. We saw this spiritual maturing and mellowing in the progressive hold on Divine realities, and noticed it in the Monday evening prayers, whose tone and tendency became eminently spiritual, as though the venerable suppliant already felt at home on the threshold of heaven.

Mentally and spiritually his was a very green old age. Ten years ago, when the few who reach seventy-seven are past work and past enjoyment, our friend retained a wonderful vigour, entering with a keen interest into all the current subjects of common intercourse. Old age failed to make him churlish. His religion wore a cheerful, hopeful aspect, associated with a great love of music, and a marked delight in the cultivation of psalmody. He took a great interest, to the last, in young people, in young ministers, and in whatever tended to improve modes of work or worship. His was not the constant fretful cry, "The former days were better than these." No one more readily owned, or more intelligently prized, the vast and varied improvements, in every department of life, which the Present possesses over the Past, than he, for the native bent and bias of his soul was upward and onward.

But of late the changes came which tell of the end drawing nigh — the trembling step, the feebler voice. Yet, on the Sunday before his death, our venerable brother appeared in his usual place in the sanctuary, morning and evening. The last service he attended on earth was a church-meeting held on the next day. As he left the assembly, we little thought we "should see his face no more," and that so soon he would join the "general assembly and church of the firstborn in heaven." Most mercifully he was spared the trial of a lingering

illness, and the wish of his life was granted in a quick dismissal. On the Thursday night (having dined with his family during that day), the messenger came. There were a few minutes of pain, and then the weary wheels of life stood still. His death was a rapid transition: in its suddenness almost a translation.

Friends wondered when they heard of it—and yet reflection said, Why wonder? Was it not natural that some day a venerable saint, whose race was run, who lived so much on the verge of heaven, should find the door opened, and hear a voice from within, saying, "Come up hither"?

Nor can we affect any grief for him, while we cherish true sympathy for his bereaved family and friends. We cannot grieve when a weary pilgrim reaches home; when a storm-tossed voyager enters into the peaceful haven; when an aged veteran lays down his armour, finds his rest, and wears his palm. We can only mourn for ourselves, as, one by one, we lose from our churches good men of this stalwart type, of whom not too many are left. Such men, like grand trees, are the growth of many years, and of many influences.

This brief and imperfect memorial of a saintly elder will not have been penned in vain, if, within the circle of his own family, and far beyond, some of our younger men shall, by Divine grace, rise up to fill the vacant places, and to become earnest "followers of them who through faith and patience inherit the promises."

The Church in Relation to Amusements.

A Paper read before the Surrey Congregational Union.

By the Rev. Joseph Halsey, of Anerley.

I BELIEVE there is no question before the Church to-day of more practical moment than this. It is with no complacent sense of competency, but with a deep sense of responsibility, that I attempt to grapple with it.

First, with your permission, I will propound a theory—a theory of church life. Then I will state alongside of that theory a *fact*—a fact of church life. And, finally, with the theory and the fact in juxtaposition, and in view of the bearing of the one upon the other, I should like to raise a question of expediency and of duty.

I.—First, then, let me propound a theory of church life, or rather of spiritual life in general, which it is the Church's function to beget and to foster. Is that life, according to the Divine ideal, a bare abstention from gross and scandalous evils? Is it a mere getting to heaven? Is it simply the art of making the best of

both worlds, especially of this? Is it just a selfish, soul-saving ordinance, whose end is satisfied if its possessor "scarcely be saved"? I ask the question because I fear this notion of religion is all too prevalent, and that the religious life is too commonly regarded as simply an avenue to everlasting bliss, and not as an arena for the exercise of the divinest forces of the human soul. I believe the former to be altogether alien from the New Testament conception of the spiritual life. According to that standard, religious life includes, amongst others, these three elements, which I fix upon as most germane to the question under consideration—viz., Elevation, Isolation, and Sacrifice.

First, Spiritual Elevation. The converted man has heard a voice saying to him, "Come up higher." The Christian moves (theoretically and normally at least) in a more elevated plane than he did as a man of the world. Religion is a rapture into the third heavens, from material to ethereal considerations, aspirations, and affections; from the things which are seen to the things which are not seen; from those terrestrial regions where earth-born miasmata hover and distil their poison-damps into the soul, to a celestial atmosphere where it exults in the odours of paradise, and inhales the very breath of God. "They that wait upon the Lord mount up with wings as eagles." This is both their impulse and their necessity. They only truly live as they breathe the air of that upper sphere. The Christian is like those Alpine plants which thrive only at certain elevations. Four thousand, six thousand feet above the sea-level, they smile from beneath the snow in all their violet and purple beauty. As they creep downwards they degenerate, and below a certain zone they will not live at all. Up in the fresh mountain air they flourish; in the valley they die. It is on the mount that the Christian truly *lives;* and if he venture down towards the boundary-line that separates heaven's flowers from earth's weeds, his life becomes dwarfed, stunted, and odourless, in proportion as he does so.

His "life is hid with Christ in God." His habitat is heaven. His native air is that of lofty contemplation and Divine communion. It is true he cannot always live in ecstasies, because he cannot live *upon* them. He must sometimes quit his own pure element and come down to the world's pursuits, impelled by the necessity of providing for his temporal needs; but he does so as the Indian diver seeking the pearls by which he gains his livelihood, who stays under water no longer than he is obliged, and rises to the surface at frequent intervals to breathe. Whatever tends to keep the soul long in the grosser element tends to its suffocation.

Another element in the ideal of a true Christian life is Isolation. I mean, of course, *moral* isolation, not monastic; segregation from the spirit of the world, not from its territory. "In the world, but not *of* the world," is the true definition of the Christian's relation. As

Christ's people, we are a "peculiar people;" "called out of darkness into marvellous light." "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." This separateness is a character of the Christian. The Church belies its name and altogether fails of its high ends if its area be made coextensive with the world, if it is only ordinary worldly society run into an ecclesiastical mould. Its mission is an aggressive one; and this element of aggression implies a point from which it starts —a point isolated from the position attacked. Isolation, while it is the Christian's peculiarity, is likewise his strength. It is the vantage-ground whence he falls upon the foibles, the vanities, the corruptions of society. The Christian must be a seceder before he can become an assailant. In mechanics it is the length of the lever which gives the purchase—so in spiritual dynamics. If the Christian is always to be found where others are to be found; if the chosen resorts of worldlings are his select recreation-grounds; if his sympathies and worldly men's sympathies run in the same line, what is there to differentiate him from them, and to qualify him for the deliverance of any specific spiritual testimony?

Another element in true spiritual life, indeed its regal and distinguishing principle, is Sacrifice. "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." The presence of this disposition is a test of spirituality. The name of Christ is just a synonym for all that is sublimest in self-sacrifice. So should the name of Christian be. The spiritual man must be prepared to deny himself in any and every matter where spiritual interests are involved, not only to give, but to give up. He must be ready, for Christ's sake, and for his own soul's sake, to forego things even lawful in themselves, if so be they prove a hindrance to others or a snare to himself; he will cheerfully renounce what he might not always feel at liberty to denounce, because, through an evil association or an evil tendency, it may peradventure place souls in jeopardy. This is the argument of the fourteenth of Romans. Carnal policy, mere selfishness asks, "How can I most cheaply and most easily be saved?—with what minimum of self-denial, and with what maximum of self-indulgence?" He who is truly the "imitator of God as a dear child," will ask, "What can I spare? what cross can I take up? what innocent indulgences can I forego? what costly memorials can I leave along my life's pathway to witness my heart's devotion to its Saviour?" This principle of sacrifice is the Divine source of every healing stream that has gone forth to fertilize a barren and wasted world; the matrix in which every holy and beneficent enterprise has been conceived and quickened into life; the

root of all the virtue, stability, and aggressive energy of the Church. Weaken this principle, and you emasculate the spiritual forces of Christianity. Take it out of the Christian—you leave him a formalist or a rhapsodist. Eliminate it from the Church, and you leave it a shell.

In any true life these three qualities must inhere:—Aspiration, that which wings the soul, and bids it soar and sun itself in the smiles of God; Isolation, leading the heart away from earth's booths and bowers, saying to it, "Here thou hast no continuing city, thy citizenship is in heaven;" and Sacrifice, the germ and spring of all holy activity and successful warfare, the sign-manual of the Spirit, the salt of the soul.

I conceive that my aim, as a Christian, and especially as a Christian teacher, should be to bring all men up to the realization of this ideal in their spiritual life, and to avert from them anything in which may lurk the most occult tendency to impair it. I dare not be content with their simply "professing and calling themselves Christians." I dare not be content with a low type of spiritual manhood when a higher is within their powers of attainment. I dare not suffer them to lose eternally by falling short of any strength or goodness which is here possible to them. I dare not be satisfied with bringing them just up to salvation-point, and there leaving them. I feel bound to point them to the sublimest elevation of Christian character, to a sanctity that is wholly angelic, and a devotion not short of seraphic; to the remotest reaches of spiritual contemplation, and to the intensest energies of spiritual enthusiasm; to the sternest conscientiousness and the completest self-abnegation, as the ideal towards which they are to strive, and short of which no man with power of higher attainment may guiltlessly rest.

II.—Now, alongside of this theory of the Christian life, which I believe to be the Divine concept of it, I wish to place a fact—the fact of the craving for, and addiction to, amusements sometimes innocuous in themselves, sometimes doubtful, on the part of the great majority of Christian professors. This is a palpable feature of modern Christian life. "Lovers of pleasure" the bulk of our people certainly are; whether "lovers of pleasure more than lovers of God," is for us, and for the Church, the gravest of questions. I have sometimes thought that could our Puritan forefathers rise from their graves, and spend a day in modern Christian society, they would return to Hades with the report, "We have seen strange things to-day." They would assuredly gather that the "Book of Sports" had received a new imprimatur. The clouds of misgiving and of apprehension would lower upon the brow, and the grave visage would stiffen from seriousness into sternness, while we made them the spectators of much that the Church nowadays sanctions and fosters. I can hardly think that John Bunyan would be made con-

scious of so rapid and radical a change in the spirit of the world as that it would not be altogether inconsistent for him to set up a merry-go-round in Vanity Fair. Somehow or other I cannot bring myself to imagine Richard Baxter going to hear the Christy Minstrels. No liberty that I can take with my fancy will suffer me to picture John Owen taking his family to witness a pantomime; and John Howe enjoying a ballet-dance at the Crystal Palace seems an incongruity too monstrous even for the wildest dream. My deep conviction is, that these "righteous souls" would be "vexed" almost to an agony at the lightness and vanity which a later Christian age so easily tolerates. And, brethren, I am not sure that they were so MUCH narrower and smaller men than we. But things have changed since their day. The iron rod with which they ruled the churches has given place to a most delightfully elastic willow-wand. The relation between disciple and discipline is getting to be obsolete. Pastors and deacons, to say nothing of ordinary church-members, are not altogether "rare birds" in the haunts of comic melody, of harlequin foolery, and of agile immodesty. The advanced spiritual engineering of modern times has succeeded in bridging over, to a large extent, the great gulph that once separated between the saint and the jackanapes.

In determining our attitude towards prevalent amusements, I think we should keep this fact in mind. We have not to correct and counteract—and this consideration is of the utmost importance—we have not to correct and counteract any disposition towards a morose and over-rigorous Puritanism. Our danger is not that of being "righteous overmuch." If it were, our policy and expediency might suggest another line of conduct. But the set of the current is all the other way—in the direction of undue laxity, rather than of excessive rigidity. We have not to set ourselves to free tender consciences, clamped in the iron bands of ascetic and pietistic restraints. What we have to deal with, is rather that licence which is begotten of a recoil from these things. It is an age of reaction. The Church is not at flood-tide, setting in upon the world, damping and choking its innocent joys; but the world is *setting in* upon the Church, threatening to undermine the pillars of its virtue, and deteriorate the high tone of its spirituality. We live in an age when ministers of the Gospel, presidents of county unions, congratulate their auditories upon the fact that the line of demarcation between the Church and the world is fast disappearing. This, I admit, were a matter of thankful rejoicing if the world had conceded anything to the Church, and had agreed to conduct its business and pursue its recreations upon strictly Christian principles. But is it so? Is there any real change in the spirit and essence of the world, whatever assumption there be of external propriety? Is not the "voice" still "Jacob's voice"—

albeit the "hands" are "Esau's hands"? If the dividing-line is being so satisfactorily obliterated, is it not because the Church has conceded everything to the world? I am unable to discern any wholesale adoption of Christian principle into the world's marts, racecourses, theatres, and ball-rooms. I wish I were equally unable to discern any very extensive adoption of worldly policy into the arrangements and appointments of the Church. We have come very largely to this, that religion, pure and simple, cannot be swallowed without a considerable admixture of more palatable ingredients. In many cases, what used to be devotional gatherings, are now *conversaziones*, with low dresses, musical performances, refreshments, and other adjuncts proper to a spiritual commemoration. Even pastors' anniversaries are sublimed into *soirées*, and the affectionate flock celebrate the faithful labours of their shepherd through another year by a careful examination of objects of vertu, and a wondering contemplation of the mysteries of insect anatomy as revealed by the microscope. I know one instance, at least, in which a ministerial recognition culminated in the appearance upon the platform of a number of young ladies in light costume, simultaneously with grapes and oranges in the area of the building; and when, like the angel in the Apocalypse, I asked, "Who are these, and whence came they?" I learned that the hour that ought to have been spent in holy devotion was to be prostituted as an opportunity for mere choral display.

Look, again, at some of the Church's pet agencies for reaching and christianizing the masses—Penny Readings, to wit. What impress is upon them—Christ's or the world's? I confess that to me the comic and even vulgar element that obtains in connection with some of these movements, conducted generally upon ecclesiastical premises, and regulated by professing Christians, is positively *sickening*. I do not remark here upon the tendencies of this kind of thing. At this moment I have only to do with facts. Bazaars, for religious objects, are another conspicuous feature of modern church-life. I will not trouble you with my own suspicions as to the danger, in connection with these institutions, of degrading Christian liberality from a sacrament to a species of amateur huckstering, and of imperilling its sacred spontaneity. I only advert to the patent fact that many of the practices common to these occasions are such as, if we connive at, we cannot cordially approve. Without further instances, I say, then, that the drift of the stream is nowadays altogether in the direction of relaxation, if not of a culpable and perilous laxity; and we must determine our attitude accordingly. We have not to deal, allow me to repeat, with a condition of things in which a morbid asceticism threatens to damp the volatile ardours and quench the bright humanities of the soul. We have to deal with a condition of things in

which levity and frivolity seem to be seriously undermining the solidity of Christian character, and endangering the vigour and purity of the spiritual life. The tendency of the age is to run after the butterfly amusement, and to pursue it as in itself an end. The Church has come not only to tolerate amusements, but to provide them. This I cannot but regard as a fatal anticlimax, tending to the terrible issue, "Lovers of pleasure more than lovers of God."

III.—And now, in conclusion, with this ideal of Christian life, and these facts in juxtaposition, the question remains to be asked,—What should be our attitude towards the prevalent amusements of the day? This point must be decided by the answer to another question,—Are these amusements calculated to do any harm? Do they tend to the deterioration of the spiritual life? Do they militate against the attainment of the highest ideal of Christian experience? If they do, it seems to me that our course is clear, and that a distinct position should at once be taken up by Christian men, especially by Christian pastors, whose solemn office it is to "watch for souls, as those who must give an account." It is an awful thing to spoil any work of God, or allow it to spoil itself. The noblest work of God is the human soul, which He inbreathed and redeemed; and we incur a terrible responsibility if, through any neglect or mistake on our part, that soul fail before God of its highest possibilities; if, instead of shining in full-orbed splendour in the spiritual firmament, its glories suffer obscuration or eclipse; if, instead of attaining to a harmonious development, it goes into God's presence, through fault of ours, dwarfed, enervated, stultified, to perpetuate its deficiencies throughout eternity.

It is not necessary, in order to warrant an antagonistic position, that I should demonstrate the presence of positive and palpable evils in the life of the individual and in the life of the Church, as the result of addiction to the popular entertainments of the age. It is enough if I can show a dangerous drift. Tendencies as well as actualities must be taken into account. Many of these things may be far from reprehensible *per se*, and apparently innocuous in their immediate results. Indeed, I fully admit that the mischief of many of them is not intrinsic, but accidental. But the question is, which way, as a matter of fact, are they carrying the soul—Godwards or earthwards? If a road leads over the cliffs, we do not wait till some one has fallen over and been dashed to pieces before we pronounce it dangerous. It is enough that it tends that way; and we set up our advertisement, "No thoroughfare," lest harm befall the unwary traveller; notwithstanding that it is possible for him to turn into paths of safety on the right hand or the left, before the fatal end is reached. Another factor essential to the consideration of this question is that of *concomitants*. There are amusements that, taken absolutely and alone, may contain no elements of peril, whose

concomitants are evil, and only evil. And I think Christian principle teaches us to throw away even a good thing for its bad concomitants. The wine must be rejected if there is a poison tincture about the cup.

What then are the tendencies of the popular amusements of the day, largely frequented by many who profess in no formal or empty sense to have "renounced the pomps and vanities of this wicked world"? Are they *towards* or away from the highest spiritual good?

I have put forth, very imperfectly I know, an ideal of Christian life. Now do these things militate against the realization of this ideal? In my conscience I believe they do. Is that degree of spiritual elevation, that is not only desirable but necessary for the loftiest type of Christian character, possible to that amphibious creature, the religious pleasure-seeker? Animals that live in two elements are awkward in both. Do we not find it difficult sometimes, even after the most innocent and unexceptionable entertainments, to brace the soul for its devotions? Do not our pinions flap languidly as we attempt our upward flight? And is it not the case that many of the so-called amusements which men pursue are in the last degree unfavourable to those exercises, without a constant application to which the highest zones of religious experience, the snowy summits of a pure spirituality,—those glistering peaks that are the first to catch the auroral glow of the rising Sun of Righteousness, and the last to lose His evening beams—cannot be reached and maintained? To spoil a harp you need not rudely break its strings and shatter its sounding-board. Remove it from one temperature to another, and the mischief is done. How can those trembling strings, whose vibrations make the deepest and divinest melody of the soul, preserve their fine and tuneful tension amid the vitiated atmosphere and sensuous excitements of the gay saloons of earth? Is the tendency of an entertainment, the main ingredients in which are grotesque antics and broad buffoonery, to impart zest to the evening devotions; or, on the other hand, to impair the spiritual appetite, and render the soul's approach to its Maker an insipid and even an irksome exercise? Is the tendency of dramatic exhibitions *towards* or *away* from spirituality of frame? Can the same man love the pantomime and the prayer-meeting, the burlesque and his Bible? My brethren, we cannot say that our people are not hurt by these things because they are not made openly and scandalously vicious. I maintain that a man has sustained a dire and irreparable, though a subtle, injury when he has lost his spiritual tone, the retention of which is incompatible, as it appears to me, with a participation in those frivolous recreations now so eagerly sought after by multitudes of religious men. I ask, Who are the most spiritual in our churches, living in the highest plane, exercising the healthiest influence, most active in ministry, most fervent in spirit, most mighty

in prayer? Are they the habitués of the Crystal Palace promenade, patrons of the ballet, or frequenters of the opera? "The tree is known by its fruits." We have heard the complaint of late, a complaint too well-grounded, I fear, that the Church has lost the faculty of prayer. I cannot wonder at it. The haunts of the worldling are no vestibule to the throne of grace.

Again, addiction to worldly amusements tends to annihilate the line of demarcation between the Church and the world—a "consummation most devoutly to be wished," when the approach is from the world's side; a most fatal result if the advance is on the side of the Church. I know it is contended that the Church should go down into the world, indulge in its pastimes, breathe its air, mingle in its society, in order that the world in all its departments may become permeated with the Christian spirit, and even its chosen amusements be sanctified. But what are the probabilities, as inferred from all history, of such an experiment?—that the Church will sanctify the world, or that the world will secularize the Church? Lot and his family did not convert Sodom; but Sodom went a long way towards corrupting Lot. By identifying the Church and the world, even by narrowing the boundary-line between them, you do violence to the Christian instinct. That instinct is one of isolation. In proportion to the attraction of the soul to Christ is its repulsion from the vain delights of sense. The first sentiment of the new convert is one of recoil from those things in which once he found his chiefest pleasure. The regenerate theatre-goer at once loathes the stage. For my part, I am inclined to trust this early Christian instinct, before it has had time to argue itself into compromise. Can those amusements be good or right for the mature Christian, for which, in the days of his first love, he conceived a strong distaste?

The Church's isolation from the world is her spiritual leverage; the Church's absorption into the world is her spiritual paralysis. So long as the Church stands where Christ placed her, she stands on a far loftier platform than that of human society, and can summon men with an authoritative voice to her superior pleasures. But when she descends from that elevation, and consorts with the sons of Belial, as altogether one in spirit with themselves, she practically confesses that her pretensions to higher and purer joys are vain, and that there is *one* side of man's nature at least for which Christ makes no provision.

Finally, addiction to such amusements as I have in view, is incompatible with that spirit of self-sacrifice which is at once the distinction and the glory of the Christian. The worldly man lives avowedly for himself; the Christian lives avowedly for Christ. He is "not his own, he is bought with a price." "The love of Christ constrains him," in its normal exercise, to deny himself. His own noblest manhood is only arrived at by the

practice of this virtue. The highest self-interest is thus subserved by the completest self-abnegation. The *Church* is a power just in proportion as this spirit prevails. But is it, can it be fostered within the circle of this world's amusements? Do they not emphatically appeal to man's selfishness, and minister to his self-indulgence? Is not their pursuit a "walking after the flesh" rather than "after the spirit"? Do they not tempt a man to ask, "How may I enjoy myself for myself?" rather than, "How may I employ myself for the Master?" As a matter of fact, who are they who are doing the Church's work to-day in the very spirit of Him who "came not to be ministered to, but to minister, and to give His life a ransom for many"—the men who are the very fibre and backbone of our varied Christian instrumentalities? — the amusement-lovers or the straitlaced men?—the men who give and go to balls, and who use their Christian liberty as a sanction to the stage; or the men and women whom you would never dare ask to such entertainments, and who regard their Christian liberty as freedom to deny themselves?

What, then, should be the Church's attitude towards these things?

What saith policy? Policy seems to say, If you value and would conserve a strong healthy life in your members, a vigorously-beating heart, and sinewy arms to work withal, "flee these things, and follow after righteousness, godliness, faith, love."

What saith loyalty to Jesus? Is it not, *in limine*, a slight put upon Him, when the Christian *wants* to mingle the water of life which He gives with the wine of the world's pleasures? Is not the very inclination to participate in the gaieties of life a disloyal sentiment,—a tacit admission to the world that the joys of religion are insufficient for the wants of the soul?

"Sir, why do you not go to the theatre?" said a professing Christian lady, who enjoyed the drama, to Dr. Rush, of America. He replied: "I never will publish to the world that I think Jesus Christ a bad Master, and religion an unsatisfying portion, which I should do if I went on the 'devil's ground' in quest of happiness."

What saith the Scripture? I think the Scripture has a deliverance upon this subject, and we must all be struck by the utter absence of the remotest suggestion of compromise in connection with it: "Come out, and be separate." "Touch not, taste not, handle not." "Avoid the very appearance of evil." "Be not conformed to this world." "No man can serve two masters." "What concord hath Christ with Belial?" "Know ye not that the friendship of the world is enmity with God?"

But it may be said, "The Christian needs amusement as well as other people. Prayer is not pastime, and pastime he must have. Exhilaration after the exhaustions and anxieties of daily life is a necessity of his animal nature if he is to survive the strain, and that exhilara-

tion is hardly to be experienced in ploughing the pages of ponderous theologians, or even in the most diverting exercises in psalm-singing and the catechism." That the Christian, like any other animal of his species, needs diversion I admit. But that he cannot find all he absolutely needs, as a rational and spiritual being, within the dear circle of domestic amenities, and the hallowed sphere of religious engagements, I should not like to assume the responsibility of affirming. "Is any merry? let him sing psalms." The question, however, is not between amusements and no amusements for the Christian. The question is between such as are doubtful and such as are unexceptionable. Given the absolute necessity to the religious man of enjoyments outside of his religion, there are pastimes and recreations in which he may indulge, which, though lacking the delightful zest of hazard to himself, are at the same time free from those accompaniments which would render them occasions of stumbling to others; and in the light of the considerations I have so imperfectly set forth, I venture most earnestly to recommend their adoption as "the more excellent way."

The Baptist Union Board aiding Ministers in the Cost of Educating their Children.

THE operations of the Society mentioned in the title of the present paper are not entirely unknown to the readers of this Magazine. Some of those readers render sympathy and generous aid to the Society's aim and object. But little advertence has been made, however, to that aim and object since the establishment of the Society in 1866. A few words, therefore, on the subject will not be out of place, now that the seventh year of the Society is being entered upon.

Friends intended that aid should be given to esteemed brethren of our body, similar to that which almost all other denominations provide for their ministers who need it. There had been, previously, efforts with this aim among Baptists, but they had all failed; and, though perhaps many of the brethren in our body need the help more than those of any other part of the Church, none was provided beyond the occasional and limited help privately ministered to some of those brethren.

The late Dr. Evans, of Scarborough, and a few men likeminded, succeeded, after extended and careful inquiry, in gaining the attention of the Board to the subject. They said: "Our ministers, as a body, are probably worse paid than those of any section of Christ's Church. Pastors with large families have incomes ranging from £50 to £100

per annum. The majority probably do not receive more than the latter sum. Nor should we hide from our minds the fact that the most trying period of life," they added, "of many of our brethren is not when age and infirmities are gathering around them, but when the cares of a large and growing family are pressing on them."

The Union took the matter up, and an Educational Board was appointed to carry out the scheme. They have done so, as far as the means entrusted to them have allowed. Out of a hundred and three applications made to the Board up to the present time, fifty have been accepted; and all the brethren thus aided express in glowing terms their thankfulness for the very seasonable relief they have obtained.

As a fair sample of the cases to which aid has been given, twenty-five, taken consecutively from the middle of the list, may be adverted to. These cases show 140 children, or nearly six per family, with an average income slightly over £95 per annum.

It has been said that the Society's aid is not given to the brethren who are in the greatest need; and perhaps this may be so. But, in judging of the cases before them, the Board take into account the positions occupied by the ministers applying, and the engagement of their time, whether in whole or in part, by the ministry they have received. Some of our brethren augment their income by various secular engagements, and these, as a rule, do not receive aid from the Board. The twenty-five cases show that help is not given till it has been shown that it is greatly needed.

Ministers of every evangelical section of the Baptist body are eligible to the benefits conferred by the Board—the Particular Baptist and the General; the Close Communionist and the Open; the High Calvinist and the Low, as those terms are generally understood amongst us. The Board makes no distinction on the grounds indicated by these appellations. All that they require to render the applicants eligible are: (1) Good standing in the body; (2) need; and (3) the engagement to pay part (nearly one-half) of the cost incurred.

In one particular, the proceedings of the Board are peculiar. They have no school or schools to which to send the children. They do not incur the cost or the responsibility of special schools. They do not deem it advisable that ministers' children should be educated apart from other children. There are good schools for both sexes in every part of the land, out of which parents are left to choose for themselves, subject only to the Board's approval of the schools so selected. The Board requires reports from the schools of the progress and conduct of the children from time to time.

Objections have been sometimes raised against the Society, from the supposed influence which their help may have on the churches, and on the parents helped. These objections, if they have any weight, lie against all pecuniary aid given in support of honoured brethren beyond what their own efforts and those of their congregations can secure. They may, therefore, be safely left to the refutation furnished by the proceedings of almost every denomination of Christians among us. Action would not be so general if the thing done were injurious.

It is painful to the conductors of this organisation to have to add that now, at nearly the close of the sixth year of the Society's operations, the funds are exhausted, and that many cases are before the Board which cannot be received simply on account of that exhaustion. But these facts

must be stated, and left to their legitimate effect on the well-to-do friends of the ministry among us. Surely, in the year to be inaugurated by the approaching Autumnal Meeting of the Union at Manchester, the Society will be better understood and more liberally supported! Few means can be found of more effectually helping faithful and hard-working brethren, and their not less faithful and much-enduring wives, than those adopted by this excellent Society.

The Horrible Pit.

By Thomas Cooper.

"I waited patiently for the Lord; and He inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord."—Psalm xl. 1—3.

THE most spiritual commentators are of opinion that this psalm and the two preceding psalms were composed by David, partly during his deep remorseful repentance, and partly under his grateful sense of forgiveness, for his great, black, double sin of adultery and murder. The title of the first of these three psalms—the thirty eighth—is very significant: "A Psalm of David, to bring to remembrance." *To bring to remembrance?* David would not have his sin forgotten. Although God had forgiven him, he never could forgive himself. He places his vileness on record, that all God's saints, in the future, may be acquainted with it, and take it duly into their reckoning when they are forming an estimate of his character. And he gratefully places his sense of forgiveness on record also, that, while God's people shall take care not to place David's character too high, they may learn to exalt the God of David for His wondrous mercy.

Scriptural scholars tell us that the psalm from which our text is taken has either undergone a dislocation in its passage down to us, during the 2,600 years which have elapsed since David composed it—or, that the psalm was, originally, two, and that the second, somehow or other, has been placed before the first. They tell us that the first ten verses ought to come after the other part of the psalm. Commencing with the thirty-eighth psalm, we should read through the thirty-ninth; and then, beginning with the eleventh verse of this fortieth psalm, we should read to the end of it, for David's full expression of his confession of sin, his repentance, and cry for God's mercy. The first ten verses of this fortieth psalm should then be read, that we may learn David's grateful declara-

* From "Plain Pulpit Talk." [By Thomas Cooper. London: Hodder & Stoughton.

tion of God's forgiveness of his great sin. This is the settled opinion of thoughtful scriptural Scholars; and the fact that the latter part of this fortieth psalm is really found afterwards, as a separate psalm, and is called the seventieth, shows that what is now the fortieth was *not*, originally, one psalm.

"But why does the Bible contain such strange records?" say some people. "Ay, why does it contain such queer things—such revolting things?" cry some people, who would fain have us believe that their hearts are as delicate as their ears—"why are there these shocking narratives of adultery and murder in the book?"

I wish those who urge such objections would always be honest enough to acknowledge that the Bible records God's condemnation of such deeds, while it records the deeds themselves. "The thing that David had done displeased the Lord" are the emphatic last words in the eleventh chapter of the Second Book of Samuel, where David's black double crime is narrated.

But "why does the Bible contain such things?" For several reasons; and clear and sound reasons, too.

First, because the Bible is a *true* book. What does the Bible profess to be? The earliest history of man, and of human nature. But it would not be a true book, if it hid a part of man's character. What is Man? A sinner. Does not every history in the world proclaim the lamentable fact? Take up any human history—a history of Greece, or of Rome, or of France, or of England—and what will you find related in it, from the beginning to the end? Violence, hatred, cruelty, ambition, craft, malice, murder, war, bloodshed, conquest, robbery, tyranny, slavery—I need not go on. It is sin—sin—sin—all the way through. There is, now and then, a deed of patriotism, or honour, or generosity, or bravery; but the *great* record is sin. The record of noble deeds is scanty; and even for them the historian does not always find a noble motive—while the broad record of evil burns on every page! How, then, could the Bible be a true book, professing as it does to give the earliest history of Man, if it only gave us a part of the real picture of Man's character?—if it hid Man's vileness?—if it represented him as a purer and better being than he really is?

Secondly, the Bible contains open records of human sin—even of the sins of good men—because the Bible is meant to be a *guide* for Man. But it would mislead rather than guide men, if it did not proclaim, unmistakably, that God is displeased with sin when good men fall into it, as well as when bad men habitually commit it. Bad men would scoff at the omission, and deride the justice of God. And, instead of guiding and encouraging the believer, it might throw him into despair. "How is this?" some good man might exclaim when, in his weakness and imperfection, he had, temporarily, got wrong,—"how is this I find no record of the sins of good men here. It would seem, then, that God's saints never sin after they are once brought to Him, and receive His forgiving love—for their sins are never mentioned here. Then, I must have been a hypocrite all along—or, otherwise, I have been practising self-deceit. I never *have been* a child of God; and how can I trust myself in the future? I must give religion up—for there is no hope for me!" Let us be thankful that the Bible contains a record of David's sin, as well as of David's piety. Let not the record encourage us to commit sin; but let it encourage us to come to God for pardon when we feel we have sinned.

Thirdly—and above all—the

Bible contains such things because *God will not have sin hidden.* Man's perpetual tendency is to hide sin; the tendency displayed itself with the first human pair in Paradise. And it displays itself nowhere more strongly, now, than in the Christian Church—more especially when the transgressor is a rich man. "Did you hear of Mr. So-and-so being found the worse for strong drink?" whispers one member of the church to another. "Hush!" says the other, "don't talk about it! Remember how much he has given to the cause. Don't say a word about it. It will only set the world a talking, and bring religion into disgrace."

There would not be so much tenderness shown towards the transgressor if he were a poor man. Scarcely a member of the church but would be indignant with the beggarly rascal, and would express amazement at the fellow's impudence in having offered himself for membership with them. But the case is very different, in their eyes, when it is the case of so very respectable a man as Mr. So-and-so. And the rich man is suffered to go on in his sin—every member of the church whispering about it, but no one daring to say a word to the rich man himself about it. They fear he will take offence, if they mention it to him. He perceives that no one dares to reprehend him; and so he grows bolder in his sin. He was sly in the practice of it at first; but he does not care to conceal it now. And, soon, everybody sees it—even in the open street. The rich man's sin is a stench in the nostrils of the world; and the church blushes and trembles about it—and, though the church rises now, through mere shame, to put the rich sinner out of its pale, such damage and disgrace have been done to religion that the ruin is not repaired for years.

If the rich sinner had been warned, at first, he might have been saved from his sin; and the church might have been saved from disgrace. And how should he have been warned? Sternly? Oh, no! Who am I that I am to take upon me to warn an erring brother sternly? I must remember that I am a poor wandering sinner myself; and I must warn him tenderly and affectionately, and yet faithfully. He must be warned if I would save him, and do what God would have me do. For God will not have sin go without reproof, neither will He have it hidden.

David thought to hide his sin, by the murder of Uriah, and by marrying Bathsheba, but God would not have it so. The adultery was out, and the murder was out, too. His enemies—for he had many among the old adherents of Saul, who had never forgiven him for becoming a king, although Samuel had anointed him at God's command—his old enemies had got hold of the black secret; and they were spreading the report of it busily, and trying to stir up disastrous mischief against him. And David had to bear it in silence. He dare not defend himself. He dare not say, "Silence, with your treasons! I'll not permit this freedom of your rude tongues. I am a king, and you shall not make free with my character!" He dare not put them down with a high hand.

Mark how all this bitter experience of David comes out in the thirty-eighth psalm, where he is describing his agonising shame and repentance: "O Lord, rebuke me not in Thy wrath: neither chasten me in Thy hot displeasure. For Thine arrows stick fast in me, and Thy hand presseth me sore. There is no soundness in my flesh because of Thine anger; neither is there any rest in my bones because of my sin. For mine iniquities are gone over mine head: as an heavy burden they are too

heavy for me....I am troubled; I am bowed down greatly; I go mourning all the day long....I am feeble and sore broken....My heart panteth, my strength faileth me.... My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off. They also that seek after my life lay snares for me: and they that seek my hurt speak mischievous things, and imagine deceits (or, contrive plots) all the day long. But *I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth. Thus I was as a man that heareth not, and in whose mouth are no reproofs*" (no words of self-defence).

David's consciousness of sin, and his shame under it, were so torturously great, that he dare not defend himself. And well it was he did not try. It was, indeed, a gracious act, on God's part, that He did not give David up; and that the Holy Spirit still strove with David, and brought his sin home to him, so that the horror of remorse seized David's soul, and deep repentance agonized him. So gracious are all God's dealings towards them who have once really loved and served Him! If they fall, He does not desert them; He still follows them in tenderness and pity, and strives to restore them to Himself.

Without doubt David had gone through agonies of remorse and repentance, and was deeply humbled before God, when the prophet Nathan was sent to charge him with his sin. For, when Nathan thunders the paralysing words in his ear, "Thou art the man!"—"*I have sinned* against the Lord!" is the instant confession of David. There is not even a momentary attempt to palliate his sin, or to deny or conceal his crime.

David's repentance was repentance indeed. And one cannot help thinking that he was pondering a resolution to make open confession of it before Israel, and purposing to ask all Israel to mourn with him; and then to offer up a series of sacrifices and burnt offerings, such as had never before been offered for human sin. But he was informed by Nathan, and convinced by the Holy Spirit, that no burnt-offering or sacrifice could really atone for his sin—but only the Great Atoning One, who was prefigured in all the sacrifices and offerings of old. Read the verses following the text:—

"Blessed is the man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies"—that is to say, Blessed is the man who, through pride or haughtiness, has *not* concealed his sin. "Many, O Lord my God, are Thy wonderful works which Thou hast done, and Thy thoughts which are to usward: they cannot be reckoned up in order unto Thee; if I would declare and speak of them, they are more than can be numbered"—God's revelations to him (even while he is in agony for his sin), of the Divine goodness, and intent to deliver him, amaze his penitent and grateful soul. He cannot express them! "Sacrifice and offering Thou didst not desire; mine ears hast Thou opened"—*bored*, as it stands in the Hebrew. That is to say, Thou hast made a revelation to me out of the merely natural order: what I could not receive, or know, by mere natural perception, Thou hast revealed to me by Thy Holy Spirit, respecting the way that Thou wilt save me, and how Thou canst save me, and pardon even such sin as mine, consistently with Thy justice: how Thou canst "be just and the justifier of him that believeth:"—"burnt offering and sin offering hast Thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, Thy law is within my heart!"

"Lo, I come!" *Who* comes?

Who is this that speaks in the voice of revelation to David? We must expect to find sudden, abrupt, and bold personifications in these ancient Oriental poems—the Psalms. Turn to the tenth chapter of the Epistle to the Hebrews, and you will learn from the later-inspired writer what the ancient one means: "For it is not possible that the blood of bulls and goats should take away sins. Wherefore when He cometh into the world, He saith, Sacrifice and offering thou wouldest not, but a body hast Thou prepared me: in burnt offerings and sacrifices for sin, Thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do Thy will, O God. Above when He said, Sacrifice and offering and burnt offerings and offering for sin Thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said He, Lo, I come to do Thy will, O God. He taketh away the first, that He may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

So, then, David was restored to the Divine favour by looking to the Great Atoning One—looking beyond all burnt-offerings of animals, and resting his guilty but penitent soul, in faith, on the promised Christ, the Messiah, the Anointed One, who was to offer up Himself, as the *real* atonement for sin, in the fulness of time. And when God pardons David's soul, and fills it with humble and holy joy, David likens his case to that of one who has been in an horrible pit, and in the miry clay, and has been delivered therefrom.

Observe, my friends, that David is not speaking of what we, in this country, understand by a pit—such as a coal-pit, into which you descend, immediately and perpendicularly, from the earth's surface, by a rope, or chain, or by some other mechanical means and contrivance. David never saw a coal-pit, and, perhaps, never heard of one in his whole life. There are no coals in the Holy Land: the geological formation—as, I doubt not, some of you know—is not what is called "carboniferous," but mountain limestone. David is thinking of the "pits" with which he was but too well acquainted: the cavernous pits, or immense recesses in the rocks, whither he had often been compelled to flee for refuge from his enemies.

The "holes in the rocks"—"caves of the earth"—"clefts of the rocks"—as they are called in our translation of the Bible—abound in Palestine. You often read of them in the Old Testament. Thus, in the sixth chapter of the Book of Judges, you read—"And because of the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strongholds." These dens and caves were so large, you perceive, that they formed refuge-places against a huge invading army, an army "that came as grasshoppers for multitude." Again, in the thirteenth chapter of the First Book of Samuel, we learn that they took refuge from another invading army, that of their old enemies—the Philistines—"people as the sand which is on the sea-shore in multitude." "When the men of Israel saw that they were in a strait (for the people were distressed), then the people did hide themselves in caves, and in thickets, and in rocks, and in high-places, and in pits."

This was not only the custom in those very ancient times—well on to 3,000 years ago—but even so late as in the time of the Crusades, 700 years ago. When Baldwin the First, one of the Crusader-kings of Jerusalem, presented himself before Ascalon to besiege it, the town and the villages around were deserted:

the inhabitants with their families, and also with their flocks, had retired into the huge subterranean caves of the country.

Shaw, our old English traveller in Palestine, says that on each side Jaffa—the ancient Joppa—on the sea-coast, there is a range of mountains and precipices, where are found the "dens, holes, and caves" mentioned in Scripture, and so often the retreats of the distressed Israelites. And Pococke, another old English traveller in the Holy Land, says he saw a large cave in which 3,000 men were said to have once taken refuge.

Even when they were not refugees from their human enemies, the Israelites made use of these caves sometimes to shelter themselves from the heat, also to sleep when weary, and sometimes to shelter their sheep. In the twenty-fourth chapter of the First Book of Samuel, there is an exciting narrative. It relates how, when David had fled to the strongholds of the wilderness of Engedi, that "Saul took 3,000 men . . and went to seek David and his men . . and he came to the sheepcotes by the way, where was a cave; and Saul went in to cover his feet,"—(that is, to sleep: the feet, when wearied and over-heated with walking on rocky ground—exposed as the feet of the Eastern people were of old—grow cold when you lie down to rest: so they were covered—for you cannot sleep with cold feet)—"and David and his men remained in the sides of the cave." So spacious it was, that David and his men could not be seen in the dark, "in the sides of the cave,"—although David saw Saul in the light at the mouth of the cave. You will remember how the narrative proceeds: David cuts off the skirt of Saul's garment and lets him sleep out his sleep and go out, instead of killing him; and then David follows him, shouts from the side of the mountain, and holds up the skirt of the robe, to show Saul that his life had been in David's hands.

The cavernous pits, be it understood, were often very dangerous. A person that went into one and lay down to sleep might oversleep himself, and awaking in darkness—for twilight is very short in the tropics—might lose himself in his alarm. "Pit of noises"—"roaring pit"—"pit of sounding calamity"—"pit of tumultuous desolation"—are some of the different translations which have been given to the Hebrew words rendered "horrible pit" in our authorised translation. There is an allusion to the cataracts of water which resound in these subterraneous regions so terribly, that you can scarcely hear your own voice, if you try to shout aloud, in your terror. "Miry clay" is an allusion to the bogs, or quagmires, which abound in these frightful recesses, miles underground. No sunlight, of course, is ever beheld. All is horrible darkness, except when the false flickering light—the vaporous "Will-o'-the-wisp"—is beheld over the bog, or "miry clay."

These cavernous pits are also the haunts of wild animals. The lion is no longer seen in Judæa—(though the Old Testament shows that lions were numerous in old times)—for he is observed to disappear in all countries where firearms are heard. But the "Nimmer" and the "Faed"—that is to say, the leopard and the panther—are there; and these, with the wolf, the hyæna, and the jackal, haunt these caverns by day, and prowl forth at night. Foul serpents and other crawling creatures also tenant these pits. And when the Prophet Isaiah describes their tenants, he is made, in our translation, to talk of "the *moles* and the bats;" but *moles* should be musk-rats—foul offensive creatures which abound in these caverns; and so do the bats, by thousands.

Now this—

HORRIBLE PIT represents, in David's mind, the condition of the sinful soul. Every unregenerate man and woman in this chapel—ay, and every backslider, too—is in this "horrible pit" and "miry clay." And, if there be such a character in this place—but God forbid that there should!—as a hypocrite—one who is making a profession of holiness, yet is really devoted to sin—one who comes under the description given by Robert Pollock, in "The Course of Time"—

"The man that stole the livery of heaven
To serve the devil in"—

he is also in this "horrible pit."

The great majority of those who get into this pit, get into it in childhood. There is but one entrance to it for its human dwellers;—and that is

INDULGENCE PASSAGE. The craving of the unregenerate heart is for indulgence: indulgence of the appetites and senses and desires. Self-will marks our unregenerate nature. "The carnal mind is not subject to the law of God, neither, indeed, can be." Every child demonstrates this, so soon as the perception of good and evil dawns on the reason. And the worst of it is, that too many parents drag their children down Indulgence Passage, into the pit, almost before the young creature's moral sense has fully dawned. Revenge, pride, self-will, are taught to very young children, by some parents, in the most foolish—nay, I should say, in the most guilty way. And how offended they are, if you tell them of it! You cannot, indeed, tread on people's toes so soon, as by telling them that they mismanage their children; and that their first duty is to teach a child to bridle its own self-will, not to indulge it.

The great majority of mankind remain in this pit many years after childhood; and some live all their mortal lives in it, and perish in it. Some get farther and farther into the pit, and deeper and deeper into its miry clay and pollution: for it is a huge pit, and has many ramifications or corners—corners that branch off in different directions—corners where different kinds of sin are committed. And there are also passages from one corner to another—passages which conduct the sinner from sin to deeper sin; and from darkness and danger to blacker darkness and greater danger.

And the worst of it is that the greater the danger and darkness the sinner gets into, the less he is alarmed. His sin hardens him, till he denies the pit to be either dark or dangerous. Such is the foul, hardening nature of sin. It is with man's conscience, or spiritual eye, as it is with the outward, or bodily eye. You know how the iris, or coloured rim round the pupil, or eye-sight, contracts when we enter a stronger light, and how it relaxes when we go farther and farther out of the light. If you pass *suddenly* into strong light, or into darkness, you can see nothing. But, if you pass gradually into either, the iris either contracts, or it relaxes, and so adapts your power of vision to the light, or to the gloom.

So it is with man, spiritually. "Nemo repente fuit turpissimus," says Juvenal. *No man becomes very wicked suddenly.* It is gradually that men become more wicked; and that the inward eye adapts itself to thick and thicker gloom—until the dweller in the horrible pit denies that it *is* gloom. He comes, at length, to "love darkness rather than light." "Habit becomes second nature," as we say; and the habitual sinner revels in the moral darkness.

And if God were to leave sinners to the consequences of their sin—if

He were to leave them, unheeded, in the horrible pit, they would never make their escape from it, but would all stay and perish in it. But, blessed be His Holy name! He does not leave sinners unheeded in the pit. He mercifully sends His Holy Spirit into the pit, to flash the lanthorn of conviction before their eyes, and to speak in their spiritual ear with the "still small voice" which conscience cannot resist hearing, even amid all the horrible noises of the pit.

As I said before, there are many corners in the pit. There is a large corner just at the bottom of Indulgence Passage—for Indulgence Passage goes down with an *incline*, as a railway-man would say—a large corner, not so far into the pit as some other corners, and not so utterly and horribly dark as some of them. You may call it

VANITY FAIR CORNER—or the corner where people "do as the world does." I say it is a large corner; ay, and it is a crowded corner, too. The dwellers in it elbow each other, very closely sometimes. It is a corner into which many crowd when they are young; and many remain in it till they grow old, and declare they do not like to leave it. Yet, as fashionable as it is, there are some disagreeable places in it. Young married people often find their way knee deep into the "miry clay" there is in it. They are invited out to dine; and they are amazed at the display when the gay company go merrily into the dining-room. They had no idea that their friend Mr. Smith could show so much massive silver on his table. And they reflected that *they* would have to give a dinner to their friends; and so they plunged into debt to furnish their table in style, in order to be like other respectable people. They did not know—poor inexperienced creatures!—that Mr. Smith hired his massive plate from the jeweller's, at so much an hour!

And then there were cards, in the evening; and the young bride expressed her fear that it was wrong to play at cards—for her good old Methodist mother always called them "the Devil's books." Ay, and her good old Methodist mother was right, too—for she knew what bad temper, and ill-will, and vindictiveness, card-playing often causes, and what roguery it may lead to if people become enamoured of it. But the fine party laughed the young bride out of her dread, and she soon began to think cards were very agreeable helps to kill time. But whoever learns to kill time, is not learning to prepare for eternity.

The dance came on before the party broke up, and the daughter of a pious mother shyly declined to join in it; but she also was laughed out of her dread to do wrong. From that night she began to frequent evening parties in Vanity Fair Corner, where "harmless dancing" was a usual indulgence; and she grew so fond of dancing that she began, secretly, to go to balls. She did not tell her pious mother whither she went; but at length she was out so late, night by night, that the mother took alarm, and, by inquiry, soon found out the truth. The pious mother told her daughter at once, that this sinful trespassing on the hours of the night must be discontinued. And now the daughter wept and entreated, till the tender mother yielded a little, and then a little more, and at last granted leave to her daughter to go to the ball once more, on a strict promise to leave it at ten o'clock. But when ten o'clock struck the young woman thought all eyes were upon her, and that all her companions would laugh at her if she went home. So she dances on, and affects high spirits, until twelve o'clock strikes, and she suddenly

turns pale, and can dance no more! Why is it? God has sent His gracious Spirit into that corner of the pit, to whisper with the still small voice that *will* be heard—"Oh, thou undutiful daughter! thy mother is praying for thee; and thou hast falsified thy word, and art committing sin!" Thank God! He does not leave poor sinners unheeded in the pit, or unvisited. If He did so leave them, they could never get out; for they would never feel they were in it, and in danger.

There is another corner, very near to Vanity Fair Corner, into which the young lads eagerly crowd. They call it—

JOLLY CORNER. Hark at the roars of mirth in that corner of the "Pit of Noises!" What laughter at sin, and what mockery and scoffing at religion! "Away with your sour godliness and your long faces!" cry its inmates; "do the fools think we shall be coaxed to carry our coffins on our shoulders all the way through life? What! never a bit of fun? If we be melancholy now, what shall we come to by the time we grow old?" "Bring us another bottle!" cries one. "Let's have a good song," cries another. And when one has sung to please the company, another gives his health; and then they start to their feet, and sing—

> "For he is a jolly good fellow—
> Which nobody can deny!"

And now the blood quickens, and the mirth grows boisterous, for their heads are becoming unsteady. But they are feeling very brave—decidedly heroic—so they rise and sing again in chorus—

> "We won't go home till morning—
> Till daylight does appear."

But what a change has come over the face of that most excitable young man! He has suddenly become pale, and the sweat stands on his brow; and he is as sick in body as he is in mind. His religious father had forbidden him to join another midnight revel, and reminded him that the doctor said consumption would carry him off in a few months; but he secretly stole out of his father's house, and he is here, at midnight again! And "the still small voice" that *will* be heard, even amid the "Pit of noises," whispers—"Oh, thou disobedient lad! thy father is praying for thee, and waiting thy return home. And Death is coming, for thy constitution is sinking amidst all this riot." Thank God! He does not leave poor sinners unvisited in the pit. If He did so leave them, they could never get out; for they would never feel they were in it, and in danger.

As I said before, there are many ramifications in the pit: passages from corners to other corners, that incline, perhaps, more deeply downward, and extend farther into the gloom and horror. And the dwellers in the pit are troubled with restlessness; they hanker after an acquaintance with the other corners of the pit. Sin is infectious in its very nature; cancerous in its very essence, it spreads and increases by native virility. A soul cannot be in the horrible pit without becoming worse. If one sin fastens on the heart of a man, he is sure to long to taste others. Look at that youth who tarried over the cards in Vanity Fair Corner, at fashionable evening parties, till he not only grew fond of them, but became skilful in handling them! See! he is making his way gradually by that left-hand passage into

GAMBLING CORNER. Is there a young man in this chapel to-night who is growing fond of cards? Take care what you are about, young man, for if you once catch the infectious spirit of gambling, you may soon be a monument of moral and spiritual ruin. Opium-taking itself is not

more ruinous. You scarcely ever hear of a gamester being reclaimed. He can't live without the bad excitement. He sacrifices everything for it, character and respectability, peace and happiness of family, all that can render life really honourable and happy. His accursed zest for risk, and venture, and play, absorbs him, till he is miserable without gaming, and miserable in the practice of it.

Oh, the ruin of souls that is witnessed in Gambling Corner! Think of the mad passion of betting on horses which has spread through our land! In some seasons of the year you cannot enter a railway station or an hotel, nay, you can scarcely pass along the chief thoroughfares of a large town, without hearing of the betting on horses, or seeing allusions to it in the windows of public-houses.

I remember a sight in Manchester that caused me disgust and sorrow. I had been told to go into Market Street, at noon of the morrow, as it was the day before the "Derby Day"—the Epsom race, so-called. I went; and as fast as the factories "loosed," as they say, for the dinner-hour, there came scores and hundreds of men, not to dine, but to crowd the foot-pavement from Infirmary Square to the Exchange—to take out their crowns and half-crowns, and sovereigns and half-sovereigns, and in some instances their "betting-books," and challenge one another upon the Epsom race that was to come off on the next day! What a hell of excitement I seemed to witness! They cursed and swore and jeered, and tried to vex and provoke one another to rashness in betting. What a bitter degradation I felt it to be, as one who had championed the cause of the working-classes! And yet, how can one wonder that they imitate "their betters"? Do not the members of the Royal Family patronise the Derby? Do not the nobility, ay, even the delicate and high-bred ladies of the nobility, crowd to see it? Does not Parliament make the day a holiday? Oh, you who are perpetually telling us of the vices and improvidence of the working-classes, stop and reckon how much of their sin ought fairly to be laid to the account of the evil example set them by the privileged classes!

I have not time to describe the varieties of sin in Gambling Corner. Yon poor besotted man with the pigeons in his bosom is a dweller in it. And that half-idiot-looking scandal to the working-classes is another: he who is leading those two small creatures by a string along the street, small, half-starved greyhounds covered with cloth. Betting on horses, betting on dog-races, betting on pigeon-flying! what a madness for betting there is among you working-men. Is it true that some of you colliers dwell in Gambling Corner of the pit? And *do* some of your wives really bet on horse-races? I don't like to believe such reports; but I hear them. God knows whether they are true. If they be true, I warn you that you are sinning in God's sight. You are throwing your money away if you lose, and you are cheating if you win; for you have no right to take money from your fellows unless you render them a useful service for it.

There are some corners in the pit so despicable for dirt, so miserably paltry in the character of the sin committed in them, that one wonders they have any tenants. Yet some of them are crowded, like

Swearers' Corner. A reflecting man cannot help wondering that so many men swear. It is not noble to swear. It is not amiable, refined, or polite. Neither is it brave, for the most cowardly rascals often swear the loudest. It is not wise, for the sorriest fools often swear the most

frequently. And when men use the practice to gild a tale, or adorn a joke, you are sure to find, on the slightest examination, that the joke or tale has no fun or wit in it if it needs an oath to adorn it, or an imprecation to make it laughable. Is it not a marvellous fact that some of the most intelligent men, some of the strongest-headed thinkers—like Thomas Hobbes of Malmesbury—have been habitual profane swearers?

Robert Hall had such a contempt for the silliness of the sin of swearing that he called it "paying a peppercorn rent to the devil." And such is really the tax the contemptible dwellers in this corner of the pit pay to the Evil One! And, senseless as the practice of swearing is, the habit is not only soon contracted, but it is hard to break off. Swearers' Corner is full of the "miry clay:" the strong and retributive power of bad habit. The sinner's limbs get fast in the clay, and he seems unable to struggle out of it. "Why do you swear?" one says to the swearer, when he is not in a passion, and you think he will listen; "Why do you swear? It does you no good." "You are right," some swearers will say; "I'll swear no more." Yet, very likely, the poor slave to bad habit swears again the next minute; and when you remind him of it, he tells you he did not know! So strong and ruinous is the power of bad habit!

LIARS' CORNER is another and neighbouring branch of the horrible pit. It is also full of the "miry clay," that robs the poor wretch who is depraved enough to dwell in it of the power to get out. Some poor fallen and degraded creatures practise lying till the habit seems really incurable. I knew a man who inured himself to lying till he came to believe some of his own lies were truths! Young men, have a horror of lying! It is a habit so degraded and detestable. I would hope we have not one habitual liar here—one who has settled down among the foul "miry clay" of this miserable corner of the horrible pit. If there be such a wretched sinner in this company, may the Lord have mercy upon him, and show him the hatefulness of his sin!

DRUNKARDS' CORNER is so near to Jolly Corner, that many get into it who at first joined a merry party, and partook of the "social glass" for mere sociality. They had no strong appetite for strong drink, no passion for it. But the appetite "grew by what it fed on," and the passion became strong. Drink must be had, at last, anywhere, and by any means. It must often be swallowed in private, for it was no longer a mere aid to sociality.

Oh, young man, you who are becoming fond of strong drink, think what a degraded, wretched, ruined, and despised creature you may become by yielding to the passion for it! Stop before you lift that glass to your lips—stop and think, and then dash it to the earth, with the resolve never to taste it again; and cry to God to help you to keep your resolution. Look at the dreadful nature of the sin. I want you to think and ponder on its leprous nature. The more you yield to drink the more power it will have over you, the more it will torment you with thirst and the evil desire for it, the more it will seem to constitute your life, the more the craving for it will seem to fill every thought of your mind and every limb of your body, till it seems to become your one thought, your one empoisoned desire and habit!

The drunkard gets down into the "miry clay" deeper and farther still. He gets down where the noxious reptiles breed and fester: and they bite and sting him! Look at that wretched dweller in Drunkards' Corner of the horrible pit! The foul

reptiles that inhabit it have bitten and stung him; look at his pimpled face and bloodshot eyes, and mark his shaky hands! Yet he must have more drink, for he is troubled with the perpetual thirst that habitual drunkenness creates: he must have more, though his wife and children are starving, in their rags and tatters. Ah, he has ventured too far into the foul recesses of the pit! See, the folds of that huge serpent of the Boa Constrictor species—Delirium Tremens is its name!—its folds are around him; and the eyes are fit to bolt out of his head, and he raves and curses, and gnashes his teeth, and foams at the mouth;—and three strong men can scarcely hold him! Young man, dash the glass to the earth, I say—dash it into shivers, and resolve, by God's help, never to touch it again, lest such a case be yours, some day!

I am going to mention another corner that some of you will not like to hear me name; but I must mention it. It is a large corner, and there is a deal of dirty "miry clay" in it; and yet I fear some of you,—ay, and perhaps many of you are in it. It is

DEBT CORNER. Yes, they are most assuredly in the Horrible Pit and miry clay who hamper themselves, body and soul, with getting into debt for things they do not need;—for goods they have not money to pay for, and have no prospect of ever being able to pay for them. Many people ruin themselves temporarily and spiritually for life by getting into debt. It destroys their honesty, their truth, their independence, and leads them to deeper and viler sin. I often pity the young who are drawn into debt. A young fellow, perhaps, admires a breast-pin, or trinket of some kind, and asks the price of it—not with an intent to buy. But the dealer wraps it up in paper, and says very cheerily, and with a smile, "O take it with you by all means! Pay for it when you like!" And the poor, inexperienced lad thinks the dealer means what he says! But he soon knows what it is to be dunned for debt; and has he has foolishly got into debt elsewhere, he cannot pay his way, and is in disgrace.

Young man, young woman, don't let your eyes wander over the glittering, false things in shop-windows till you desire them! Don't ask the price of things you know you cannot purchase honestly, and therefore ought not to have them. Young men, if it were the last word I had to address to you in the world it would be—Don't get into debt! Debt will never let you hold up your head in life. It will make a sneak of you: it will make a slave of you. Mark the meanness to which men are compelled to submit who get into debt. They dare not have a mind of their own; they are compelled to say and do what they disapprove of, because they are in debt. They dare not look people in the face, because they owe money. Young men, don't get into debt! Wear that old covering to your head, though people cry out, "What a shocking bad hat you've got on!" Never mind their cry, so long as you are not in debt. Wear a patched coat and patched shoes, though people look scornfully at you. Never mind their scornful looks, so long as you are not in debt.

Remember, all of you, old and young, that if you get into debt you may have to live in debt, for so long as you have no ready money you must pay dearly for what you need to live on. The Pawnshop! Man, woman, dread to enter it as you would dread to meet the Devil! How can you live happily if you go thither? What! Do some of you go weekly, and as regularly as the week returns? Oh, what a mean life of shuffle and sin is yours!

Young people, don't imitate the old ones who live in that bad habit. If you have begun, make a resolution to break it off, and at once.

Oh, the horror and torment of living in debt! Listen to me. A man came to me to tell me of his sin. I did not send for him. I did not ask to hear his confession, for, you know, I am no Romish priest. But he would confess it. "I know I am a sinner," he cried; "I know I must perish if I die without God's forgiveness. But I dare not seek religion. I am over head and ears in debt. I am insolvent; and I may soon be broken up, as a tradesman, and be disgraced. And I dare not disgrace religion by professing it!" How my heart ached, as he spoke!

Young men, I say, don't get into debt; don't have a millstone fastened round your neck to rob you of strength and independence and the enjoyment of life, and to bow you down with shame and disgrace. Keep out of debt, even if you dine often on short commons.

GRASPERS' CORNER is a part of the Horrible Pit where many dwell who craftily bring people into debt. It is much sought by "respectable" sinners, sinners who despise the poor wretched drunkard and call him fool and madman, while they eagerly clutch his money. People talk of the evil of drunkenness, and the "Social Evil," and other evils; but "the love of money is the root of *all* evil." Who opens that glaring dramshop at the street corner, the place where you see a dozen immense tuns, marked double X, and treble X, and inscribed "Brandy," and "Rum," and "Hollands," and so on? You would think the tuns really contained scores of gallons of liquor; but they are only huge shams! Who sets and baits that great trap of evil, I say, with the fine brass fencing round the counter? The man who will have money, even if it sinks souls in ruin and makes men mad, and starves and hungers whole families.

Money, money, money! is the Grasper's thought and the Grasper's cry. He thinks of money in the morning, money at noon, and money at night. You talk of knowledge and science, and the delight there is in mental pursuits; but he asks if you can make money by them; and if you say you never try, he turns away from you in contempt. His family are out of health; and his wife pleads for a trip to the seaside: but he buttons up his coat, and says that is not the way to make money. You talk to him about Christ and holiness and heaven; but he tells you he has no time to listen to you, "business is business," and he means to make money. He will have to find time to die. Are there any Graspers here? Did you hear that? I say you will have to find time to die.

"Don't think of scaring me with your religion!" replies the Grasper; for he is the hardest subject the preacher can deal with. He is moved by nothing that counteracts his schemes for getting money. He will go knee-deep, breast-deep, nay, chin-deep, into the "miry clay" of the Horrible Pit, to get money. He will tell the craftiest and dirtiest lies to get money. He will over-reach and shuffle and utter oaths to enable him to clutch money. He would suck the blood from the main artery of your body, if he could turn it into money.

"The love of money is the root of all evil!" Yes, because it stimulates men to commit all kinds of sin, and to open the flood-gates for sin in every other shape. Is there a man in this chapel to-night who is all athirst for money? who has hardened his heart against sympathy for distress and suffering, and who will not part with a penny to help his fellow in calamity? a man whose heart is set on money as the supreme good? You are in Graspers' Corner; you are in

the Horrible Pit and in the "miry clay," and take care lest, in spite of all your money, you do not perish in it.

Young men, don't waste money, but don't fall in love with it; don't set your hearts on getting it. If it fall in your way, if the way opens to wealth, for you know there are openings of a wondrous kind for some men: nay, perhaps, for the majority of us,

> "There is a tide in the affairs of men
> Which taken at the flood, leads on to fortune."

To fortune, comparatively. If that happen to you, do not despise the swelling of the tide. Take it at the flood; don't let the opportunity slip. But make money to do good with it. Make money to dispose of it after the pattern of Sir Titus Salt of Saltaire; make money, to dispense it after the model of the noble Crossleys of Halifax; make money, to distribute it with liberal hands like good Samuel Morley. Oh it is, doubtless, a rich enjoyment within, to be able to cheer the wretched, and feed the hungry, and increase human peace, and comfort and happiness, and provide a refuge for the sick and the aged, and help to make men moral and intelligent by means of money. Thinking of all this, one might cry out "O that I had a million a year!" But you had better be penniless than be a slave to the love of money. Young men—don't let either debt or the love of money render you a mean slave!

Jesu!*

BY THE LATE MATTHEW DICKIE.

(Philippians i. 28-30.)

JESU, the night is dark,
And I am lone and sad;
O come and bless me with Thy smile,
And that will make me glad.

Jesu, the night is wild,
The tempest rages high;
But I can bear it, and I will
If I but feel Thee nigh.

Jesu, my foes are strong,
And I'm a feeble worm;
But e'en my feebleness is strength,
Supported by Thine arm.

Jesu, my sin is great,
But in Thy precious blood
I see the deepest stain removed,
And I have peace with God.

Jesu, when Thou art near,
My soul is truly blest,
And all the storms that swept my sky
Are hushed to perfect rest.

No evil can come now,
For Thou art by my side;
E'en death itself is life, because
I know that Thou hast died.

My antidote to fear
Is just that I am Thine;
And all my soul feels satisfied
With knowing Thou art mine.

* From a volume now in the press—*Memoir of the Rev. Matthew Dickie, Minister of the United Presbyterian Church, Bristol.* By the Rev. W. M. Taylor, D.D., Broadway Tabernacle, New York. Together with several of his Sermons, edited by the Rev. James Davis, Teignmouth, Devon.

Short Notes.

Massacre of St. Bartholomew.—During the past month a vigorous controversy has been carried on in the public journals regarding the massacre of St. Bartholomew, the third centenary of which came round on the 24th of August. The discussion grew out of the statement of Dean Stanley, in Scotland, that "the medals which were struck in honour of the massacre, and the pictures which still hang on the walls of the Vatican, delineating its horrors, are now disowned with shame and remorse by the Papacy itself." This assertion was controverted in the *Times*, and by Dr. Wylie, who affirmed that not a particle of evidence could be produced to substantiate it. In support of his assertion, the Dean adduced the fact that the inscription which originally identified Vasari's painting has been for many years removed, and that in a well-known Dictionary, compiled at Rome by the special favourite of the late Pope Gregory XVI., the existence of the medals has been denied, and that in the lectures published by so eminent an authority as the late Professor Mohler, it is stated that the Catholics took no part in the massacre, and that the Pope made his thanksgiving only because the King's life was saved. The Dean admits, at the same time, that the massacre has never been disavowed by the Papacy *ex cathedrâ*. Dr. Wylie justly remarks that no bull, brief, or apostolic letter of the Pope, no canon or decree of council, can be produced to substantiate the assertion of Dean Stanley, that it is disowned with shame and remorse by the Papacy itself, although, on prudential grounds, it is chary of displaying its commemorative medals of the 24th August, 1572. The Papacy never has, and never will, and indeed never can, disown the massacre. Such disavowal would shake the principle of infallibility, on which it is based, and weaken the confidence of its votaries. If Gregory XIII. was not infallible, what dependence can be placed on the infallibility which the Œcumenical Council has conferred on the present Pope? Individual Catholics, imbued with the principles of the nineteenth century, are eager to repudiate all approbation of it; and Sir George Bowyer, the great champion of Roman Catholicism in England, declares that it was both a crime and a mistake, and is able to name many, both clergy and laity, who are of the same opinion—from which it is not unfair to infer that there are some who do not concur in it, which it is to be feared is but too true. But Sir George Bowyer is only a single individual.

Dr. Newman, who has entered upon the controversy with his usual skill and caution, writes to the *Times*: "Whether, in matter of fact, Pope Gregory XIII. had a share in the guilt of the St. Bartholomew massacre, must be proved to me before I believe it. It is commonly said in his defence, that he had an untrue, onesided account of the matter presented to him, and acted on misinformation. This involves a matter of fact which historians must decide." On the other hand, Mr. Blunt states, in the same journal, that "there is a book in the Bodleian Library, containing the official account of "The

Order of Solemn Procession made by the Sovereign Pontiff, in the Eternal City of Rome, for the most happy destruction of the Huguenots: printed at Rome by the printers to the Chamber, 1572." It ends with an inscription, which was "most elegantly embroidered in letters of gold, and on a cloth of purple, and hung over the portico of the Church of St. Mark, to which the procession was made; and it distinctly states that the massacre occurred after counsels had been given, and that Charles IX. made grateful acknowledgment of the same. One of the medals struck on the occasion has on the obverse, 'GREGORIUS XIII. PONT. MAX. ANN. II.,' and on the reverse, 'UGONOTORUM STRAGES.' It represents an angel advancing from the left, and holding in the right hand a drawn sword, and in the left the cross. Before her are five figures, of which two are dead warriors, one a dying warrior, one a man trying to make his escape; in the background, a female figure, throwing up her hands, apparently to express horror at the scene, and a figure, draped as a priest, looking on. The massacre was unquestionably the act of the Pope, accomplice both before and after the deed."

A "Sixty-year-old Catholic," in a letter to the *Times*, places the question upon a different footing. "We will say nothing," he remarks, "about Pope Gregory's participation in the conspiracy which led to the St. Bartholomew massacre; we will even, for argument sake, absolve him from everything except complicity after the deed. But the question is, did he, or did he not, order a general thanksgiving for it? It is not as a participator in the crime, but as a judge of it, that he acted in the capacity of a Pontiff, in his capacity as a teacher in faith and morals. It is in that capacity that his infallibility must be tested, and the only apology that can be offered is that suggested by Sir George Bowyer, that past events should be judged by the principles and opinions of the times when they happened, and not by those of our own times." But if that which was applauded by a Pope in one age is to be considered a "crime" in a subsequent age, what becomes of the perpetual infallibility attached to the Holy Roman See?

MAHOMEDANISM IN INDIA.—It is a remarkable fact that every successive census of the population of India shows that the estimate made of the population of the great cities was as much in excess of the actua number as that of the country is at present found to have been understated. In the Administrative Report of the last year, the population of Bengal was estimated at forty-two millions, whereas in the census which has just been completed it is returned at sixty-five millions. This vast multitude is under the direct rule of the Lieutenant-Governor, who has two secretaries and no council. In the most thickly-populated districts of the Lower Provinces the population is 640 to the square mile. But a still more unexpected fact elicited by this census, is the proportion of Mahomedans to Hindoos in Bengal. It has been usual to estimate them in the ratio of eight to one, but the returns to which we allude show that they are in the proportion of three to one, and we are informed that in Bengal, which was supposed to be Hindoo, there are no fewer than twenty millions of Mahomedans. That Mahomedanism was spreading in the North-west Provinces has been generally admitted, but no one was prepared to hear that it has been making such remarkable progress in Bengal, and more particularly in Lower Bengal; and we are not a little surprised to learn that its converts are increasing with greater rapidity than when it

was fostered by the rulers of the country of its own creed. From whatever cause it may arise, it is a lamentable fact that for many years past, for one native who has been converted to Christianity, there have been ten, and perhaps a much larger number, who have embraced the religion of the prophet, and in its most bigoted and repulsive form. Indeed, it is one of the most remarkable features of the times, that Mahomedanism is making extraordinary strides in various parts of the world, at a period when it was supposed to be dying out. The increase of the votaries of this creed in India is now clearly demonstrated. But we find it exhibited in Southern Africa, where it is superseding the aboriginal superstitions of the country; as well as in China, where there has long been a spirit of revolt against the Celestial Empire, and more particularly in the region once called Chinese Tartary, but which the Russians now designate Turkestan, where they have expelled the Chinese and established a government of their own.

NEW LICENSING BILL.—It is pleasant to notice the beneficial effects which have been already produced by the New Licensing Bill, though it is not yet six weeks old, and is not as stringent as the exigency of the case required. It is telling on the habits of the country, more especially in connection with the limitation of the time for opening and closing the public-houses. We believe that few were prepared to expect such a result from the simple injunction to close them at eleven, instead of twelve. We are now enabled to perceive that it is the last hour that turns the man into a drunkard. From various parts of the country, and more especially from some of the large towns, we are now assured that there has been a very singular diminution in the cases of drunkenness, to the extent, in some localities, of one-third, since the Act came into operation, and the shops have been closed at eleven. At the various public meetings within the last month, wherever the subject has been alluded to, the speakers have dwelt with delight on the beneficial results of this measure. It may be quite true that people cannot be made sober by Act of Parliament, but it is certain that the lamentable increase of drunkenness which has been noticed within the last few years, may be considered as dating from the time when Parliament, by a mistaken policy, created new facilities for drink; and we now find that since the opportunities for obtaining ale and spirits have been curtailed, even to so small an extent as a single hour, the vice of drunkenness has begun to diminish, and the morals of the country have been improved. We are thus enabled to perceive the groove in which future legislation on this subject should run. The disturbances which have been exhibited in some towns because men have not been allowed to keep on drinking till midnight, when they ought to be in bed, affords a very strong evidence of the value of the restriction; and its importance is still more clearly demonstrated by the earnest application of the publicans to the magistrates to extend the hour to twelve. This anxiety does not, most assuredly, arise from any benevolent interest in the welfare of the public, and it furnishes of itself a strong argument for refusing it. It is gratifying to find that, although the magistrates have liberty to enlarge the hour for special reasons, they have in almost every instance determined to adhere rigidly to the Parliamentary hour, and have inflicted fines on those who have been convicted of infringing it. We are now engaged in a national struggle with the great national vice of drunkenness, and the magistrates,

to whom the management of the crusade is entrusted, can scarcely be too strict in the performance of the important duty entrusted to them. We perceive, from various notices in the papers, that the publicans have resolved to make a vigorous and unanimous effort—and their name is legion—to induce Parliament to rescind the restriction, and to restore to them the privilege of opening the tap at five in the morning, and keeping it open till twelve at night, and giving nineteen hours out of the twenty-four for the indulgence of drink, drink, drink; but it is to be hoped that whenever the attempt is made, the friends of temperance, of virtue, and of public morals, will be found at their post, and inundate the House with petitions against so fatal a concession.

PROTESTANT ADDRESS TO PRINCE BISMARCK.—An address has been drawn up by a number of noblemen, gentlemen, and eminent ecclesiastics in England, to Prince Bismarck, complimenting him on the resolute opposition he has offered to ultramontane encroachments, and the courage manifested in the expulsion of the Jesuits. They represent themselves as citizens of a country long blessed with civil and religious liberty. They state that the claim of infallible and supreme authority over spiritual affairs, and over all temporal affairs which affect or are affected by the spiritual, strikes at the independence of national governments, as well as at the freedom of individual conscience. They further state that the object of the address is "to assure His Highness that, recognising the arduous nature of the conflict in which you are engaged, which demands much patience, wisdom, perseverance, and true liberality, we both admire the extent to which you have been enabled to manifest these qualities in your conduct of the struggle, and sympathize with you in your great and noble objects." The address is signed by the Marquesses of Cholmondeley and Westminster, the Earls of Bandon and Dalhousie, Lord Lawrence, Sir Robert Peel, the Primate of Ireland, the Bishops of Worcester and Ripon, the Deans McNeile and Champneys, Dr. Jamieson, Moderator of the Established Church of Scotland; Dr. Cairns, Moderator of the United Presbyterian Church; the Rev. J. T. Davidson, Moderator of the English Presbyterian Church; the Rev. V. Johnston, Moderator of the Irish Presbyterian Church; Dr. Duff; the Rev. H. Luke Wiseman, President of the Wesleyan Methodist Conference; Dr. Thomas, Chairman of the Baptist Union, and many others.

To this Prince Bismarck has sent the following reply:—

"Most warmly do I thank you, and the gentlemen who were co-signatories of the address you were good enough to present to me, for this encouraging mark of approval. Your communication, sir, possesses a greater value coming from a country which Europe has learnt for centuries to regard as the bulwark of civil and religious liberty. Rightly does the address estimate the difficulties of the struggle which has been forced upon us, contrary both to the desire and expectation of the German Governments. It would be no light task for the State to preserve religious peace and freedom of conscience even were it not made more difficult by the misuse of legitimate authority, and by the artificial disturbance of the minds of believers. I rejoice that I agree with you on the fundamental principle that in a well-ordered community every person and every creed should enjoy that measure of liberty which is compatible both with the freedom of the remainder, and also with the inde-

pendence and safety of the country. God will protect the German Empire in the struggle for this principle, even against those enemies who falsely use His holy name as a pretext for their hostility against our internal peace; but it will be a source of rejoicing to every one of my countrymen, that in this contest Germany has met with the approval of so numerous and influential a body of Englishmen."

THE JESUITS.—In a former note we ventured to state, that it was likely Prince Bismarck would find the struggle with the Pope, the Jesuits, and the Ultramontanes more arduous than that with the Emperor of the French, and the course of events appears to justify the remark. In the new German Empire the Protestants number twenty-four millions, and the Roman Catholics fourteen. They are therefore powerful in numbers, but still more powerful through their superior organization. They are more amenable to the control of their spiritual guides than the Protestants, and, receiving guidance and animation from the great source of Catholic inspiration at Rome, they are able to give very serious embarrassment to the Government. It is not to be supposed that Prince Bismarck is animated by any spirit of religious partisanship, still less of bigotry, in the measures he has pursued. His object is to preserve the great fabric of German unity which he has been instrumental in rearing from injury; and it is the object of the ultramontanes to damage it—partly because it is Protestant, but chiefly because it is opposed to the spirit of despotism which animates their body. The Jesuits are the leaders of this party, and, as the great champions of the Popedom, have acquired a paramount influence in the Roman Catholic community, and have been enabled to monopolize the education of the nobility and the gentry, whose sons they indoctrinate with their own principles and policy. Jesuitism is a perpetual conspiracy against the civil and religious liberties of mankind, and it is questionable whether the world will ever breathe freely while Jesuitism is abroad. It is precisely the same spirit of subtlety and intrigue which a hundred years ago constrained the princes of Europe, and the Pope himself, to abolish the order as the only means of escaping from its tyranny, which the Jesuits are now bringing to bear against the German Empire, and which has constrained the Chancellor to resort to the same means of deliverance, by expelling them from the country.

Reviews.

The "I Am's" of Christ. Being Thoughts on Our Lord's Attributes as unfolded by Himself, &c. By A. S. ORMSBY. London: Yapp and Hawkins, 70, Welbeck Street.

SIX devout treatises on words which fell from the Saviour's lips, descriptive of His attributes in connection with the title "I Am." Mr. Ormsby's writing is decidedly more devout than deep. We object to the species of title which he has adopted for his book, as liable to abuse; but the offence of the title-page is compensated by the piety of the book.

China Inland Mission: Occasional Paper, No. XXX. Nisbet & Co. Price One Penny.

THE history of modern missions contains nothing more marvellous than the success which has attended the labours of our brother, Mr. James Hudson Taylor, and his colleagues in China. Eighty-one labourers—twelve married missionaries and their wives, seven single missionaries, forty-five male native assistants, and five native Bible-women—compose the staff. Between twenty and thirty churches have been formed during the last ten years, and every mail brings fresh tidings of blessing. We trust that our readers will prayerfully ponder the remarks of Dr. Knowlton, of the American Baptist Union, on this subject.

Speaking of the brethren engaged in this work, he says—"1. They have an excellent spirit,—self-denying, with singleness of aim; devotional, with a spirit of faith, of love, of humility. 2. Their operations are carried on with great efficiency and economy. 3. They are able and willing to bring themselves into close contact with the people, by living in their houses, using their dress, and living for the most part on their food; in short, 'becoming all things unto all men, that they may save some.' 4. They are widely scattered, but one or two families in a city. 5. They are having good success; many are doing a great amount of preaching and praying, and souls are 'added to the church,' and are, I trust, truly converted. 6. They are not generally educated men, but men from the humble labouring classes, converted and brought out by the revivals in England, Ireland, and Scotland, and showing zeal and aptness to preach and labour for the salvation of souls. Hence they will not be very likely to fritter away foolishly their time in reading dusty old Chinese tomes, and in making books and tracts that nobody will read. 7. They are willing to 'rough it.'

"On the whole, I think the mission will be a success.

"My principal fear, from what I saw, is that their health will suffer; but whether it will suffer more than in the case of the missionaries of other societies, remains to be seen.

"I notice that the English Baptist Society is beginning to be influenced considerably by the example of the 'China Inland Mission.' Could not all the old Societies learn some lessons from it? Could they not send some men of piety, good common-sense, energy, and perhaps of some experience, who had not been through the usual college course? . . . Could not some be sent out at first unmarried, to labour three, four, or five years, till they have proved whether they are good missionaries, before they are married? Many societies are now to a greater or less extent adopting this plan.

"The above are principles of action that any society may safely, to say the least, adopt. The conversion of the world needs, yea requires, more men, more flexibility of action, more economy, more self-denial, more heroism; more faith, and less dependence on human wisdom; more work, and less talk; more moral courage, and less timeserving; more prayer and practice, and less theorising and dogmatising; more common-sense, and less so-called 'prudence'; more effectiveness, and less machinery; more Christ, and less man; more the glory of God, and less self; more love, and less pride, envy, and bitterness; more the power of God's Spirit from on high, and less the might of money, of intellect, and of human appliances; in short, depending more upon spiritual means and appliances for advancing the kingdom of heaven, and less upon those which are worldly."

The Writings of Origen. Translated by Rev. F. CROMBIE, D.D. Vol. II. *Origen Contra Celsum.* Books II.—VIII.

Liturgies and other Documents of the Ante-Nicene Period. Edinburgh: T. and T. Clark.

WE heartily congratulate the Messrs. Clark and their coadjutors—the editors and translators—on the completion of their valuable Ante-Nicene Library.

The undertaking has probably been the most arduous on which the enterprising publishers have ever ventured, as it might not unnaturally be supposed that only a limited class of readers would be deeply interested in the works of these early writers. We are glad to learn, however, that the wisdom of the undertaking has been amply proved by its success. A considerable circulation has been secured among all sections of the Christian Church; while the fidelity of the translations, the fulness and accuracy of the introductory notes and the indices, together with the beauty of the type and the general excellence of the "getting up" of the volumes, have deservedly met with universal approbation.

In this second volume of *Origen*, which contains Books II. to VII. of the treatise *Contra-Celsum*, Dr. Crombie supplies us with a lucid outline of his life, and a brief account of his various writings. The *Contra-Celsum*, which belongs to the latter part of his life, is, *par excellence*, the great apologetic work of antiquity. It is a magnificent refutation of the slanders frequently levelled against the Christians, and a vindication both of their personal sincerity, and of the Divine origin of their religion. Its very thoroughness occasionally renders it somewhat tedious; but its many-sided erudition, its depth and subtlety of thought, its loftiness of tone, and its clearness of style, are conspicuous to every reader, and impart to the work no ordinary value.

The other volume, containing the "Early Liturgies" (viz., those of James, Mark, and the Holy Apostles), will be differently regarded by different readers. So far as we have been able, by personal investigation, to form an opinion on the matter, we are compelled to believe not only that they were committed to writing at a comparatively late day, but that their origin altogether is considerably post-apostolic. The way in which they regard the Lord's Supper is, to our minds, widely different from the manner of the Apostles. They are, however, on various grounds, worthy of study. In addition to the Liturgies, the volume contains several Syriac documents, fragments of Clemens Alexandrinus, &c.

The entire series is one that ministers, and all who are interested in theological studies, will find extremely useful, both on the ground of its intrinsic merits, and because of the striking illustration it gives of the Church's contact with the various forms of heathenism, and of the development—alas! that we should have to add—and, in many instances, of the deterioration of its own life. We are sorry to learn that sufficient encouragement has not been given to the publishers to proceed with the Homilies of Origen, and trust they will yet receive it.

Michael Faraday. By J. H. Gladstone, Ph.D., F.R.S.

Dr. Gladstone's "Faraday" is a labour of love—of love founded on appreciative admiration. Indeed, those persons who have had the pleasure of even the slightest acquaintance, both with the writer and his hero, must have been struck with the presence of many of the same fine qualities in both; although we do not for a moment place the younger on the same pedestal with the elder. That would be an act which Dr. Gladstone himself would deem to be outrageous. At all events, there is the same love of dry truth, the same simplicity in its pursuit, the same unselfishness, similar goodness and humility, the same profound veneration and sovereign regard for the will and Word of God, and the same grateful acceptance of the new Divine relationship effected by the work of redemption.

This little work may, therefore, be expected to tell us much of what we wish to know respecting the inner life of the great philosopher, but it does not fully satisfy us, owing to the inevitable conditions under which it is produced. We have in Faraday's own letters, published by Dr. Bence Jones, the true materials for his biography. Dr. Gladstone did not, of course, think it right to borrow from this, and the result is rather a commentary than a life. The two volumes of letters will still be indispensable. We trust that the present small

volume will be speedily placed in town and village libraries, in studios and homes.

We note only three extracts, which will serve to show its character and scope. Of course the main topic of Faraday's life must be his scientific conquests. Tyndall has admirably described these, and Dr. Gladstone also fully refers to them. But we are thankful to be able to cull from the life of a distinguished man of science such extracts as the following:—

"His reverence for God was shown not merely by that homage which every religious man must pay to his Creator and Redeemer, but by the enfolding of the words of Scripture, and similar expressions, in such a robe of sacredness, that he rarely allowed them to pass his lips, or flow from his pen, unless he was convinced of the full sympathy of the person with whom he was holding intercourse."—p. 69.

Alluding to his Sandemanian Creed and fellowship:—

"To this small self-contained sect, he clung with warm attachment; he was precluded from Christian communion or work outside their circle, but his sympathies, at least, burst all narrow bounds. Thus the Abbé Moigns tells us that, at Faraday's request, he one day introduced him to Cardinal Wiseman. The interview was very cordial, and his Eminence did not hesitate frankly and good-naturedly to ask Faraday if, in his deepest conviction, he believed all the Church of Christ, holy, catholic, and apostolical, was shut up in the little sect in which he bore rule. 'Oh, no!' was the reply; 'but I do believe, from the bottom of my soul, that Christ is with us."—p. 91.

And from Professor Pritchard:—

"This great and good man never obtruded the strength of his faith upon those whom he publicly addressed; upon principle he was habitually reticent on such topics, because he believed they were ill-suited for the ordinary assemblages of men. Yet, on more than one occasion, when he had been discoursing on some of the magnificent pre-arrangements of Divine Providence, so lavishly scattered in nature, I have seen him struggle to repress the emotion which was visibly striving for utterance; and then, at the last, with one single far-reaching word, he would just hint at his meaning rather than express it. On such occasions he only who had ears to hear, could hear."—p. 117.

Gifts and Graces. By the Rev. C. H. Hosken, Minister of the Gildencroft, Norwich. Ipswich: Rees & Co., Buttermarket.

This is the circular letter of the Suffolk and Norfolk Association of Baptist Churches, presented at their last annual meeting. We cannot quite clearly discern the writer's design until he comes to the close of his work, when he discourses thus on "Open Communion:"—"Robert Hall, the great champion of Open Communion, says: 'The Apostles, it is acknowledged, admitted none to the Lord's Supper but such as had been previously baptized.' Thus he, and those who act upon his principles, do an act which, upon their own showing, incurs apostolic blame; and as Paul, spoke the mind of Christ, their act necessarily means the blame and disapproval of Christ Himself." We are sorry that our friends of the Suffolk Association could not get something more logical and more Scriptural for their circular letter than Mr. Hosken's production.

Fragmentary Poems, Sacred and Secular. By A. W. Hurry. London: Elliot Stock, 62, Paternoster Row.

A collection of rhymed verse—very good in sentiment, of fluent metre generally, and easy rhyme; disfigured by the one great fault of many-syllabled words, and, to our mind, sadly wanting in vigorous thought. The invocation is not badly managed, and, comparing it with the rest of the pieces, we can only say that if they had received a little extra care and polish, they might have been deserving of less qualified praise. Time spent in after-work is never wasted, and we would remind young aspirants that the best poetical works are those which have most painstaking labour devoted to them.

Plain Pulpit Talk. By THOMAS COOPER, Author of "The Purgatory of Suicides," &c. London: Hodder & Stoughton, 27, Paternoster Row.

WE have, in another part of this month's magazine, republished one of these valuable discourses, in the hope that all our readers will purchase the volume. We greatly honour our brother for his devotedness and self-denial in the Lord's service, and pray that he may be enabled for many years to continue ministrations of Divine truth as faithful, forcible, and fresh as those contained in this book.

Origin and History of the New Testament. By JAMES MARTIN, B.A. Second Edition. London: Hodder & Stoughton.

WE are glad to give publicity to the appearance of the second edition of this valuable work, and the more so, because it is published at half the price of the former edition. For the senior classes of our schools it will prove invaluable.

1. *An Earnest Question; or, Why Baptize an Infant?* By Rev. A. M. STALKER, Southport. Second Edition. London: Elliot Stock, 62, Paternoster Row.

2. *The Analogy between Circumcision and Baptism, in Answer to the Question, "Why Baptize an Infant?"* Second Edition. London: W. Macintosh, 24, Paternoster Row.

3. *Rejoinder to the Analogy, &c.* By Rev. A. M. STALKER. London: Elliot Stock, 62, Paternoster Row.

WE have previously noticed Mr. Stalker's able pamphlet—"Why Baptize an Infant?" and with our contemporaries of all denominations have admired both its courteous tone and conclusive reasoning. The reply of the anonymous author of "The Analogy between Circumcision and Baptism" only affords another instance of the unwisdom of which the advocates of infant baptism are guilty when they resort to the press. Mr. Stalker's "Rejoinder" is crushing, though kind.

Life of Henry Dunster, First President of Harvard College. By the Rev. JEREMIAH CHAPLIN, D.D. Boston, U.S.: J. R. Osgood & Co. London: Hodder & Stoughton.

WE are thankful for the opportunity of introducing to the notice of English readers this valuable contribution to the biography of early American history. All who appreciate the ably-written memorials of great and good men will find pleasure in Dr. Chaplin's Life of Dunster; but to our readers it will possess an additional charm, on account of the light it throws on the rise and progress of Baptist principles in the United States.

The Veil Lifted from all Nations—Discovery of the Lost Tribes of Israel—Israelitish Origin of the English and Prussians. By T. K. DE VERDON. London: Elliot Stock, 62, Paternoster Row.

The Ten Tribes of Israel: Where may they certainly be found? By the Author of "The Bible and Slavery." London: Elliot Stock, 62, Paternoster Row.

THE discussion which is the subject of these pamphlets is more curious than useful, and the advocates on both sides display an energy which might well be employed to more practical issues.

Talking to the Children. By ALEXANDER MACLEOD, D.D. London: Hodder & Stoughton.

BLESSED are the children that can partake in such talk! In the nursery and the Sabbath-school class this will be a great acquisition.

Our Father in Heaven. The Lord's Prayer Explained to Little Boys and Girls. By JANE ANNE WINSCOM. Third Edition. London: Elliot Stock, 62, Paternoster Row.

A VOLUME of little nursery sermons, thoroughly suited to the capacity of very little children, scriptural and telling, and sure not to weary an infant audience.

The Brotherhood of Men: its Laws and Lessons. By W. UNSWORTH. London: Elliot Stock, 62, Paternoster Row.

A VERY thoughtful treatise, which deals with great social questions in the right spirit. Such counsels as those contained in this little volume are greatly needed, to meet the great and threatening difficulties which imperil our national prosperity in the present day.

Lectures on Preaching. Delivered at Yale College, New Haven, Conn. By HENRY WARD BEECHER. London: R. D. Dickinson, 73, Farringdon Street.

THESE dissertations on preaching and preachers are republished from the *Christian Union* of New York. They are truly characteristic of their author —smart, and fresh, and thoroughly *Beecher*-like.

Intelligence.

The Autumnal Session of the Baptist Union will be held at Manchester, on Wednesday and Thursday, October 9th and 10th. All inquiries and communications to be addressed to the Rev. D. Macgregor, 53, Grafton Street, Oxford Road, Manchester.

We are requested to say, that the private address of the Rev. C. Kirtland, Secretary to the British and Irish Baptist Home Mission, is now 87, Camberwell Road, London, S.E.

Mr. W. E. Cawood has accepted the unanimous invitation of the Church worshipping at the Town Hall, Barnet.

On Thursday, October 3rd, a valedictory service will be held at Westbourne Grove Chapel, to commend the Rev. James Hudson Taylor and his fellow-labourers in the China Inland Mission, to the Divine blessing.

THE LATE REV. THOMAS FINCH, OF HARLOW.—The church and congregation at Harlow, Essex, where the late Mr. Finch ministered the Word of Life for forty years, have recently erected a tablet to his memory in their new and elegant place of worship, at an expense of £20. The occasion may be taken to present a few notices of a servant of the Redeemer, who, after having been laid aside from active work for a few years by age and illness, passed away without any tribute to his quiet and unobtrusive excellence.

Mr. Finch became, in the second decade of the present century, pastor of the church at Lynn in Norfolk; and afterwards succeeded a minister at Harlow, who, it was generally thought, had left the faith as it is in Jesus. The circumstances of the people there at that time required especial prudence, together with an intelligent knowledge and appreciation of the distinguishing truths of the Gospel of Christ. These qualifications were found in Mr. Finch, whose early history, if, as has been said, he who "ne'er doubted, ne'er believe," somewhat peculiarly fitted him for the position. Mr. Finch's steady and persevering reliance on those truths influenced a long-sustained ministry, which, under God, strengthened a light that had begun to flicker, which has burned brightly ever since, and which, under the present pastor of the church, will, we trust, long

shine to the glory of Christ, and to the guidance of many around into the path of life.

Mr. Finch bore his long-continued afflictions with pre-eminent fortitude and patience; retaining to the end the faith he had proclaimed, and ever manifesting the kind and genial disposition which had marked his whole life. He "fell asleep" in the month of April, 1860. The monument now erected to his memory admonishes the church and congregation as often as they look upon it, in the words of the inspired writer to the Hebrews, "Remember them who have spoken unto you the Word of God; whose faith follow, considering the end of their conversation, JESUS CHRIST, THE SAME YESTERDAY, AND TO-DAY, AND FOR EVER."

SUNDAY SCHOOLS.—The Committee of the Sunday-school Union have published the following recommendations:—

That on Lord's-day morning, October 20, between seven and eight, all Teachers should offer Special Prayer, in private, for God's blessing upon their work.

That in the afternoon of the day, the usual services should be varied, and each School gathered for prayer, the proceedings being interspersed by suitable addresses.

That in the evening of the day, the Teachers meet for Prayer, either before or after Public Worship.

That on Monday, October 21, between seven and eight A.M., all Teachers should again offer Special Prayer in private, for God's blessing upon their work.

That in the course of the day the Female Teachers of each School should hold a Prayer Meeting.

That in the evening, a Special Prayer Meeting should be held by every Church on behalf of the Sunday-school.

The Committee thankfully acknowledge the hearty response given to the suggestion made by them for UNIVERSAL PRAYER FOR OUR SUNDAY-SCHOOLS, and have good reason to believe that the services arranged for will be observed by their fellow-labourers, not only throughout the United Kingdom, but also on the Continent of Europe, in America, in the Colonies, and in many other parts.

BELFAST.—A bazaar in aid of the building-debt of the Baptist Church, Belfast, will be held (D.V.) November 14th. Contributions in work or money will be thankfully received by the pastor, Rev. R. M. Henry, 61, University Road, Belfast, and the Rev. C. Kirtland, Baptist Mission House, Castle Street, London.

MARKET GARDENING AROUND LONDON.—Around London there are about 12,000 acres devoted to market gardening, and 6,000 to orchards, intermixed with vegetables and flowers; for although it is not the practice in the cider and perry districts to cultivate the orchard ground, it is in those around London. About 40,000 hands are irregularly employed upon these grounds. On the chalk formations around Mitcham, Carshalton, and Epsom there are about 500 acres devoted to the production of herbs, of which lavender is the principal. These crops bring in from £20 to £30 an acre annually, although the land on which they grow is not worth more than 30s. an acre for any other purposes. The returns from the suburban market gardens are sometimes very large and remunerative, arising more from the enormous crop the land is made to produce than from high prices. In a very productive year prices are usually low, and when there is only a partial crop, foreign supplies of fruit and vegetables—all of which come in duty free—keep down the prices. The only protection that native growers now have is to produce abundantly, and keep down the cost of production. Fulham and Isleworth are famed for the finest fruit, asparagus, and rhubarb, interspersed with countless moss roses and flowering plants. Bermondsey and Deptford are noted for sea kale and celery; Barking for rhubarb, early cabbages, onions, and potatoes; and all other districts throughout the country have some

specific natural properties, which no art can impart. Nature, too, has favoured some districts with climate, to rival which by artifical means is a very uphill and profitless undertaking. Witness the early products of Cornwall and the Channel Islands in the London markets, and the success of the consignments to Glasgow I have already mentioned, and which was, no doubt, owing to their forestalling the northern growers, perhaps only by a few days, but still showing the advantage of earliness in vegetable production, and the levelling influence of railways.—*The Gardener's Magazine.*

ABUSE OF THE HALFPENNY BOOK-POST.—The Postmaster-General has recently issued the following document: "It seems to be but imperfectly understood that there is no legal way of sending a letter which is not wholly printed through the post for a postage of a halfpenny except by means of a post-card. A notion appears to prevail that because a post-card, which is open to inspection, may have a letter written upon it, any card whatever, and even any piece of paper, if only it be placed in an open wrapper, may be sent through the post with a letter written upon it for a postage of a halfpenny. It seems necessary, therefore, to explain for the guidance of the public—1. That the letter-rate of postage must be prepaid for any communication of the nature of a letter, not wholly printed, whether it be placed in in a closed envelope or in an open cover, unless a post-card be used for the purpose, or unless the letter be a circular letter according to the definition of a circular contained in the British Postal Guide. 2. That cards having merely a halfpenny adhesive stamp affixed to them must not bear any communication of the nature of a letter, unless it be wholly printed, or unless it be a circular letter. Large numbers of letters, not being circular letters, are from time to time found in halfpenny wrappers, contrary to the express provisions of the book-post; and as the officers of the department are instructed to surcharge all such letters with additional postage, it will save not only trouble to the Post Office, but annoyance to the public, if care be taken always to pay letter-postage for letters other than circular letters, unless they be written on post-cards."

THE PARIS BAPTIST CHAPEL.

LAYING OF THE FIRST STONE.

It is about ten years since a few friends met in a room in one of the Paris hotels, at the invitation of an English lady, to unite in prayer and effort for the erection of a chapel for the French Baptist brethren who were then worshipping in an inconvenient little room in the Rue St. Roch. The subscription then resolved on was afterwards continued with much earnestness in England, stimulated by the personal appeals of Pastor Dez, who visited England for the purpose. About £1,400 was gathered in all, but as this was totally inadequate even to the purchase of a site, the money lay at the bankers till last year, when, as has already been mentioned in these columns, the American Missionary Union took up the matter, supplemented the English funds with £2,000 of their own, and eventually purchased the plot of ground in Rue de Lille, on which the first stone of the long-desired chapel was laid last month. In the meantime, the little church which was formed in 1850, with only four members, has grown in numbers and influence, and has migrated from the Rue St. Roch to the Rue des Bons Enfans. Monsieur Dez has had to give up the active duties of the pastorate to Monsieur Lepoids, and other changes have taken place, but the necessity for a chapel of their own has become more pressing than ever.

The misfortunes through which Paris has passed during the past two years have in various ways been helpful to our brethren, for in the hour of sickness and famine they were enabled to impart help and evince practical sympathy, which has opened the hearts and secured the gratitude and respect of many of their Catholic neighbours. Their services in various parts of the city and neighbourhood are generally crowded with eager listeners, and their Sunday-schools are fully attended.

The new chapel which is to supply their need—and which, it is hoped, will be the centre of fresh efforts of Christian activity for many years—will also be conveniently situated for English and American visitors, for whose benefit it is intended to hold at least one English service every Sabbath, as it will be within ten minutes' walk of all the principal hotels in the Rues de Rivoli and St. Honoré, in the Place Vendome, &c., &c. It is reached through the Tuileries Gardens, across the Pont Royal, and by the Rue du Bac, near whose intersection with the Rue de Lille, the first turning to the left, the chapel will be found. The mad incendiary fires of the Commune last year helped to clear the site on which is to be built the first Baptist Chapel ever erected in Paris.

The facade of the chapel on the Rue de Lille will be of an unmistakably ecclesiastical character, with a Gothic entrance portal, and three large lancet-headed windows above it, the whole surmounted by a Gothic battlement and a bold pedimented centre. But in order to reduce the working expenses two shops will be built, one on each side the doorway, and three or four floors of apartments will be formed at the back of the chapel, the rentals of which will aid the chapel funds.

The interior of the chapel will be simple and in good taste, with open bench seats, raised platform, baptistry, and a good provision of vestries, &c. There will also be a good lecture-room or school-room. The chapel will seat about 550, it is expected, and will be completed and opened, it is hoped, in the autumn of 1873. It will necessarily be very costly, and although money is borrowed at a high rate of interest for the present requirements of the building, it will be necessary to make fresh appeals to England and the United States before the work is completed.

It should be added that the responsibility has been generously undertaken by the American Missionary Union, who also provide largely for the support of the pastors.

The ceremony of Tuesday was a very simple one. Pastor Dez read two passages of Scripture, and offered prayer. Pastor Monod, of the French Reformed Church, also offered a most beautiful and earnest prayer, in which he alluded to the late misfortunes of France, the instability of all former foundations, and prayed that she might be established on the Rock of Ages. The stone was then laid by Mr. James Benham, of London, as joint treasurer of the English fund; by Mr. Robert O. Fuller, of Boston, as representing the American Committee; and by the Rev. S. H. Booth, of London, as representing very many English friends who sympathised warmly, though not able to be present. Pastor Lepoids also gave an interesting address, and prayer was offered by Pastor Bouhon, the Baptist Missionary Society's agent in Brittany, and by the Rev. S. H. Booth. The Commissary of Police was present in his official capacity, and also as an expression of the goodwill of the authorities (who, by-the-bye, allow our brethren much more liberty than they ever enjoyed before), and about forty or fifty friends and neighbours made up the company.

The weather was gloriously fine, and all passed off most pleasantly and hopefully, the workmen, for whom special prayer was offered, and who were presented with French Testaments, evincing much reverence of manner and much interest on the occasion.

We hope next year to have to report the opening of the chapel, and that then, by larger notice and more extensive advertising than was thought possible on this occasion, a larger attendance may be obtained of English and American Christians, to show their practical sympathy with the movement.

The interesting fact of the three hundredth anniversary of the fearful massacre of St. Bartholomew's Day (August 24, 1572) being so near, was not forgotten by those present, though not publicly alluded to in the addresses or prayers.

Mr. Benham wishes us to add that the friends who made their promises conditional on the commencement of the new building may now communicate with him or with the secretary, Mr. Neal, as to their payment.

The
MISSIONARY HERALD

OCTOBER 1, 1872.

Our Funds.

IT is not often that we trouble our friends with any distinct notice of the state of our funds. In the Annual Report it was stated that, although there had been considerable increase during the year in the contributions from the churches, the expenditure still exceeded the annual income, and that it was necessary to secure an increase of at least £1,000 a-year to cover the engagements of the Society. It is to this point that we desire to call the attention of our friends. The debt, after deducting the munificent gift of the Bible Translation Society of £1,000 towards the Dualla version, will probably be nearly extinguished by the legacy receipts of the year; but if we are to show a clear balance-sheet, and exhibit the year's proceedings free from additional debt, there must be a strenuous effort made to lift up the income to the requisite amount.

It must not be forgotten that in the very nature of things there must be—nay, there ought to be—a constant increase in the expenditure. If the Divine blessing is vouchsafed to the labours of our Missionary brethren, there is an immediate demand for a larger agency, and a larger agency implies additional expense. Every day new doors of usefulness are opened before us, and the call to enter on new enterprises becomes constantly more urgent. How are these various requirements to be met, if the Society can do no more than maintain the position into which it has been brought by the Providence of God? Under present circumstances, it is hard to sustain the numerous agencies in operation, so that, unless there is a very considerable enlargement of our resources, we must give up the

hope we cannot but cherish, to be able to spread more widely and more rapidly the knowledge of salvation, and to listen to the appeals, so urgently addressed to us, to declare to the millions as yet ignorant of the Gospel the good tidings of peace.

Within the next few weeks, very numerous Missionary meetings will be held in all parts of the land; may we be pardoned if we urge on our friends the consideration of this question, and the display of a liberality that shall be sufficient to supply our need? If anything is wanting to add force to this appeal, it may be found in the touching words of the Rev. R. J. Ellis, of Jessore, taken from a letter addressed to Dr. Stock, of Devonport, and placed in our hands while penning the above remarks:—

"We have not much to report here. It is work, work, work; and I can also add, prayer, prayer, prayer; and yet no fruits are reaped—if I except the comfort from the attempt to do our duty. One almost begins to doubt whether this hardened Bengal is included in the 'inheritance' covenanted to the Son of God! Can it be that he has not yet 'asked' for it?

"Faithfully to recount our mercies, however—we seem to experience at times a slight zephyr of grace. In our Christian worship one feels that God is with us—as if waiting for some condition to be fulfilled before granting us a larger blessing. There are also candidates for baptism—but not directly from among the heathen. The word is listened to with attention, if not with eagerness, and some show a disposition to become better acquainted with it by buying it for themselves. Everywhere we are solicited to open new schools, and no objection is offered to the perusal in them of our Bible and cognate books. All this is not little—it is a proof at least of the waning of bigotry and superstition. But we long for more 'Give me children, or I die!' Is the work in Bengal never to advanced beyond the pioneering stage? Oh that we might have the sound of an abundance of rain! When it comes, the churches both at home and abroad will be unprepared for it! You at home need to be awoke to your duty. It is a shame that the three adjacent districts, Jessore, Dacca, and Backergunge—each with a population of a million and a half or more—should be occupied by the Baptist Missionary Society with only one European missionary! Supposing God gives us the blessing we ask! Oh! then we shall have men—yes, who must be three or four years in the country before they can worthily direct the people flocking to us to hear of Christ! Is there nothing more to be done for India by the Baptist churches of Britain?"

More need not be said. The labourers required cannot be sent unless the churches exhibit a liberality somewhat commensurate with the need.

The Missionary hospitably received.

BY THE REV. ISAAC ALLEN, M.A., OF SEWRY.

I HAVE frequently, as you know, received isolated acts of kindness from individuals here and there in my wanderings, but never anything approaching the ovation given me by the good people of Koondola. The village consists almost entirely of three rich Zemindary families, the young men belonging to which have nearly all received more or less of English education. Some, too, have come in contact with the English in trade, &c. Their eyes have thus been opened to see the folly of idolatry, and to become freed, in part, from the tyranny of caste customs—in fact, as is often the case, they *know* far more than they *dare* practise. The people of the surrounding villages call them Christians now, saying, they only wait the death of the present heads of the families boldly to avow their belief. But the stupidest villager acknowledges that their belief, whatever it be, is a benefit to the community. They set up an English school for the boys of the village and its neighbourhood; a dispensary followed, and then a post-office, and all these—in spite of foreboding hints from the obstructives—have now been kept flourishing for some three years. Would that English education everywhere produced the same results! Of course I spent a very pleasant time there, replying to the inquiries of the young men about the outside world, of which they had read much, but seen little—solving their doubts and queries about the Bible and Christianity—urging its claims upon them collectively and personally, or putting the common arguments against Hinduism and Deism into better shape for their use. In the mornings we formed two parties, and visited two villages daily; in the evening, either some of the baboos came to the tent, or I went to one of their houses. One evening they promised to give me an opportunity of enforcing the claims of Christianity upon a regular audience. I went according to agreement, and found chairs and benches, a platform, table and chair, all in meeting style, in one of their 'boitakhannas.' You may imagine, I stared to see all this in a Hindoo house, and suspecting some trap, hesitated to mount the platform; but they would take no denial; so with an earnest prayer for help, I stood up, and began to set forth and compare the respective statements of Hinduism and Christianity on man, his nature, condition, and destiny.

A DISCUSSION.

"I had not talked ten minutes, when my suspicions were confirmed. A sharp-looking pundit from Nuddea, who lived in a neighbouring village, had been sent for to show himself and me off, which he did for a time, to the great delight of the orthodox portion of the audience. "The universe is 'maya,' delusion, emanating from God (the Vedant doctrine), therefore there is no real existence but that of God—hence, all we are, and do, is the work of God." The lecture sank into a discussion, the discussion into a brawl, where half-a-dozen voices on both sides tried to outdo each other. Satan, the father of 'maya,' must have rejoiced in his success. From 'maya' we turned to Krishnu, and on this his strokes and quotations failed him, for finding how

slippery he was, I tried a little of the Socratic method with him, and he, not seeing my object, admitted that guilt was proportioned to the knowledge possessed by the criminal; and next, that if anyone, for the sake of a few clean clothes, rob him of the clothes he was carrying to his employer—it would be robbery and murder. How the people roared; when, having got thus far, one of the young men, unable to wait longer, cried out in Bengali. 'That's Krishnu.' The illustration or argument was pushed home; if Krishnu were an avatar he was all-knowing, and as he did this wicked act on an unoffending man, he was all-guilty: hence could not be God—the All-holy. The pundit was pinned, and after some attempts to get out of the corner, found out that it was very late, and left; then I used the opportunity to point them to Jesus Christ, the true Avatar, against whom no shadow of blame could be brought; while, on the other hand, no Hindoo god or avatar had ever done anything to help or save us from our sins, Christ had given His life to help and save us. Thus ended the meeting, from which I hoped so much and got so little. Next day I went to a neighbouring village to call on a young man (a B.A.), who had tried to make himself conspicuous on the previous evening; but, knowing his object, I took no notice of his attacks, which seemed to annoy him much. As I suspected, he confessed that he was obliged to conceal his real sentiments and act the hypocrite, often to his great disgust, lest his relatives—ignorant farming-folk and bigoted Hindoos—should refuse him further aid in his education. He was then reading law at Berhampore. To illustrate his position, he told the preacher who was with me, that the glass they had brought me milk in, would never be taken again for use in the house: it was defiled and unclean!

VILLAGE LIFE.

"Sympathising with his difficulties, I directed him earnestly to the only Source of strength and wisdom. He had studied in the Cathedral Mission College, and knew something of Christianity, though not so much, I think, as some of the Koondola young men. May the Lord help him to come to the light, and walk therein! It might be thought that their kindness would have cooled after the meeting above narrated, but instead, it increased. Firewood was hard to be got there; one of them charged himself with sending it as needed. Milk came twice a day; fish every other day—one large one sent just as I was leaving, which I took home and ate. Not content with that, they must give me and all my people a repast one day, and they actually sent to Sewry for fresh bread, and supplied me with enough for four or five days (very fortunately, for all mine was turning a mouldy green—not pleasant to see or taste), and with fowls and ducks for two days! Rain threatening, I struck the tent, and went into a garden-house belonging to one of them, and there my troubles began. What with ants—big and little, black, red, and white—by day and night, and rats at night, I was at last fairly put to flight. Ghee, sugar, and bread, were filled with ants; I hung up the latter to the roof out of the way; the rats came down and ate a loaf and a half. I killed one or two, but they became so numerous, and were so large, that I dreaded getting out of bed for fear of their attacking my bare legs, and dreaded to sleep for fear of their attacking me in bed. 'Discretion being the better part of valour,' and

my stores being nearly run out by my long stay, I beat a hasty, though regretful, retreat to Sewry. I returned much pleased with my visit, and confirmed in the views I have lately formed as the result of my observations, that Government and missionary schools are eminently useful auxiliaries to us in our great work of preaching, and that we should, as far as possible, bring all our influence to bear on the English educated natives, for they are, on the whole, favourable to us; and could we get them to be on our side, the masses *must* follow—such is their influence over them."

Eastern Bengal.

THE Rev. R. Bion has kindly favoured us with his half-yearly report o the work effected by himself and his native preachers. It covers large districts of country, inhabited, probably, by some six to eight millions of people. With admirable perseverance our brethren scatter over this wide region the seed of Divine truth—sowing by all waters, not doubting that in *due* season they shall reap if they faint not. It is with regret we mention that Mr. Bion has not escaped an attack of the prevailing epidemic—the dengue fever.

"In January I preached in the bazaars and markets along the Luckya river, and all along up to Mymensing. Ram Kanta accompanied me, and in Mymensing we were joined by Gunga Charan, Dina Bandhu, and Mahumed Nathu. Besides preaching in the town, we visited the surrounding markets, and had always from 80 to 200 hearers. Many English-speaking youths visited me in the boat, conversing with me about the truth, some of them being very conceited. One of them, among other things, asserted that the resurrection of Christ was not real, but only spiritual; that Christ was a good man, but not the Son of God and the Saviour of the world.

"In the bazaar a Hindu brought forward that it was cruel in God to put Christ to such sufferings; that if He were God He could not have died; but, because He did die, He could not be God.

"Ram Jiban, with Luther (a medical student), were in Silhet, preaching there and in the many markets and villages down the Megna.

"Joy Narayan and Ram Charan made a tour to Furreedpore and the places on the Pudmo river, and returned *vid* the Hilsamarri Khal.

"Chand remained in Dacca, preaching in the bazaar whenever his health permitted him to do so.

"From February till June I remained in Dacca, preaching the Gospel in various localities daily to large attentive crowds, a friend in town often accompanying me, as well as such preachers as were at the time in Dacca.

Joy Narayan, with O'Brien and Banga Chandra, from Comillah, made a tour to Mymensing and from there took up Gunga Charan, and proceeded to Jumalpore to look out for a site of land. During their stay of two weeks they preached daily to the people, and had most encouraging work. Joy

Narayan fell ill with the gout, and had to come away sooner than intended. He has been ill with the gout ever since, and could do no work till now.

"Ram Charan went to Comillah, and from thence to Calcutta with some girls for Mrs. Kerry's school.

"In March, Chand was out for a month in Bickrampur, preaching with Lall Chand in Munshiganj in the various bazaars and markets.

"Towards the end of March, O'Brien, Gunga Charan, and Banga Chandra returned from Jumalpore to Mymensing, where O'Brien is for the present settled. Banga Chandra and Joy Narayan returned to Dacca. Banga Chandra proceeded to Comillah in place of his brother, Raj Kumar, whom I had to dismiss for ill-treating his wife, but paid his salary up to the end of June.

"In April nearly all the preachers were in town, helping me in the work here.

"In May, Ram Kanta and Nobo Kumar Gupta (a temporary preacher) published the Gospel along the Megna and Surma rivers, and in Silhet; the latter remaining there having found work as a schoolmaster with the missionary there.

A HOPEFUL CASE.

"In June, Chand accompanied me to Comillah. On this tour we preached to many people, as also in Comillah itself; but on the whole the Dacca and Mymensing people appear more accessible to the Gospel than the people of the Comillah or Tipperah district. One encouraging incident we met near Garipur, on the Gumpti river. Having put to our boats in a creek, Chand was conversing with his manjee at night about Christ and Mahomed. A ryat, living there, close by, heard them (he is a Mahomedan), came into Chand's boat, and was delighted to hear and to see him. He remained till near midnight, showing in his talk such an amount of knowledge of our Saviour that he was quite astonished. This man told Chand that he had often listened to us at Garipur, and was fully convinced that Mahomed was no prophet, but that Jesus Christ was the true Saviour. He asked whether it would be necessary for him to remain from his home if he were to become a Christian; to which the reply was given that he could remain where he was, and that we would now and then come and see him. He seemed pleased at this, and requested us not to fail to call on him when we again should come this way. He would fully consider the matter, and let us know. This shows that, even among Mahomedans, the preached Word is, without our knowledge, in many places meditated upon, and here and there one and another brought to Christ.

THE MISSIONARY SICK.

"On my way home I was laid up with the dengue fever, having no doctor, no kind and loving wife near me, and suffering intense pain all over the body, so that even turning on one side in the bed made you almost shriek out. The rash was on me for four days, the whole body being like fire, so hot and red; but the Lord had mercy upon me, and brought me at last home again. We had fearful gales of wind, and crossing the Megna the

waves tossed the boat to such a degree that I had to crawl to the door and hold on with both hands. Chand, who was in a boat behind us, expected every moment that my boat would capsize; but of that I had little fear, having the sail up.

"You cannot conceive in what trouble this dengue fever puts people, and how very infectious it is. During my absence, my wife and sister and every one of my children were laid up, and, except one, all the servants, which brought them into great perplexities. You are quite helpless; and, even after the fever has left you, the rheumatic pains in arms, legs, back and fingers, continue for weeks, and the doctor says will continue till the cold season sets in with more or less degree. It has travelled all over India and Burmah, and there is every likelyhood that you may have it in England also in a modified degree."

Incidents in Missionary Labour.

IN the following very graphic sketches, our missionary brother, the Rev. Thos. Morgan, of Howrah, describes some of the incidents which befal a missionary in the carrying on his great work. We are glad that after so many years of labour, and so much sickness, Mr. Morgan is able thus vigorously to pursue his task, and daily to preach to the heathen the unsearchable riches of Christ. He writes under date of July 30th:—

"During this cold weather I have been able to renew my favourite work, out-door preaching, more extensively and continuously than I have done for some time; and the reason of that is better health and more strength. To be able to extend my labour is to me a matter of intense pleasure.

"I have visited every hole and corner in Howrah: the railway-station, the steam-ferry—the principle in visiting the latter was to send tracts and Gospels far and wide. There was great demand, and the highly-educated natives were the most eager. The object was to take the tracts home to the women. One morning I gave away a tract, 'The Voice of the Bible respecting Idolatry.' A young man came up to me and said, 'This book says the same as I do.' 'What are you, then?' 'I am a Brahmist.'

THE VILLAGES.

"Outside of Howrah I determined to work about ten miles by eight, at the farthest point. Within that area there are a good many villages, or rather a succession of houses under different names. A village about here is very different from a village in England. A Bengalee village is made up of isolated houses, every man living as far as he can from his neighbour, unless they are relatives.

"Follow me a few miles from How-

rah on one of the main roads. Streams of people coming and going, and some from a great distance. I stop; talk with them; give away books. Presently I come to a broad pathway, this leads to a village. The one pathway branches off in all directions to the houses. Thus to visit each house I must walk many miles. Every caste has its own locality.

"The mode of operation is this—Should the men be at home, I invite them out, preach to them, and give books. If only women are at home, I invite the boys, and give them tracts. Sometimes the women, standing at a distance, had the courage to speak. 'What books—religious books or school books? Let us have them.' 'Can you read?' 'Yes.' 'Let us hear you.' This gave me an opportunity to speak on religious matters. If there were no one visible about a house, I put a tract in the doorway. This kind of work takes a great deal of time, and is most wearisome. Five or six hours of it make the back and feet to ache.

THE OLD BRAHMIN.

"In these rambles I come in contact with different classes. There is the old Brahmin, in all the odour of sanctity, unchanged by schools and colleges—hates them and the Brahmists into the bargain, glad of an opportunity to ventilate the old orthodox doctrines. All that we see is God. There is no reality—all is 'maya,' illusion. Man cannot do good or evil—he is like a boat, guided by the helmsman. The unpardonable sins are killing a Brahmin and a cow, and eating the latter is worse than cannibalism. All countries have their peculiar gods and forms of religion. To change my religion would be eternal ruin. No, he could not take a tract from my hands. Put it on the ground; but should he have some Ganges' water in his pot, he will put it on his hand, then take the tract. Ganges' water is a wonderful disinfectant!

ADVANCED HEARERS.

"The next I meet is the writer-caste, the most go-a-head people in India. He knows something of Christianity and the Bible, has not much to say against them—his duty is to cling to the religion of his forefathers. He cannot change and dishonour them. His greatest want is money.

"Here is a group of well-educated young men. But still orthodox, at least when at home; they give me a cordial welcome. They begin to talk in true Johnsonian style. They have read Bacon, Milton, and a great deal more. Christianity is not true. Why did God permit sin to enter this world? Why was the Christian religion developed at so late a period in the history of the world? How can God punish savages and cannibals who are ignorant of all true religion? If Christ is God, why did He permit the Jews to kill Him? 'Atonement is recognized in the Hindoo Shasters?' 'Yes.' 'But is it just to punish the innocent for the guilty? Is it proper to treat animals with cruelty?' 'No.' 'Then why do Christians kill cows? Give me some books!'

THE BRAHMIST.

"I move on to another place, and am saluted with: 'What books have you there?' I know by his swaggering that he is a Brahmist. Yes, he is a follower of Kesub, and worships the true god Kesub; does not believe either in the Vedas or the Bible. From what source did Kesub get all his knowledge? Was it not from the Bible? There is no need of atonement. Confession of sin is the only atonement God demands. How do you account for the universality of sacrifice among ancient nations? The rite has received the consent of all nations, and must have been of Divine origin, because there is nothing about a sacrifice to lead men to the conclusion that it would be acceptable to God. Kesub has just made the discovery that sacrifices result from ignorance. Will you make that the subject of inquiry?' Yes, he would. Here is a capital tract, 'The True Atonement.'

THE COMMON PEOPLE.

"The common people hear gladly. They have much less faith in the Brahmin than they had thirty years ago; yet the Brahmin is a sort of necessity; forasmuch as with the family, certain ceremonies must be gone through which only a Brahmin can perform. Now and then a shrewd remark is made. Talking about pilgrimages—'God is everywhere; why go hundreds of miles.' A man made the remark—'God is everywhere; but suppose that He has commanded us to worship Him in certain places, then, if we did not go, He would be displeased?' I know some men who express their belief in Christianity; but the difficulty of public confession is on account of the family public opinion. A Hindoo does not act on his own convictions, but according to their own phrase, 'I do as *ten men* do.'

THE MUSSULMANS.

"I saw a good deal of the Mussulmans, and some that attended our schools thirty years ago. In their exterior deportment they are very much changed. Formerly the very mention of the name of Mohamed made them furious, now I find them more docile, inquisitive, willing to hear, and to get the invaluable tract written by the late Mr. J. Thomas, in Howrah, and also the Gospels. The plan I adopt with them is this: 'Let us drop the Koran, &c., and go to the root of the matter. Did Mohamed give reasonable evidence that he was a true prophet, sent from God, and, more, did he himself assert that he had the power to perform any miracles, as Moses and Christ did? I beg to submit this question for your serious consideration, because, if this question is not answered satisfactorily, the Koran and all the Mohamedan system fall to the ground.'

"They are very ignorant. A respectable man asked me: 'Had not Adam two sons, and was not one of them a Mussulman?' I had to reply that there was a long interval between the sons of Adam and the appearance of Mohamed."

The Medical Mission in Chefoo, China.

IT will be interesting to our readers to learn that Dr. BROWN has now fully entered on the work for which he went out to China. As the first medical missionary supported by the Society, his proceedings cannot but have our warmest sympathy, and will be attended by the hope and prayer that his skill may prove very beneficial to the multitudes who, in China, cannot enjoy the services of a skilled physician. He has determined to occupy part of the mission premises as a hospital, and has arranged with the Consul to set apart two or three beds for invalid seamen, for whose maintenance a sufficient sum is guaranteed. Of his other occupations he thus speaks:—

"With reference to the dispensary in the chapel at Yentai, I have to inform you that I am in attendance daily for an hour or two, and would be only too glad to spend two or three hours or half a day if I had any patients to see, but the attendance is far from encouraging. Considering the small percentage of the population that frequent such institutions in towns with a population of from one or two hundred thousand to a million and upwards, it is not to be wondered at that, where there is a proportion of 10,000 to each foreign doctor, our patients should be numbered by ones and twos. For a preaching-station, and, if practicable, a branch dispensary also, we rented some weeks ago a small house at the town of Ninghai, twenty miles east of Chefoo. The landlord of the house has been subjected to a good deal of annoyance in consequence, having been bullied by his neighbours, beaten and imprisoned by the mandarin, and sent to the superior magistrate of the district, the Taotai, who resides here. Through the prompt efforts of our estimable consul, Mr. Mayers, he was set at liberty. Mr. Mayers kindly sent his card and a letter to the Ninghai magistrate by us, thereby procuring for us a thoroughly polite reception. But we have waited in vain for the official at Ninghai to hand over the house to us as he promised, so we mean to go again and take possession.

A SCHOOL AT SHANGKWANG.

"We have established a small school for children in the village of Shangkwang, and admit those whose parents are too poor to pay for their education. The enterprise has somewhat encouraged us. It is the custom in the other mission schools at Chefoo, and, according to all we hear, the universal custom throughout China, to offer material inducements to scholars in one or other of the following methods. The first plan is to give the pupils house, food, and clothing, in addition to education; this class in reports is designated '*boarding schools*.' The second is less generous, providing only one or two meals a-day for the children, they living at their own homes or with friends. As a substitute for the food, some prefer to give a daily allowance of money. These are the day-schools of Chinese missions. We provide a

teacher and school furniture, the children finding their own paper, pencils, and ink. Our scholars are young children, ten in number, eight of whom are from the village, and two are the sons of the native preacher at Tsengkia, who board with the teacher. They are not educated in the hope of future employment by us, but are enticed solely by the hope of a plain education, to which we add religious instruction. The school in itself is a small item, but a step towards removing that dependence on foreigners, which is the bane of missions in China. It afforded us no small pleasure the other day, when our teacher asked me to take his son, a boy of sixteen or seventeen, as an apprentice for whatever length of time I thought proper, expressing his readiness to support him, without any aid from us, so long as he was indentured to me. The native converts have, as a rule, so erroneous an idea of the purpose for which missionaries are supported in China, that it was quite refreshing to meet with such an exhibition of common sense. I have taken the boy on trial for a month or two."

Missionary Notes.

AGRA.—The Rev. Joseph Gregson reports that the native church has taken the first step towards independence. Five of the senior members' have been chosen as a Punchayet, or council, to consider all church-matters, and to attend to the church's affairs. A monthly subscription of one pice in a rupee has been agreed upon towards expenses. The willingness of the people in the matter was cause of great pleasure to the missionary. Mr. Gregson reports that the meeting of the North-west Conference is fixed for the 27th October.

The Rev. Josiah Parsons reports that he has visited many villages in the vicinity of Agra, and has found at Mussoorie, in the Hills, a most encouraging reception among the people. The effects, he thinks, will never be lost.

CALCUTTA.—The Rev. Dr. Wenger writes that his health has been considerably affected by the dengue fever, which has left him very weak. He is, however, busily occupied on the completion of the Sanscrit Old Testament, which he hopes may be accomplished by the end of the year.

INTALLY.—Mr. Kerry informs us that recently a little blind girl has entered the school. She is learning to sing and to recite hymns and portions of Scripture. As the child is very intelligent, Miss Kerry would like to teach her to read, but the want of the suitable books is in the way. Could any of our friends supply Miss Kerry with a few books for teaching the blind to read? It would be a great boon to the child, and enable Miss Kerry to take into the school another child in a similar condition, who is applying for admission. They are children of Christian parents.

SEWRY.—We are informed by the Rev. W. A. Hobbs that he has had the pleasure of baptizing two women, and two others are candidates for the rite. The church, which consists of forty-eight members, continues in peace, some of the members assisting in the public services. Encouraging excursions have been made to the neighbouring villages, in order to preach the Gospel in them.

ALLAHABAD.—The Rev. Thos. Evans reports that the revived interest in Divine things continues to make progress. Fifty inquirers fill the classes, besides those already baptized. He was about to baptize ten more individuals who have given evident proof of conversion. Mr. Evans' health is, however, so seriously affected, that an early return to this country will be necessary.

CEYLON, KANDY.—The Rev. C. Carter informs us that he is pressing on the revision of his version of the Old Testament, and has advanced nearly to the end of the Psalms. He expects it to be completed some time in the next year.

COLOMBO.—New schools are being opened in outlying heathen villages, without additional cost to the Society, by the aid of the Government grants. The health of Mr. Pigott has been much improved by a recent visit to Newera Ellia. Mr. Silva, of Grand Pass church, will take the charge of Matakooley station, during Mr. Waldock's visit to this country.

TRINIDAD.—The Rev. W. H. Gamble states that at the missionary meeting held recently in Port of Spain, he was able to report that during the year he had baptized fifty-eight persons; thirteen couples had been married, and twenty children dedicated. The congregation had raised during the year seven hundred dollars, of which sum one-hundred-and-ninety-two dollars had been given to the Society for general purposes. The erection of a small chapel at Dry River is contemplated during the current year. Since the meeting three more persons have been admitted to the ordinance of baptism.

HAYTI.—By a brief visit to Kingston, Jamaica, to see Dr. Phillippo, the health of Mr. Hawkes has been quite re-established after a slight attack of illness. He speaks also of very encouraging visits to the villages around Jacmel, and to Port-au-Prince, during which he had favourable opportunities of preaching the Gospel.

INAGUA.—The Rev. J. Littlewood reports that the congregations are more satisfactory than for some time past. At Burnside Town the chapel is always crowded. But he regrets the loss of several valuable helpers, who have left for other islands. In some of the out-islands the ritualist clergymen have injured the congregation; but on his visit many of the people returned, and the schools were again brought into a flourishing state.

JAMAICA.—We are happy to announce that the Rev. Thos. Lea, of Lucea, has accepted the invitation of, the church in Spanish Town, to supply the pastorate rendered vacant by the retirement of the Rev. J. M. Phillippo. Mr. Lea will enjoy the prayers and kind wishes of all who know his worth, and the importance of the sphere he is about to occupy. Mr Phillippo reports that several additions have been made of late to the church in Spanish Town and its allied churches, and that the congregations are very encouraging. His last act was to baptize and receive into the church seventeen young persons from the classes of his day and Sunday schools.

MANDEVILLE.—The Rev. P. Williams relates that the people at Cabbage Hill are very earnestly and liberally pressing on the completion of their chapel. The sawyers take only half-pay for their work, and the carpenters give one week's work in three free of charge. On the 9th June he held a baptismal service in presence of a large congregation. A similar service was held on the 1st August

at Porus, when twenty-nine persons were baptized. At Mandeville a house is much needed for the minister's residence, and he would be glad of help from his friends in England and Wales.

WALLINGFORD.—This district presents very encouraging aspects under the ministry of the Rev. T. L. Rees. A new chapel is in preparation, the people willingly giving their time and labour. One local proprietor has not only contributed a good donation, but allows the cutting of timber on his land, and the use of his draught-cattle.

BRITTANY, ST. BRIEUC.—The Rev. V. Bouhon informs us that he has had lately a considerable sale of the Scriptures, and has visited the mines in the vicinity, where he met with some persons interested in the Gospel. During the recent visit of a Scientific Congress, it was determined that a curious ruin at Pontrieux was an ancient baptistry. It is probable that many of the sacred fountains of Brittany were formerly places used for the immersion of converts.

SIERRA LEONE.—The Rev. J. J. Fuller reports his safe arrival at this stage of his journey. The missionary party, consisting of Mr. and Mrs. Fuller and their son, and Mrs. Saker, were all well. Mr. Fuller speaks of the Baptist cause in Sierra Leone as much injured by internal strife.

CAMEROONS RIVER.—The Rev. Q. W. Thomson informs us that on a recent visit to the sides and roots of the Cameroons mountains, several large and important tribes of people have been discovered, among whom the Gospel would receive a hearty welcome. He also hopes that a way has been found into the interior of the country, so as to reach the towns of Abo and Wuri, from which the missionaries have hitherto been debarred by the prejudices of the Cameroons river people. It is hoped that an attempt will at once be made to bring these tribes within the range of our missionary operations. We regret to add that Mr. Saker and his daughter have been far from well.

Home Proceedings.

In the last number of the HERALD, we inserted an interesting account, by Dr Wenger, of the important works he has lately completed at press, viz: The Annotated Gospels in Bengali, and the new revision of the Bengali New Testament. On the receipt of the former, the Committee, at its meeting on the 2nd July, passed the following minute:—

"The Secretary presented a copy of 'The Four Gospels Annotated in Bengali,' by the Rev. Dr. Wenger, as prefaced and published in accordance with the Resolution of the Committee, March 12, 1861.

"It was resolved, that the thanks and congratulations of the Committee be offered to the Rev. Dr. Wenger for the work now presented to them, and that the Secretary be directed to express to Dr. Wenger their high appreciation of the value and importance of his labours in connection with this new revision of the text of the New Testament, and the great usefulness of the notes, the marginal references and readings, with which i accompanied. They earnestly pr

that his health and life may be continued to complete this great work, to the profit and advantage of the Christian Church of Bengal, and the Hindu nation at large."

As the Autumnal Session of the Baptist Union is appointed to take place at Manchester on the 9th and 10th of October, the usual Quarterly Meeting of the Committee will be held at Union Chapel, Oxford-road, on Monday, the 7th October, at 6 o'clock p.m. Tea will be provided in the Vestry at five o'clock.

On Tuesday morning, at 10.30 a.m., a Missionary Conference will be held at the same place, open to all friends and subscribers of the Society. A portion of the time will be devoted to the designation of the Rev. G. H. Rouse, M.A., the Rev. J. H. Anderson, and Mr. St. Dalmas, to the work of the Mission in India. Jas. Harvey, Esq., will take the chair, and the Rev. C. M. Birrell will address the missionaries, and the Rev. G. Gould will commend them to God in prayer. Dr. Underhill will open the meeting by some remarks on the Indian Mission. In the evening of the day there will be held a public Missionary Meeting in the same place, at which the following gentlemen are engaged to speak: the Revds. H. Dowson, of Bury; J. Goadby, of Leicester; J. Davey (of the Bahamas); Dr. Haycroft, of Leicester; and Dr. Culross, of London.

Our Funds.—The Treasurers and Secretaries of Auxiliaries are earnestly requested to forward to the Treasurer, as soon as practicable, any contributions that may be in their hands. Much anxiety will be spared the Committee if they know at an early date the probable income of the Society for the current year.

During the month of September meetings have been held as follows:—

PLACES.	DEPUTATIONS.
Alcester and District	Mr. John Templeton and Rev. J. Stubbins.
Beverley and District	Revs. C. Bailhache and J. Davey.
Birmingham	Rev. A. McKenna.
Downton, Salisbury, &c.	Revs. A. McKenna and C. Bailhache.
Falmouth District	Rev. I. Pegg.
Highbury (Conference)	,, G. Pearce and Dr. Underhill.
Hanwell	,, E. Edwards.
Huntingdon	,, T. Martin.
Ipswich	Professor Pestonji and Rev. J. H. Anderson.
Keighley	Rev. A. McKenna.
Leicester	Revs. W. Roberts, B.A. and C. Bailhache.
North Devon	Rev. I. Pegg.
Plymouth, &c.	Revs. J. P. Chown and J. Davey.
Southsea	,, W. Sampson and C. Bailhache.
Torquay, Exeter, &c.	Dr. Underhill and Rev. J. Davey.
Wellington and District	Rev. J. E. Henderson.
West Norfolk	Professor Pestonji.

CONTRIBUTIONS.

From 18th August to 18th September, 1872.

W. & O. denotes that the contribution is for *Widows and Orphans*: *N. P.* for *Native Preachers*; *T.* for *Translations*; *S.* for *Schools*.

ANNUAL SUBSCRIPTIONS.

Barclay, Mrs. W. Leatham, Leyton, Essex	1	0	0
Carter, Mr J.	2	0	0
Cowan, Major H.	5	0	0
Morley, Miss, Tuxford	2	0	0

DONATIONS.

A Friend, for *Italian Mission*	20	0	0
Burnell, Mr W., Plymouth, for *Norway Mission*	5	0	0
Edwards, Rev J., for *Do.*	20	0	0
Ditto, for *Italian Mission*	10	0	0
Houghton, Mr Jno., Liverpool, for *Ditto*	25	0	0
King, Miss, Kingstanley, for *Ditto.*	1	0	0
S. A. P.	5	0	0
W. B.	10	0	0
Wild, Mr Jos., New York, for quarter year's Salary of *Mr. Wild's Native Agent in Rome*	15	0	0

LONDON AND MIDDLESEX.

Arthur Street, Camberwell Gate	3	12	6
Camberwell, Cottage Green, for *two N.P.'s under Mr Wenger, Calcutta*	13	0	0
Hampstead, Heath St. Sunday School	2	6	0
Providence Mission Hall	0	5	0
Walworth Road	25	0	0

DEVONSHIRE.

Devonport, Morice Sq. and Pembroke Street	2	8	6
Plymouth, George Street and Mutley	10	0	0

ESSEX.

Loughton	4	12	6
Romford, for *W & O*	1	1	0

GLOUCESTERSHIRE.

Avening	2	6	0
Kingstanley	18	10	0
Do., for *W & O*	1	10	0
Do., for *N P.*	1	3	0
Do., for *China*	2	10	0
Do., for *Mr Fuller's School, Africa*	3	0	0

KENT.

Folkestone, Salem Chapel	19	17	7
Do., for *W & O*	2	14	4
Woolwich, Parson's Hill	1	12	0

LANCASHIRE.

Liverpool, Myrtle Street Juvenile Society, for *School, Sutcliffe Mount, Jamaica*	10	0	0
Do do., for *Calabar Institution, Jamaica*	14	0	0
Do. do., for *Mr. Q. W. Thomson, Africa*	5	0	0
Do. do., for *Mr Pegg, Turk's Island*	15	0	0
Do, Walnut St. Sunday School	1	1	0
Oldham, George Street Sunday School	10	0	0

NORFOLK.

Norfolk, on account, by Mr J. J. Colman, M.P., Treasurer	107	9	1
Swaffham, for *N P, Roop Chand Kotalya*	7	0	0
Yarmouth, St. George's Park	27	4	11

NORTHAMPTONSHIRE.

Towcester	2	16	0

OXFORDSHIRE.

Caversham	4	4	0
Do. for *India*	5	0	0
Do., for *Italian Mission*	5	0	0

SOMERSETSHIRE.

Shepton Mallett	1	19	5

SUFFOLK.

Framsden, for *W & O*	0	10	0

SURREY.

Richmond, Park Shot, for *W & O*	1	3	3

SOUTH WALES.

GLAMORGANSHIRE.

Cardiff, Hope Street Sch.	3	0	0

SCOTLAND.

Dunoon	2	2	4
Forres	1	10	0
Kenmay	1	0	0
Lochgilphead	1	15	11
Do. for *N P, India*	2	7	3
Paisley, George Street	12	11	8
Rothesay	3	0	0
Tobermory	3	4	0

FOREIGN.

CHANNEL ISLANDS.

Guernsey	6	14	7
Do., for *Mr Jenkins' School, Morlaix*	1	17	4
Jersey	10	1	7

WEST INDIES.

Jamaica Baptist Missionary Society, per Mr J. E. Henderson, Treasurer, for *Africa*	98	18	3

SPECIAL CONTRIBUTIONS FOR CHAPELS AT ROME.

"A Well-wisher"	1	0	0
Ashdon, by Mr R. Lazell	1	6	0
Cardiff—			
Mathias, Mr D.	3	0	0
Tilly, Rev A.	1	1	0
Under 10s.	0	3	0
Hook Norton	0	5	0
Leicester—			
Harris, Mr R.	10	0	0
London—			
Lee, Mr	0	10	0
Macdonald, Mr W.	1	0	0
Westbourne Grove Chapel, per Mr G. Head	9	0	0
Y. G. S.	1	0	0
Plymouth—			
Burnell, Mr W.	10	0	0
Cardiff, per Rev J. Edwards—			
Barry, Mr	1	0	0
Bright, Mr J. L.	5	0	0
Cope, Mr W.	1	1	0
Cory, Mr J.	10	0	0
Cory, Mr R., jun.	10	0	0
Davies, Mr R.	1	1	0
Evans, Mrs	1	1	0
Edwards, Mr W. T., M.D.	1	1	0
Lewis, Mr E., Broomstic, Bridgend	10	0	0
Lewis, Mr W. J., Bridgend	1	1	0
Lewis, Mr Daniel	2	2	0
Stowe, Mr G.	5	0	0
Thomas, Mr W. H.	1	1	0
Thomas, Rev N.	1	1	0
Wilson, Mr J. H.	1	1	0
Yellowlees, Dr, Bridgend	2	2	0
Under 10s.	0	5	0
Halifax, per Rev J. Edwards—			
A Friend	5	0	0
Aked, Mr R.	5	0	0
Fawcett, Mr	5	0	0
Hebblethwaite, Mr	1	0	0
Illingworth, Mr	5	0	0
King, Mr F.	1	0	0
Nichol, Mr T.	2	0	0
Smith, Mr T.	2	0	0
Walker, Mr J.	5	0	0
Wayman and Scarborough, Messrs.	2	0	0
Leicester, per Rev J. Edwards—			
Maxfield, Mr	2	0	0
Robinson, Mrs C. B.	3	0	0
Vickers, Mr S.	1	0	0
Smaller sums	0	17	6
London, per Rev J. Edwards—			
Birchett, Mr	5	5	0
E. K.	5	0	0
Per Rev. J. Wall—			
Attenborough, Mr G., Walworth	2	0	0
Capper, Mr Samuel, Bristol	1	0	0
Cropper, Mr John, Liverpool	25	0	0
Hanbury, Mr. A., Lombard Street	10	0	0
Howard, Mr J. E., Tottenham	50	0	0
Phillips, Mr.	0	10	0
Smithies, Mr T. B.	5	0	0
Smithies, Mrs	3	0	0
Smithies, Miss	2	0	0
Stacey, Miss, Tottenham	5	0	0
Under 10s	0	5	0

SPECIAL CONTRIBUTIONS FOR BOMBAY CHAPEL.

Burnell, Mr W., Plymouth	10	0	0
Per Rev E. Edwards—			
Bacon, Mr J. P.	10	0	0
Benham, Mr James	2	0	0
Harvey, Mr Jas.	10	0	0

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends :—

Hastings and St. Leonards Ladies' Missionary Working Auxiliary, per Miss Barker, for a box of clothing *for Mr. Lea, Jamaica, in aid of Repair Fund of Chapel at Lucea.*

Mr. Veals, Battle, for a parcel of Magazines.

Juvenile Working Meeting, Bromley, Kent, for a parcel of clothing for *Mr. R. Smith, Cameroons.*

FOREIGN LETTERS RECEIVED.

AFRICA—
- AMBOISES BAY—
  - Pinnock, F., July 15.
- CAMELCONS—
  - Saker, A., July 26.
  - Smith, R., June 25, July 20, 25.
  - Thomson, Q. W., July 12, 27.
- SIERRA LEONE—
  - Fuller, J. J., July 8.

AMERICA—
- NEW YORK—
  - Colgate & Co., July 25.
  - Cutting, S. S., July 16.
- OHIO—
  - McKee, W., Aug. 1.

ASIA—
- CEYLON—
  - Colombo, Waldock, F. D., July 30, Aug. 19.
  - Kandy, Carter, C., July 13, Aug. 6.
  - Newera Ellia, Pigott, H. R., Aug. 3.
- CHINA—
  - Chefoo, Brown, W., June 7.
  - Richard, T., July 1.
  - Ningpo, Baeschlin, C., July 26.
- INDIA—
  - Agra, Gregson, J. G., Aug. 20.
  - Allahabad, Carr, R., Aug. 12.
  - Benares, Heinig, H., Aug. 21.
  - Calcutta, Lewis, C. B., July 23, 30, Aug. 6.
  - Wenger, J., Aug. 6.
  - Cutwa, Allen, I., Aug. 13.
  - Dacca, Bion, R., Aug. 3.
  - Delhi, Smith, J., July 30.
  - Howrah, Morgan, T., July 30.
  - Monghyr, Campagnac, J. A., Aug. 6.
  - Sewry, Allen, I., Aug. 5.
  - Simla, Goolzar Shah, Aug. 5.

EUROPE—
- FRANCE—
  - Morlaix, Jenkins, A., Sept. 11.
  - St. Brieuc, Bouhon, V. E., Aug. 19.
  - Tremel, Lecoat, G., Aug. 20, Sept. 14.
- HOLLAND—
  - Rotterdam, Palin, T., Sept. 1.
- NORWAY—
  - Bergen, Hubert, G., Aug. 21.

WEST INDIES—
- BAHAMAS—
  - Inagua, Littlewood, W., Aug. 9.
- JAMAICA—
  - Kingston, East, D. J., Aug. 23.
  - Mandeville, Williams, P. H., Aug. 7.
  - Mt. Hermon, Clarke, J., July 29.
  - Montego Bay, Hewett, E., Aug. 22.
  - Spanish Town, Phillippo, J. M., Aug. 21.
- TRINIDAD—
  - Port of Spain, Gamble, W. H., Aug. 8.
  - San Fernando, Wenman, J., Aug. 7.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D. Secretary, at the Mission House, Castle Street, Holborn, LONDON. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.

BIBLE TRANSLATION SOCIETY.

We are requested to insert the following List of Contributions to the Bible Translation Society.

From May 1st, to July 31st, 1872.

Annual Meeting — Collection	6	6	9
Angus, Mr. C. J.	1	0	0
Benham, Mrs.	1	1	0
Benham, Mr. J.	1	1	0
Olney, Mr. T. H.	0	10	6
Oliver, Mr. E. J.	1	1	0
Robinson, Mr. R.	1	0	0
Shoveller, Mr.	0	5	0
Stiff, Mr.	0	10	6
CAMBRIDGESHIRE.			
Wisbeach	7	16	6
ESSEX.			
Burnham	1	4	0
GLOUCESTERSHIRE.			
Bourton-on-the-Water	4	19	0
Naunton	1	7	6
Stow-on-the-Wold	1	2	6
HANTS.			
Beaulieu Rails, Rev. J. B. Burt	1	1	0
HERTS.			
Chipperfield—Collection	1	4	4
KENT.			
Borough Green	0	2	6
NORFOLK.			
Norwich, St. Clement's, Collection, per Rev. T. A. Wheeler	3	17	2
NORTHAMPTON.			
Middleton Cheney	2	6	3
Towcester, T. Ridgway, Esq.	5	5	0
Wellingborough	6	6	0
OXFORDSHIRE.			
Charlbury, Keen, Miss	0	3	0
Hook Norton	1	7	0
WILTSHIRE.			
Semley	1	0	0
WALES.			
Glangwessyn	0	12	7
Llanfrynach	2	3	5
Pantycelyn	0	10	7
Watergate	2	2	0
Wrexham	1	14	0
YORKSHIRE.			
Bradford	10	17	6
Bramley	0	15	0
Brearley	2	15	0
Butt's Green, King, Mr. D.	0	5	0
Dewsbury	2	12	0
Farsley	3	0	6
Gildersome, Bilbrough, A., Esq.	1	1	0
Halifax	4	6	6
Haworth, Greenwood, W., Esq.	2	2	0
Hebden Bridge	7	14	0
Heptonstall Slack	2	5	0
Huddersfield	0	15	0
Keighley, Collection	1	13	0
Leeds	9	5	0
Lockwood	4	16	6
Milnesbridge	0	10	0
Mirfield, Cameron, Rev. R.	0	10	0
Oakes Chapel, Lindley	2	17	6
Polemoor	2	5	0
Rishworth, Whiteley, Mr. P.	0	10	0
Salendine Nook	8	13	0
Sheffield	9	0	0
Shipley	2	14	0
Skipton	3	3	0
Stanningley, Town, Mr. D.	0	2	6
Todmorden	0	15	0
Wainsgate	0	17	6
SCOTLAND.			
Comrie, Patrick McFarlane, Esq.	5	0	0
Perth, per Mr. P. Campbell, jun.	2	0	0

NOTICE OF REMOVAL.—The Secretary, Mr. Kirtland, has removed his residence to No. 87, Camberwell-road, S.E.

THE CHRONICLE

OF THE

British and Irish Baptist Home Mission.

OCTOBER, 1872.

Showers of Blessing on Grange Corner.

Our brother, *Mr. Eccles*, has lately been much blessed in his work at Grange and the neighbourhood. The good seed which he has been sowing for years past is now bearing fruit. Our brother, *Mr. Taylor*, of Tandragee, spent eight or nine days at Grange in June last, and has favoured us with the following most interesting narrative of his visit:—

"Some weeks ago Mr. Eccles wrote to me, saying that an unusual interest in religion was springing up amongst the people, and asking me to come over and help him. In compliance with his request I went; and truly I 'saw the grace of God,' and was made 'glad.' With only two exceptions we had a meeting, *and sometimes two*, every night during my stay, all of which were *crowded* with anxious hearers. And in each of those meetings, without *one exception*, sinners of all ages, from eight to seventy years of age, were convinced of sin, and of their need of a Saviour. During the eight days I was at Grange, I believe not less than forty or fifty persons professed to find peace in Jesus. And I was much struck with the fact that almost all the converts to whom I spoke were able to give a clear scriptural reason of their hope. In the awakening of 1859, many professed to have peace with God without knowing how they came by it. But in this revival the majority of those who profess to be converted can lay their finger on the very text which gave them peace.

"Another pleasing feature in the present movement is its perfect freedom from physical prostration and undue excitement. The general characteristics of the work are an *intense desire* for the Word; so great, indeed, that we had to dismiss the meeting on some occasions two or three times ere the people would leave. A deep sense of sin, manifested often by a flood of tears, followed by a hearty reception of the Gospel, producing in many instances not only peace but 'joy unspeakable and full of glory.' Amongst the converts are numbered two *Roman Catholics*—a boy of, perhaps, fourteen, and an interesting young woman of about twenty-five years of age.

"About twelve o'clock on Sabbath night, when the congregation was almost scattered, I saw a little boy of *eleven* years of age, sitting in a pew beside the pulpit, with a large Testament in his hand into which he was looking most intensely. Going up, and laying my hand on his head, I asked him what he was doing there at such an hour, or what was the matter? With an expression of deepest solemnity he replied, 'Oh, *I'm a*

lost sinner!' Could anything but the Spirit of God teach such a lad such a lesson? In another case, a widowed mother of seventy years of age, and two of her sons, were awakened under one sermon; and when I was leaving Grange, to use her own words, she and all her house were rejoicing in Jesus. Truly this is the Lord's doing, and it is marvellous in our eyes. May this very brief account of a great and glorious work of God be the means, in His hand, of stirring up His people to seek a similar blessing throughout the length and breadth of Ireland!"

In a note which we have just received from Mr. Eccles, he states that about 60 persons have been baptized as the fruits of the movement.

TESTIMONY OF A RECENT CONVERT FROM ROME.

One of our missionary brethren who, for obvious reasons, wishes us to withhold his name and place of abode, sends us a most interesting statement respecting a young man whom he was instrumental in leading into the fellowship of the Gospel. We give the missionary's letter first, and then that which was received from the convert, who is now in England, whither he came, partly that he might escape domestic persecution, and enjoy freedom of profession and worship.

"Perhaps you may think an extract from the enclosed letter, received this morning, would interest the readers of the CHRONICLE.

"The writer was a Roman Catholic when I first knew him. His father—for whose conversion he requests my prayers—and all the family are most bigoted Romanists. I believe he first heard me preach at a wake. I invited him to attend a Bible-class which I hold in our Sabbath-school, both morning and evening. He came for some months, I think a whole year, and attended also my ministry on Lord's-days. I considered him a conscientious inquirer. His father would not allow him to attend our instruction any longer; his step-mother, I was informed, *threw his Bible, and other religious books, which I gave him through the window of an upper storey into the street.* He was thus forced to withdraw from us. He eventually went to England in the beginning of this year. I lost sight of him till this morning, when the enclosed reached me.

"Your missionaries in Ireland may be blessed to the souls of many whose names may never appear in any of the Church rolls."

The following is an extract from the letter referred to by our brother:—

"DEAR SIR,—It affords me great pleasure to write to you. Many a time I think about you as the instrument which the Lord used to turn me from darkness to light, and from a religion of superstition and idolatry in which I was held, until the glorious teaching of the Bible—the pure and uncorrupted Word—came to me. I have a fair situation here, and like the place pretty well, but I cannot feel so happy as when we were altogether in our little Sunday-school, singing the praises of God in unity; and I am sure I never can feel so happy till I return; and I trust that God in His providence will cause me to spend my time amongst you all again, and help me to win souls to Himself, and myself to be a true soldier of the Cross. I am daily thinking about you, and my brothers in Jesus, and hope soon to be restored to fill my little office in the Sunday-school. Pray with me for the conversion of my father?"

The missionary who communicates the above statement has been in the thick of the disturbances which have recently taken place in some parts of

the North of Ireland. For the information of our friends in England, it may be well to state that the Baptists in Ireland have no sort of connection with Orangeism. And so far as we have been able to ascertain, no Baptist has been molested, and no Baptist house wrecked, in the lawless proceedings which have disgraced some parts of the province of Ulster. The vindictive and bloodthirsty spirit which has been manifested by both factions, shows how much both nominal Protestants and Roman Catholics need the presence and ministrations of Christian workers whose simple aim is to bring souls into personal union with Christ. This once effected, mutual forbearance and toleration, with loyalty to law will follow. We have taken the following from our friend's letter:—

"Our town and several others are in a state of civil war. On Thursday last—'Lady-day'—the Roman Catholic population rose in a mass to parade the streets, firing revolvers upon the Protestants whom they met, killing and wounding many of them. In Lurgan and Belfast the work of death is still going on. Here, peace is being restored. To-night I have by previous announcement to preach in a Popish district, and to-morrow evening I have to attend another of my appointments in a disturbed district, in the vicinity of L——, beyond the town. Still I feel it my duty to attend both places, lest my absence should be interpreted as cowardice, though I do not expect a large attendance. We need the prayers of the friends of Ireland's regeneration very much at present."

In a subsequent note our brother says:—

"*No Baptist, as far as known to me, was attacked by the Roman Catholics during the late riots.* I kept the appointments mentioned in my former letter, and received no molestation. On my way, I passed through crowds of excited men and women; but on their ascertaining who I was, *a way was opened for my car.* We are not identified with any political party. Some of our people, previous to joining the Church, were Orangemen, but on their embracing the Saviour, *they all, without exception, withdrew from the Society.*

Contributions to September 21st, 1872.

LONDON.—A Friend, by Dr. Underhill ...			20 0 0
Bacon, Mr. J. P.			10 0 0
Clapton, Miss Burls			0 10 0
Devonshire Square Chapel, by Rev. W. T. Henderson, collection			8 8 0
Dividends, by Mr. G. B. Woolley			49 3 4
Dupree, Miss			1 0 0
Greenwich, Mr. W. C. Harvey			1 1 0
Kingsgate Street Chapel, moiety of collection	3 0 0		
,, Rev. W. H. Burton	1 0 0		
		4 0 0	
Regent's Park, Students, by Mr. Scott			1 11 3
Robinson, Mr. R., by Rev. W. A. Blake			1 0 0
CAMBRIDGESHIRE.—Cambridge, St. Andrew's Street Chapel, collections	19 15 1		
,, Subscriptions	19 4 0		
		38 19 1	
Willingham, collection, by W. W.			1 14 0
Wisbeach, Mr. Geo. Dawbarn			1 0 0
CORNWALL—Truro, Subscriptions, by Mrs. Ferris			0 15 0
CUMBERLAND.—Whitehaven, Mrs. Crowther			1 0
DEVONSHIRE.—Plymouth, Mr. Wm. Birt,			10 0 0
George Street and Mutley Chapels, by Mr. T. W. Popham, Weekly Offerings	3 19 6		
,, special	1 0 0		
		4 19 6	
GLOUCESTERSHIRE.—Naunton, by Rev. B. Dickins, collection			1 14 6
Wotton-under-Edge, Mr. Griffiths			5 0 0
HANTS.—Southsea, Mr. R. R. May			1 0 0

HEREFORDSHIRE.—Hereford, Sunday-schl., by Mr. George King 5 0 0

KENT.—Biddenden, Collection... 0 13 0
,, Subscription 0 10 0 — 1 3 0
Bridge and Littlebourne, Subscriptions 1 4 0
Canterbury ,, ... 5 14 6
Chatham ,, ... 1 1 6
Cranbrook ,, ... 0 6 0
Curtesden Green ,, ... 0 18 0
Egerton, Collection 1 3 8
Eythorne, by Mr. Jno. Harvey, Subscriptions 3 10 0
Collected at Eastry..... 1 0 0 — 4 10 0
Gravesend, Subscriptions 0 10 0
Maidstone ,, ... 1 4 6
Marden, Collection..... 2 5 6
,, Subscription ..... 0 10 0 — 2 15 6
Ramsgate, Subscriptions..... 0 12 6
Sevenoaks, Collection..... 0 19 4
,, Subscriptions.... 2 0 0 — 2 19 4
Smarden, Collection 0 19 3
,, Subscriptions..... 2 2 6 — 3 1 9
Tenterden, Collection..... 0 15 0
,, Subscriptions..... 0 17 6 — 1 12 6
Whitstable, Collection..... 1 13 7

LANCASHIRE.*—On account, by Rev. T. Berry 60 10 0

LIVERPOOL.—Myrtle Street, by Mr. John Cripps, Weekly Offerings..... 10 0 0

NORFOLK.—Swaffham, by Rev. G. Gould 5 0 0

NORTHAMPTONSHIRE. — Milton, by Mr. W. Gray, Contribs. 3 0 0
Do. by Miss Dent, legacy by late Mrs. Dent..... 10 0 0 — 13 0 0
Northampton, by Mr. W. Gray, College Street, Collection ... 12 0 0
,, Subscription 9 13 6 — 21 13 6

NOTTINGHAMSHIRE.—New Lenton, Mr. Bertie 0 10 0

OXFORDSHIRE.—Amersham Hall, Mr. E. West..... 2 2 0
Chipping Norton, Collection... 4 12 6
,, Subscriptions 9 4 6 — 13 17 0
Hook Norton, Subscriptions 0 16 6
Milton and Shipton ,, ... 2 12 0

Oxford.—Collection after week-night service at New Road 2 4 0
Subscriptions ..... 4 7 6 — 6 11 6

SURREY.—Croydon, Mr. Stoneman 0 10 6
,, Mrs. Palfrey 1 0 0

SUSSEX.—Brighton, Bond St., Subscriptions 3 17 0
,, Queen Square ,, 4 12 6
,, Sussex Street ,, 3 3 0
,, Public Meeting ,, 3 14 2
Eastbourne 7 10 0
Lewes, Collection..... 0 14 0
,, Subscriptions..... 1 0 0 — 1 14 0
Midhurst, Contributions..... 6 5 0
Rye, Collection 0 12 7
,, Subscriptions..... 0 3 6 — 0 16 1

WARWICKSHIRE.—Leamington, Mrs. Nutter 1 1 0

WILTSHIRE.—Corsham, by Mr. H. Wheeler, Sunday School..... 0 2 6
Semley, Rev. Thomas King 1 0 0

YORKSHIRE.—Brearley, Luddenden Foot 0 2 6
Clifford, Sheffield, Mr. Joseph Wilson.. 2 0 0
Halifax, Subscriptions 7 6 0
,, Small sums ..... 0 7 1 — 7 13 1
Hebden Bridge, Subscriptions 8 18 6
,, Small sums.. 1 2 9 — 10 1 3
Huddersfield, Subscriptions 4 5 6
Leeds, South Parade, Collection 12 0 0
Lindley, Oakes Chapel, Subscriptions... 3 9 0
Lockwood, Collection..... 5 4 6
,, Subscriptions ..... 9 15 0 — 14 19 6

IRELAND.—Ballymoney, Collection..... 1 10 0
Barrett, late Mr 45 0 0
Clonmel 2 0 0
Dublin, Abbey Street 18 15 6
Grange Corner 5 0 0

JERSEY.—St. Helier, by Mr. Joshua Humby 10 0 0

AMERICA.—Brooklyn, by Rev. John W. Sarles, Contributions 9 0 0
Washington, Ave Church, by Rev. D. Moore 18 0 0

* *Particulars will be given in November* CHRONICLE.

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by G. B. WOOLLEY, Esq., Treasurer, and by Mr. KIRTLAND, Secretary, at the Mission House, Castle Street, Holborn, London, E.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard Street, London.

THE

BAPTIST MAGAZINE.

NOVEMBER, 1872.

The Baptist Union of Great Britain and Ireland.

THE Baptist Union has again held its Autumnal Meetings, and, at last, in the city of Manchester. These meetings have been a great success. Whether we consider the large attendance of representatives from different parts of the country, the general interest excited, or the kindly Christian feeling evoked—they may be fairly compared with the gatherings of any previous year. As we look back upon these most interesting and valuable of our denominational conventions, Manchester will be always linked in honourable association with Birmingham, Liverpool, Bradford, Bristol, Cardiff, Leicester, Cambridge and Northampton, and pleasant memories will many cherish of their visit to that busy and smoky capital of the North. Manchester hospitality was put to a pretty severe test, and it very sufficiently and nobly met the unexpectedly large demands which were made upon it. It is no easy thing to provide for the entertainment of 850 ministers and delegates, and much credit is due to the local secretaries for the way in which they discharged the onerous duties of their office, and not less to the Rev. A. M'Laren, for the kindness and courtesy he manifested throughout the entire proceedings. As a benignant presiding genius, his influence was everywhere and almost always felt.

The Baptists are more numerous and influential at present, in the city of Manchester, than they have ever been before; but even now they are very far from occupying the position which they ought to occupy.

Four of the principal chapels of Manchester were used for different purposes during the session of the Union. Sermons were preached in Grosvenor Street, Great George Street, and in the

New Chapel at Moss Lane, which has been recently erected at considerable cost, and paid for with part of the money obtained by the sale of the old York Street Chapel, which has since been converted into a warehouse for cotton goods.

The regular session of the Union, and the meetings of different committees and related societies, were held in Union Chapel, Oxford Road (the Rev. A. M'Laren's), which, with its manifold conveniences for holding meetings large and small, afforded more ample and suitable accommodation than has been enjoyed at any previous gathering.

The proceedings at Manchester commenced on Tuesday morning, with a conference on Foreign Missions, which was presided over by J. P. Bacon, Esq. This was held in the Lecture Hall of Union Chapel, which was well filled with the friends and supporters of our Mission. The time was largely occupied with a long and interesting address by Dr. Underhill, on "The present prospects of India in a Missionary aspect." Having pointed out the insufficiency of the staff at present occupying this department of the missionary field, Dr. Underhill dealt chiefly with the difficulties and discouragements we had to encounter in the prosecution of this work, the character and magnitude of which we were better able every day to estimate. In conclusion, he declared that he had referred to these difficulties and discouragements, not that he might depress the spirits of supporters of the Society, but that, looking these difficulties in the face, they might be stimulated to engage more heartily in the work to which they had set their hands, "It would," he said, "be ignoble in us to go back. God has been with us in the West, and in the East. That which is decaying and waxing old in India, is ready to vanish away. In 'due season,' we shall reap the promised harvest. That is God's own word, and it is a word that shall not fail, but return to Him triumphantly. Come up, brethren, and help us. Let us in all sincerity and love and confidence, unite and say, that, as God has summoned us to this great task of planting His Gospel in one of the noblest countries of the world, we shall not draw back from so glorious a work, but go forward, assured of this, that if we only work with prayer, and diligence, and zeal, we shall be made more than conquerors through Him that loved us." This address was followed by a somewhat desultory and straggling conversation, in which many brethren took part. Many suggestions, more or less valuable, were made; some stress, but not too much, being laid on the fact that we could not expect our people to display more interest in Missionary work, unless they were more sufficiently provided with Missionary information. The obligation to furnish this must ever rest on the pastors of our churches; they, and they alone, can interest in the Mission work, the large numbers who are ever being added to our churches, and to whom the very idea of Missionary effort and enterprise is almost entirely strange.

The most interesting part of the proceedings of the morning, was the designation of the three missionaries who are on the point of going to India. Two of these, the Revs. J. Anderson and G. H. Rouse, are returning to the country in which they have previously laboured, whilst their young colleague, Mr. St. Dalmas, is going thither for the first time. Three very appropriate addresses were delivered by these brethren, detailing the circumstances under which, and the feelings with which, they were going forth to their different spheres of labour. A few words having been said by the Rev. George Pearce, who has just returned from India, after a residence in that land of nearly fifty years, the Rev. C. M. Birrell commended the brethren who were proceeding to India to God's gracious care. He then addressed them in a few simple words, which were no less distinguished by tenderness than by solemnity and faithfulness. This address, which gave a character to the morning's proceedings, was based upon our Saviour's promise, "Lo, I am with you." Prayer by the Rev. Dr. Steane, brought to a conclusion the varied and interesting engagements of the morning, which all must have felt to have been a morning well spent.

A public Missionary Meeting was held at Union Chapel in the evening, which was largely attended. This meeting was presided over by Richard Johnson, Esq., of Manchester, and was addressed by Drs. Underhill, Culross, and Haycroft, and the Revds. H. Dowson, T. Goadby, and J. Davey, missionary from the Bahamas.

The meeting of the Union commenced on Wednesday with an early Prayer-meeting, which was held in Grosvenor Street Chapel. The Session of the Union itself was held in Union Chapel, and commenced with a devotional service, which was conducted by the Rev. Dr. Underwood. After this, the Rev. Dr. Thomas, the Chairman of the Union, delivered an address, his subject being "The Baptists and Christian Union." Speaking of the desirability of closer union among ourselves, Dr. Thomas said: "Why, then, should not this Union, without further delay, initiate some practicable measures of comprehension, on the broad principles which we hold in common, and under the appropriate name of Baptists, allowing full liberty as to views of doctrine, more or less 'general' or 'particular,' as on communion, and other equally or more important questions? Why not endeavour to form one united body of Baptist Churches, agreeing in fundamental truths, 'equally remote from Pelagian heresy and Antinomian licentiousness,' and, while tolerant of minor differences, 'holding the head from whom the whole body—increaseth with the increase of God?' If the sects of the Episcopal Church, comprising all the variations from the one extreme of Popish Ritualism to that of rank infidelity, can be held together by the golden band of State patronage; and if all the discordant nationalities and diversified fraternities of the Roman Catholic Church can be firmly bound together by the acknow-

ledgment of Papal supremacy, may not the baptized believers of Great Britain and Ireland stand forth before the world as one body in Christ, their only Lord and Saviour, and extend the hand of fellowship to the myriads of brethren of the same faith and order beyond the Atlantic, on the Continent of Europe, and throughout the whole earth?"

The thanks of the Union having been given to the Chairman for his address, Dr. Underhill was elected chairman for the next year.

The report was then given in of "The Pastors' Income Augmentation Society;" for by this ill-selected title is this very valuable society distinguished. The income of this society—still very inadequate—has trebled during the last three years, and has just given an equal dividend of £20 to sixty-nine participating churches.

After the report was received from the Board for the education of ministers' children, the Rev. Dr. Angus read a paper of very great interest and value on "Our Progress." It would not be too much to say that this was by far the most valuable contribution received by the Union during its Manchester Session; and it is very much to be deplored that this paper, suggesting many questions of the profoundest interest, should have been introduced at such a time, and under such circumstances—that Dr. Angus had scarcely time to read it and all possibility of discussion was absolutely precluded. The paper has been published in a separate form, and we trust that it will be largely circulated, and prayerfully pondered. We are not sure that Dr. Angus is perfectly correct in his reading of our denonimational statistics, but we are sure that he has marshalled in a very masterly way facts which we should study in our closets, and on our knees: and he suggests many searching questions which it will be well for us, both as ministers and churches, not to evade.

In considering the numerical progress of the denomination, Dr. Angus gave the following facts:—In 1801 there were in England 417 Baptist churches; in 1871 there were 1,940, an increase of nearly fivefold in seventy years. The population having increased during the same period only threefold. In 1801 there were about 70,000 members; in 1871 nearly 180,000. In 1801 there was one Baptist church to every 20,000 Englishmen; in 1871 there was one Baptist church to every 11,000. While taking the entire period, our progress has been decided and encouraging. Dr. Angus would not have us be blind to the fact that the "churches have not kept pace with the population during the last twenty years:" and he also reminds us that, in the last three decades, "in the work of CONVERSION—the chief business and the glory of our churches—the results, so far as they may be tested by public decision for Christ, are much less satisfactory." The *Manchester Examiner*, commenting upon this paper, says:—"The date assigned to the commencement of a less accelerated rate of progress, is significant. It synchronises with that of the Church

revival, and with the beginning of the present school system, which has so far resulted in throwing seventy-five per cent. of the children in attendance at day-schools, into the hands of the Established Church. How far we may recognise in these facts anything like cause and effect, we will not attempt to determine, but the inference, as affecting the prospects of Dissent, is not improved by Dr. Angus's half-consolatory remark, that the 'Baptists 'are not worse off than their neighbours.' "

A deputation was then received from the Manchester Auxiliary of the Liberation Society, and the Manchester Nonconformist Association. The deputation having withdrawn, the subject of Elementary Education in Ireland was introduced by the Rev. C. Kirtland; but the time for closing the morning meeting having arrived, long before Mr. Kirtland had completed his statement, the further consideration of the subject was postponed to the following day.

On Thursday the proceedings were opened by a devotional service, which was conducted by the Rev. J. P. Mursell, of Leicester. After which the Rev. C. Kirtland brought up again the question of Elementary Education in Ireland. A resolution was passed, protesting against any extension of the denominational system in that country, and a deputation was appointed to wait upon the Marquis of Hartington, Chief Secretary of Ireland, "to represent to his lordship the views of the Union on the question of Elementary Education in Ireland."

Mr. Pattison, of London, then presented the report of the committee, appointed at the last meeting to consider a scheme for the settlement of disputes which may arise in connection with any churches of the Union, by means of some court of arbitration. The resolutions, which had been previously published, were, with a few amendments, adopted as they were presented to the meeting; and, after some considerable time was wasted, by a discussion as to the composition of the committee or court, the following gentlemen were selected: the Rev. Dr. Angus, the Rev. C. M. Birrell, the Rev. H. Dowson, Mr. G. W. Anstie, Devizes, and Mr. G. Stevenson, Leicester. The Rev. Dr. Green then presented the report of the committee which had been appointed to consider the question of ministerial education, which was adopted.

A good deal of valuable time was then wasted, through the introduction to the meeting of a very crude and immature "scheme for a committee for ministerial settlements," at which the assembly did not care seriously to look.

The Rev. C. Stovel read a paper on "The Religious Aspect of the National Education." As the paper has been published, we need say nothing concerning it, our readers having the opportunity of judging for themselves of its worth and appropriateness.

On the Thursday evening, the proceedings of the Manchester Session of the Baptist Union were brought to a close by a grand meeting in the Free Trade Hall. The immense building was crowded to excess long before the time

arrived for the commencement of the meeting. The chair was taken by G. T. Kemp, Esq., of Rochdale, and the meeting was addressed by the Revds. R. Glover, of Bristol, J. J. Brown, of Birmingham, C. H. Spurgeon and A. Mursell, of London. The meeting was a great success. This was Mr. Spurgeon's first visit to Manchester, and he certainly has no occasion to complain of the way in which he was received.

Thus was brought to a conclusion the Autumnal Session of the Baptist Union, and the next day the 850 ministers and delegates, who had been gathered from the East and the West, the North and the South, were speeding homewards, with pleasant memories of their Manchester visit which will not quickly die. Upon a review of these proceedings, the question cannot but occur: Are we making the most of the opportunities afforded by such splendid and truly representative gatherings as these? Is not time really wasted by an unwise attempt to crowd too much into these meetings? Is there any reason why almost precisely the same set of arrangements should be adopted year after year? No one would even think of saying that our meetings, as at present conducted, are not good. There are few who do not feel that they might, in sundry particulars, be better.

In bringing this notice to a close, it may be said that the thanks of the Union were tendered, as they were justly due, to the Committee and brethren at Manchester, for the kind and generous reception given to the ministers and delegates assembled in that city during the Session of the Union, and we part from our Manchester friends now, with the hope, that ere many years pass away, we may meet again, and in yet larger numbers, in the Metropolis of the North.

"Secret Search and Open Acknowledgment."

By the Rev. T. M. Morris, Ipswich.

"And there came also Nicodemus, which at the first came to Jesus by night."—John xix. 39.

THESE few words call up to our view two very remarkable and interesting scenes in the life of Nicodemus, the one of which we meet with quite at the commencement, and the other quite at the close of our Saviour's public ministry. Here, at the Cross, we see him playing the part of a faithful disciple, a brave, true-hearted man, as, in association with Joseph of Arimathæa, he pays honour to the body of Jesus. The Evangelist, while celebrating this act of service, parenthetically and sig-

nificantly remarks of Nicodemus, that *it was he who at first came to Jesus by night;* it being to him a matter of surprise, that he who was once so timid should now be so brave; that he, who, in his first endeavour after a new life, was ashamed to be seen inquiring, should now, when there is every inducement to maintain secrecy and silence, not be ashamed to confess.

It will be seen at once how these two scenes, which are here placed in apposition, suggest the idea expressed at the head of this paper—that of *secret search and open acknowledgment.* In the visit which Nicodemus paid to Jesus by night, we have an instance of *secret search;* in the homage which he, jointly with Joseph of Arimathæa, paid to the dead body of Jesus, we have an act of *open acknowledgment.* On the first occasion, we see him paying a visit of inquiry to Jesus, and availing himself of the darkness and secrecy of night, that he may shelter himself from observation and remark. On the second occasion, we see the triumph of his faith, and the avowal of his discipleship, at a time when the faith of the strongest disciples wavered, and their courage failed.

I.—We look, then, at what first claims our attention—THE INSTANCE OF SECRET SEARCH WHICH WE MEET WITH IN THE VISIT WHICH NICODEMUS PAID TO JESUS BY NIGHT.

In order to understand this visit of the Jewish ruler to Christ, we must glance at some of the previous circumstances, and more particularly at those which, in all probability, led to this interview. Christ, having been baptized by John, entered upon His public ministry, and very speedily attracted general attention to Himself by His words of wisdom and His works of power. His first miracle was wrought at the wedding in Cana of Galilee. Some few days after this, the Jews' Passover being at hand, Jesus went up to Jerusalem, that He might observe the feast, during which visit He vindicated the majesty of holiness by the purification of the Temple—His Father's house—declaring, in the hearing of the Jews, that God was His Father. They, however, lost the word which He spake, in their resentment of the act which He performed. Jesus tarried for some time at the feast, and wrought more than one miracle, so that many who beheld, believed on His name. Their faith, however, was not, for the most part, a genuine faith, and, therefore, He did not entrust Himself to all who seemed, for a season, willing to recognise His claims and to espouse His cause. He knew what was in them—knew that they were not trustworthy.

But while this was the case with some, there were others who were provoked by what they saw and heard, to earnest and sincere inquiry. Of this we have proof, in the visit which Nicodemus paid to Jesus by night, the narrative of which occurs in the third chapter of St. John's Gospel. The chapter commences with apparent abruptness: "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and

said unto him, Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou doest, except God be with him." Suddenly, as we are introduced to Nicodemus, the transition of thought is less abrupt than it at first seems. It is not unnatural to imagine that one of those who witnessed the miracles of Christ, referred to in the previous chapter, was Nicodemus, the Pharisee, a ruler of the Jews, a member of the High Council, well versed in all the rabbinical lore, which at that period was so highly esteemed, and we may suppose him to have been looking—with however vague and dim expectation—for the consolation of Israel.

We can see this distinguished master in Israel mingling with the crowd which encircles the young Nazarene Teacher, or, perhaps, in the pride of his official dignity, standing at its very verge, but listening with intent interest to every word which fell from the lips of Christ, and watching with keenest scrutiny every act performed by Him.

We can conceive of the struggle which was going on in the mind of Nicodemus, as he stood there—the conflict between Pharisaic pride, which has been excited, and a desire for the truth, which is too strong to be repressed. These are strange, unwonted words to which he has listened! And then these miracles!—there can be no doubt as to their reality, or their genuineness. As he ponders these words and works of Christ, he feels bewildered—he knows not what to say—he knows not how to act. There, presenting itself to him more and more clearly, was the conclusion from which he shrank, but towards which he surely gravitated. *No man can do these miracles, unless God be with him—however much, then, His doctrine may be distasteful to us, He must be a teacher sent from God.*

It is not unreasonable to suppose that with some such half-acknowledged conviction as this, Nicodemus went home that afternoon, feeling as he had never felt before—anxious, thoughtful, perplexed. He is in utter doubt as to the course he shall pursue in reference to this Jesus of Nazereth, whose teaching has so interested and so unsettled him. He cannot forget what he has heard, he cannot shake off the impressions that have been produced. He would like to learn more concerning this new way, this better life, but he is held back by many considerations from going to Jesus. He thinks the matter over—this new Teacher has no social position, no sanction of human authority, many of His words are strange and startling, manifestly inconsistent with prevailing and orthodox belief; but, then, these strange words were sustained by undeniable, unmistakable miracles, which no mere man could perform! He cannot rest away from Christ; he cannot make up his mind to go to Christ. This great Rabbi Nicodemus feels that he is so well-known that he cannot take a step unobserved, and he is unwilling to take a step which would be so certain to provoke general and censori-

ous remark. What would the Pharisees say? What would the members of the Council say? What would the people of Jerusalem say? What would all these say and think, if I were to be found going to consult this Nazarene? Thus, wishing to go, he is hampered and held back by the fear of man. The struggle goes on, and as it does, the day wastes, and the night advances. The city is now wrapped in shadow and silence, the streets have grown quiet, with a stillness which is only broken by the cry of the watchman, or the measured tread of the guard. Like lightning the thought flashes across the mind of Nicodemus. Why should I not go now—this night—at once? And taking no further counsel with himself, he wraps his robe about him, and goes forth into the dark night, and, with hurried and excited step, he wends his way to the house where Jesus lodged. He is there—the struggle is renewed—shall he go on, or go back? There is yet opportunity to return. His heart flutters, his hand trembles, his voice chokes. But having gone so far, he determines to go on; his hand presses on the latch, the door opens, and the Jewish doctor finds himself face to face with the young Nazarene.

Jesus had noticed Nicodemus in the crowd, had watched the play of varying emotion on his face as he stood there listening to the great truths of the Kingdom; Jesus was waiting for him to come that night, and now greets him with a look of cordial welcome. Though he came thus by night, and secretly, he was gently received and kindly treated; for if Christ saw in him somewhat of human fearfulness and human pride, He saw also much of earnest desire and strong conviction.

And now that the great rabbi is there, in the presence of the young Jewish Teacher, what does he say? He has been used to speak to his fellow-men—speak wisely and well. He is a man of ready utterance, of subtle thought, of self-possessed habit; but now he is the subject of strong and over-mastering emotion, which renders speech difficult, almost impossible.

"For words are weak and most to seek,
When wanted fifty-fold,
And then, if silence will not speak,
The trembling lip, and changing cheek,
There's nothing told."

It was so with this great master in Israel. His self-possession had never, perhaps, failed him before; but now, instead of speaking out boldly and distinctly what he had made up his mind to say before he started, he can only stammer forth the declaration, "Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou doest, except God be with him." There he stops. There is nothing told. There is no question asked—there is no problem stated—there is no request preferred; and yet those few stammering words *told Christ all.* He at once discerns —He presently reveals the secret thoughts and purposes of this man's heart.

Nicodemus goes to Christ, influenced, as we have said, by what he

has seen and heard; but, as is often the case with the first visit paid to the Saviour, he goes only with a vague, indeterminate purpose. In our approaches to Christ, we are not unfrequently like the ancient king—we want the interpretation, though we cannot tell the dream. Nicodemus is conscious of a strange, irrepressible craving. He has thoughts and feelings which lie too deep for utterance. He goes to Christ, as to a divinely-sent teacher, with the hope that he may find in Him one who can help him out of his difficulty—one who will discern and satisfy his unuttered, and, indeed, unutterable, need. He goes with the dim instinctive belief that Jesus will be able to afford him the guidance he requires, and he finds what he looks for. One ever ready to respond to "the soul's sincere desire, uttered or unexpressed." Nicodemus does not himself explain—indeed, could not himself explain—what his difficulties were; but we learn much—learn all we need to know from our Saviour's reply to the unuttered question of his heart.

His difficulties, evidently, had respect to that *kingdom of God*, of which Christ so constantly discoursed, and the conditions of entrance to which He so clearly insisted on. Nicodemus, as he listened to Christ, as a Jew, a Pharisee, a ruler of the Jews, would have some of his most dearly-cherished convictions shaken as to his personal relations to that Divine kingdom of which he had hitherto accounted himself inalienably a member, not because of any condition of heart, but because he was a Jew—a descendant of Abraham.

Let us try and conceive what must have been the feelings of Nicodemus, as he listened to the declarations of Christ concerning the kingdom of God—as that which comes not with observation; has its seat in the heart, enlisting the affections, and exercising a subduing and dominating power over the will—a kingdom utterly dissimilar from that of which the Jews dreamt; consisting not in meat or in drink, in any outward ritual observance, but in righteousness, and peace, and joy in the Holy Ghost. What must have been his feelings as he listened to such an exposition of the law as that with which we are furnished in the Sermon on the Mount? How must his confidence have been shaken, when he found out that the law was to be regarded not merely or mainly as a code regulative of the actions of life, but as a law which bears upon the hidden springs of life—which sets forth God as demanding, not merely abstinence from certain enumerated crimes, and the performance of certain carefully-prescribed duties, but as requiring the unlimited love and allegiance of the heart, and accounting every offering unworthy, and every service imperfect, not originating therein!

If such be God's kingdom, Nicodemus feels that, instead of being within it, he is certainly without it. He knows now, alas, how well! that he is not influenced by supreme love to God; that he is neither poor in

spirit nor meek in heart; and that the law, as interpreted by Jesus, he has habitually broken, and not uniformly kept. As he turns the matter over in his mind, the conviction grows stronger that he can, by no effort of his own, become *that* which confessedly he is not. Had a merely bodily service been demanded, he might have met the demand. Had he been bidden to fast or feast, he might have done so. Had he been enjoined to cast some great contribution into the Temple treasury, the offering might have been forthcoming. Had he been called on to go on some long and perilous pilgrimage, or to have endured even some horrible torture, it might have been done. But this giving of the love of the heart he feels to be quite beyond his control; sullenly, or defiantly, the heart goes on its old way; nor will its love go forth upon any compulsion but one—and that he has not even yet thought of.

Here, then, is Nicodemus—where many have been since—feeling he must have what, by no effort of his own, he can secure, in order to enter, in order even to see, God's kingdom. What, in such a strait, can he do? Nothing so well as that which, in his perplexity, he does—*go to Jesus*.

He goes with the declaration, "Rabbi, we know that Thou art a teacher come from God," *i.e.*, I know Thou art right in what Thou hast said, in what Thou hast demanded, but—this seems to have been the unuttered confession of the heart—I cannot meet Thy demand; I have tried and failed—terribly, signally, failed; and now I come to Thee, who art a teacher sent from God, for light, for help, for deliverance.

Christ, in His reply, "Except a man be born again, he cannot see the kingdom of God," recognises the difficulty, but does not clear it away. He even presents it in a more formidable light. He tells the Jewish ruler that he cannot do the things he has been seeking to do, for in his present state they are impossible. He must have a new life—a life different from the present one; he must be born again—born from above—before he can even see the kingdom of God.

But here a new question emerges. How is this principle to be secured? How can a man be born when he is old? How can this new and better life be obtained? How can the dispositions and habits of the old life be reversed?

Christ does not at once answer this question. He only urges again the absolute necessity of a new life, and draws the clearest distinction between the earthly and fleshly life which we live here, and that Divine spiritual life, to participate in which is our profoundest need.

Thus far, then, Nicodemus seems not to have got much help, but only to have had deepened and intensified his sense of incompetence and ignorance, and *this was his first need*.

Sad, however, would his case have been had Christ left him there—had Christ furnished no answer to the question, How can these things be?

the practical, intelligible answer to which must ever constitute the good news. Little seems to have been done so far, yet much has been done. Nicodemus is a more humble man, he has a keener perception and a deeper sense of his own ignorance and weakness; and now the preparatory work having been done, he is gradually led up to what is the kernel and core of the Gospel mystery—the manifestation of God's pardoning love in Christ. In a few words, we have the Gospel preached in the utmost simplicity, and with the utmost fulness, and we may reasonably suppose that it was there and then received. Of this, however, we are here told nothing. The curtain falls, and the narrative of this remarkable interview terminates as abruptly as it commences.

II.—We notice in the second place —THE OPEN ACKNOWLEDGMENT OF CHRIST BY NICODEMUS.

Though he passes away so suddenly and so completely from our view, this is not all that we know of Nicodemus. We meet with him twice again. The Gospel celebrates not merely his *secret search*—this visit which he paid to Jesus by night —shunning observation and remark. The same Gospel also celebrates his *open acknowledgment of Christ* on two different occasions. The first reference we meet with occurs at the close of the seventh chapter of St. John's Gospel, where Nicodemus is described as speaking a bold word for Christ in the Council. In the other passage we have him, in conjunction with Joseph of Arimathæa, making a grander acknowledgment, and rendering a more honourable, because more arduous, service. His faith in Christ declaring itself most heroically, and his love proving most loyal, at a time when everything conspired to discredit faith and discourage love.

Nicodemus has been claimed as a sort of patron saint of secret disciples; and his conduct in going to Jesus by night has been often referred to as affording a scriptural warrant for the secret and unavowed following of the Lord. This opinion, however, rests on an evident misunderstanding of Scripture; and the two passages in which we have subsequent reference to Nicodemus seem expressly designed to save us from falling into such a mistake. Whatever he may have been in his first approach to Christ, he does not continue to conceal his attachment to the despised Nazarene. In the Council, and at the Cross, we see the man who, at first, secretly inquired, making bold open acknowledgment of his regard for Jesus.

Joseph of Arimathæa seems to have been a man of the same kind. They both, in the earlier stages of their religious experience, courted silence and secrecy; but with their broadening and deepening experience, there was associated the readiness to avow their love to Christ in times and circumstances of great danger. For a while the fear of man, the restraining power of the world, held them back; but at last we see the mighty constraint of Christ's love dominant and trium-

phant—the secret inquirers become open and bold confessors.

The powers which, for a while, held back these men, are still operating, and against them we have all need to be upon our guard. By a variety of influences many are held back from an open following of the Lord. It cannot be too strongly insisted on—it cannot be too clearly recognised, that the natural issue of religious life in the soul, is the appropriate manifestation and avowal of that life before the world; our love to Christ can no more be hidden than Christ's love to us. Yet, with all that may be said against secret discipleship, how many are there who entertain the hope that they are believers in the Lord Jesus Christ; who shrink from making any avowal of the fact; from declaring themselves on His side; from enrolling themselves among His followers! They flatter themselves with the idea, and it is a very mistaken and mischievous one, that it is enough if they are right in heart, though there be no outward intelligible acknowledgment of Christ. No doubt *the great thing* is to believe with the heart, but that is not the only thing—there is to be also confession with the mouth. Confession without faith is worse than useless; faith without confession is not enough. In God's Word these things are found in fellowship, and what God has joined together we may not either in theory or practice put asunder. The confession of Christ before men is never referred to as an optional thing. There is the time of secret search, as well as of open acknowledgment. There is, with most, a time of secrecy and silence—a going to Jesus by night. But though, at first, we may go to Jesus by night, having found what we secretly sought for, we must not shrink from open acknowledgment—acknowledgment in the light of day—acknowledgment in the Council and at the Cross—acknowledgment, if need be, in the presence of a mocking, incredulous, persecuting world. How full, both of encouragement and warning, are the words of our Divine Redeemer, and there was never greater need for men to lay them to heart:—"Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." May there be given to each one of us grace to witness a good confession!

Faithful in Little.

A BRIEF MEMOIR OF MR. J. HARRISON, LATE OF THE BAPTIST COLLEGE, RAWDON.

THE patriarch's lament was, "My purposes are broken off;" and in how many cases does this occur, especially with those who, having the most earnest desires for usefulness, and the engaging prospect before them, are early removed by death. Such was the experience of the subject of this brief sketch; but, by Divine grace, he was enabled to bow, not despairingly but submissively, to the arrangements of that wisdom which broke up all his plans of future labour for Christ, and to say unfalteringly, "Not my will, but Thine be done."

Johnson Harrison, the son of humble but pious parents, was born in the village of Earby, near Skipton, April 27th, 1848. His father was well known in the neighbourhood of Earby, as an earnest local preacher among the Free-Church Methodists. His mother was a Baptist; so, from his earliest years, religious truths and duty were pressed upon his attention, and, under God's blessing, the seed sown speedily bore fruit. In 1861 his father died, and the Methodist interest, raised and supported by him in the village, totally declined. Johnson then became a scholar at the Baptist Sunday-school, which institution he faithfully loved and served to the last. To some youths, who made a profession of religion at the same time as himself (March 17, 1867), he said that he had been deeply impressed by a dream, reflecting upon which was one means whereby he was induced to decide for Christ.

Concerning his conversion, he writes: "I was powerfully wrought upon by what I thought then, and still think to be, the Holy Spirit. I was convinced of my lost and ruined condition, and was led by the conversation of kind friends and the Spirit of God, to trust, I hope rightly, in Christ. Ever since then my heart has been changed—changed from loving to hating what is sinful, and from hating to loving whatever is right and good, and ever since my desire has been to honour my Divine Master."

When about twenty years of age, he began to exercise his gifts as a preacher, and supplied, with acceptance, the pulpits at Earby, Salterforth, Cononley, Colne, &c. In the year 1870, by the urgent advice of friends, and with the sanction of the Church at Earby, he made application for admission to Rawdon College. It was well known that his previous advantages of education had been few; but such was his determination, patience, and perseverance, that his pastor and friends were confident that, if life and health were granted him, he would, in time, make up for past deficiencies—a hope which was largely realised during the little while he was permitted to remain at college.

His entrance to the institution was through a strait gate. He was entirely unknown to the Committee

of Examiners, and many of the gentlemen feared that his probation would end in failure. Possessing an aptitude for logic, he pleaded his own case before them with some warmth; and this, with his excellent recommendations, opened before him the door he was so anxious to enter.

During the year and a half he studied at Rawdon, his application was most assiduous, and his success marvellous. He seemed to possess a strong and wiry constitution; but, no doubt, the severe discipline he subjected himself to both before and after entering college, helped to "wing the arrows" of that insidious agent of death—consumption. After his first annual examination, many gentlemen complimented him on the difficulties he had overcome, stating that his progress had surprised them. His tutors and fellow-students also spoke of him as exceptionally diligent; never satisfied till his mastery of a subject was complete, and as having a singular aptitude for the mathematical sciences.

He was naturally serious, possessed great nobility of mind, straightforwardness of character, scorned the mean and selfish, and was desirous of being "acceptable to God and approved of men."

For his own guidance he drew up the following rules. They bear no date:—

"For the future direction of my life, I resolve—

"1. Never to lose one minute of time, but to improve it to the best possible advantage.

"2. Never to neglect an opportunity of gaining useful information through fear of manifesting ignorance.

"3. That I give up no principle held by me until I am thoroughly convinced of its erroneousness, and that I receive no contrary principle without good proof of its truthfulness.

"4. Never engage in excessive trifling or frivolity.

"5. Never say anything behind another's back that I dare not say before his face.

"6. Never do anything which, if I had seen it done by another, would make me think less of him.

"7. Never to do anything which I should fear to do in face of death, and on which I could not ask God's blessing.

"8. That every morning I rise exactly at five o'clock, and go to bed at ten.

"9. That I endeavour to be punctual in every engagement.

"10. That I engage in secret prayer at least three times a-day.

"11. That I read a chapter every night before going to bed.

"12. That I take a weekly review of my conduct, and that it be done on the Sabbath evening.

"13. That Christianity shall be my chief concern.

"14. That I never allow my religious opinions to be censured by any man, either in public or in private, if propriety and wisdom permit me to defend them.

"All these resolutions I determine, by the help of God, ever to carry into effect.

"JOHNSON HARRISON."

In February, 1871, he commenced writing a diary, the origin of which is thus stated:—

"Feb. 8th, Wednesday evening.—Whilst seated in my chair this evening, my mind was led to look back at the many very precious opportunities which have been wasted since coming to college, and that has made me resolve to keep this diary, in which I intend to write, each evening, my course of conduct and study for the next day, and each evening review the day's experience, and comment on it, in the hope that it will lead me to a life of greater holiness, as

well as to perform a greater amount of study; which, I hope, will, one day, redound to the honour of God and the well-being of my fellow-men. Before writing a word in this book, I have offered up a prayer to God, that He would bless this means to the desired end, and I humbly hope He will."

In this diary we find his work arranged for nearly every hour in the succeeding day, from six o'clock in the morning till eleven at night, never omitting mention of times for reading, and devotions, night and morning.

A few extracts may interest the reader.

"Feb. 9th.—Instead of studying Butler to-night, after supper we had a short prayer-meeting in G——'s study, which I enjoyed very much.

"14th.—Had some conversation with Mr. R—— on the Atonement. Just as the sun was setting, I read a psalm, and enjoyed some very sweet intercourse with my Heavenly Father; so much so, that it made tears run down my cheeks.

"15th.—Have had an hour's conversation with Mr. D—— on Imputed Righteousness.

"18th.—I had my usual devotions, which I enjoyed much. I find there is nothing like prayer for keeping one spiritually-minded.

"25th, Saturday.—Though we had no sermon-class this morning, I only got three propositions in Euclid up, and to-night have only looked up those of the morning better, and reviewed some past work. My spiritual life to-day has been pretty good, and I hope it will grow better every day. I wish I could get to love my Saviour more, and had greater privileges of honouring Him. I have resolved to-night to work for the matriculation examination. Reading the 'Life of Dr. Godwin,' has led me to it.

"28th.—I was much strengthened by hearing on Sunday Dr. Green's sermon on John xvi. 23. He touched on the life of Dr. Godwin. The life of that great man reminded me that I could make my life sublime.

"March 1st.—Mr. D—— and I have had a long talk to-night about doctrines, and the like, and about discussing principles in our youth.

"2nd.—I have studied very hard. Have learned my first lesson in French this evening, and now I shall pursue the study whenever I may have time. This day I have enjoyed religion. O may every day prove in truth 'a day's march nearer home'! For to-morrow I resolve to rise at six, study algebra till breakfast, till nine French, till ten Greek, till eleven Latin, till twelve Euclid and algebra. After dinner write home to my mother; from five to six Euclid, to seven algebra, to eight Greek, to nine French. After supper anything that interests, then diary, and my devotions.

"4th, Saturday.—Felt melancholy, as I often do on Fridays and Saturdays, having no preaching on Sunday. For the morrow I only make two resolutions—to rise at six, and study a sermon from 'Who is a God like unto Thee?' &c.

"8th.—I have been grieved at myself this day on account of the blunders I made in the Euclid examination. I got puzzled, and only did two propositions, when I ought to have done four. This failure has made me miserable all day. I have always been well-up in Euclid from the commencement, and at the first examination had the first numbers, and at Christmas did all the propositions, so am grieved to have done so badly to-day.

"9th.—Since supper have had a long conversation with Mr. D——, on the Punishment of Sin. It started from him asking me the question—'Is God the author of evil?'—meaning *pain*.

"16th.—Since dinner have done nothing, having attended Dr. Underhill's lecture, which was very interesting and instructive, on 'The History and Condition of Christian Missions.' Since the lecture, D—— and G——, and R—— and I, have been discussing white ties and gowns.

"18th.—In the evening talked with R—— on the inspiration of Scripture. I will make no resolutions for to-morrow, as I think Sabbath-days ought to be free; at least on those days we ought not to confine ourselves to study, though I hope to do something.

"22nd.—I enjoyed the afternoon in walking out, and reading the 'Life of Dr. Carey.'

"April 11th.—On Sunday went to Bradford; heard Mr. Chown preach from Job xiii. 15. Yesterday had a good day sermonising. Finished that on the Vine, and wrote another on Neglecting Salvation. Have written the latter over again to-day. Hope to write the other to-morrow. Spiritual experience pretty good.

"17th, Sunday.—Cullingworth. Had a very good day, but rather poor congregations. Was very kindly treated by the good people at Cullingworth.

"April 25th, Tuesday.—On Sunday heard the Hon. Baptist Noel, at Leeds, in the morning. In the evening heard the Rev. Arthur Mursell, at Bradford. In the morning saw a good man, and in the evening heard a fine specimen of pulpit oratory. Hope I may grow better, as I have a great deal to mourn over yet.

"28th.—Enjoyed writing a sermon on 'The Christian's victory over the World.'

"May 8th.—Heard Mr. Parker in the morning. Preached at Radley in the evening, and, as I went, distributed about sixty tracts. God grant His blessing with them! God grant, too, I may work harder and live better!

"13th.—Mr. Chown gave us an address yesterday on 'Mistakes on entering the Ministry.'

"June 10th.—Complains of illness through hard work; much depressed. Read a sermon in the desk from Rom. viii. 32."

Having returned to Rawdon after his vacation, he says, Sept. 9th: "I hope and pray God that He will make me very useful." On the 21st he complains of not being well in any respect. Under this date, he says:—

"On Sunday there was a very singular occurrence. As I sat in Mr. Gray's study, reading Buchanan on the 'Doctrine of Justification,' I felt a tickling in the throat, and on coughing, some blood came into my mouth. I thought it was a blood-vessel had burst in the throat; but it gave up bleeding in about twenty minutes. Afterwards I became quite sick. Several students got me to bed, and the doctor was sent for. I got up a little blood to-day, but feel better. Spiritually, also, I am much better. Read the 27th Psalm, which I fully enjoyed, and afterwards had some sweet communion with God.

"24th.—This evening I went to Rawdon to hear Mr. Dowson, President of Bury College, preach. Enjoyed the sermon very much.

"October 2nd.—Mr. Medley's wife has been very ill for several days, and I have received news only a short time since that she is dead. This event has made me, and all the students, feel very sorry. All dearly love Mr. Medley.

"November 5th.—This evening I have been thinking seriously about reforming the mould of my life, which of late has, in many respects, been very bad:—

"1. In conversation, always endeavour to be sensible and pleasing.

"2. In manners, always endeavour

to be polite, so as to win the affections of all.

"3. Take up geography, and sermonising, in addition to my present studies.

"4. Get a prayer-meeting, if possible, once a fortnight, and do what good I can in the neighbourhood.

"5. Devotions three times every day.

"These resolutions I determine to keep, and pray God to help me to do so; and I shall begin to-night.

"5th, Sunday.—Studied the Essay on Justification. Read the History of the Reformation till chapel-time.

"Last entry. March 9th, 1872.—The time from the last date has been full of trial and difficulty. Shortly after the above date (the 5th), I received intelligence that my mother was very ill, and wished me to go to see her at once. I went on the same day, and nursed her at her request till the day of her death, which occurred about two months after. After nearly four months' absence, I have returned to college. All the students and tutors gave me a most cordial welcome. The second night of my stay, a most peculiar circumstance occurred. While unpacking some things in the afternoon, I found accidentally a letter addressed to Johnson Harrison, Weaver, Earby. (This letter had probably been placed where it was found by his aged and pious mother.) At once I felt a curiosity to read it, but put it on oneside till I should be all alone in my study. The first things I saw were two little cards, with each a Scripture passage, beautifully printed on it. The one was 'Preach Christ,' and the other, 'As thy day, so shall thy strength be.' I at once felt irresistibly convinced that they had both been sent by a special Providence for my good. I was at that time, and had been for many weeks, in a state of despondency about my health. I thought and thought on both passages, until I burst into tears. The words, 'preach Christ,' stared me in the face, and conscience said, that though I had had many privileges of doing this, it had never been done as it ought to have been done. I fancied I had been cumbering the ground; and when I looked at my health, the passage came to my mind, 'Cut him down,' &c. The second passage before me, however, gave me a little courage, and made me think the Lord was saying, 'Let him alone,' &c. As my hope revived, I began not only to confess my sins, but prayed that God would give me another opportunity of preaching Christ. I believe that prayer is heard, that God will again give me health to preach Christ. From this hour I shall watch for the realisation of this, but if I am not restored, the prayer will not be in vain, neither will the promise be of none effect. The end of my prayer was, and is still, 'Thy will be done!'"

So ends the diary.

Referring to this last-mentioned circumstance, in a letter to his pastor, he says:—"I feel happy, and yet miserable. Happy, because God is with me, filling my mind with joy and peace in believing; happy, because I see that God is caring for me, like as a father careth for his child, and though He has afflicted me, he has provided all things for my comfort. On the other hand, I feel miserable, because I cannot serve Him better. I never felt so desirous of preaching the Gospel as I do now. Since then (the time of finding the cards), I have had an intense desire to preach Christ, and work in the Lord's vineyard. How I want my good brethren at Earby to know this, and to pray for me—prayers which shall move the arm of the Almighty to my recovery, and bring down the Holy Spirit's blessing on my future life and work!"

It was not the Lord's will that His

young servant should further honour Him by his labours of love; but He graciously supported him in his trying affliction, and made him a conqueror even in death.

He had not been at Rawdon long, before he became much worse, and every indication was given that his health was decaying irrecoverably. He was kindly pressed by Dr. and Mrs. Green to remain at the college, but being unable to work, he preferred returning to his native village. Mr. Thomas Lee kindly offered him rooms in his house; and in the month of April he left Rawdon, never to return.

His affliction was borne with much patience and Christian resignation. The Lord's presence brightened his path, and strengthened his spirit to the last. One evening, after prayer with him, he said to his friends: "I feel sorry I cannot be more patient. When the pain is severe, and the cough troublesome, I feel tempted to murmur. I hope the Lord will forgive me for that." He was habitually cheerful in his sickness, liked his friends to make frequent calls, and often overtasked his strength in speaking to them. To one of them he said: "Since I have given myself up into the Lord's hands, I have not felt a single wish to get better. My views of Divine truth remain unaltered, and they will sustain me to the end." I asked him if doubts ever assailed his mind. He replied, "No; I am resting on Christ, there is nothing else to rest upon—I am perfectly satisfied that He will save me, and I am calm and happy." When appearing to suffer very much, his friend said: "Your pain is very great." He said, "No, I cannot feel pain. Jesus comes to me, and when He comes, I cannot feel pain for joy." A friend asked him, "Do you fear death?" "No more than lying on this bed," was his firm reply. On the Sabbath before his death, when they were singing the third time in the chapel, which was not far distant from the room in which he lay, he said, "They are singing." His friend remarked, "Yes, the third time." "Then," said he, "can you sing 'A Home in Heaven,' for me?" His friend complied, and both sang. How sweetly sad the music! How appropriate that part of the hymn:

"A home in heaven, as the sufferer lies
On his bed of pain, and uplifts his eyes
To that bright world; what a joy is given,
By the blessed thought of a home in heaven!"

Then, said he, "Is not that grand! A home in heaven!" There is no more cheering view of heaven than when it is presented to us in Scripture as a home—a home of many mansions—being present, at home, with the Lord. Our young friend's home in his affliction was borrowed; but a substantial and eternal home, with an exceeding weight of glory, awaited him in the presence of his Saviour, where all homeward longings are abundantly and for ever satisfied. A few moments before his death, his companion said: "You are going home." "Yes," he said; "I shall soon be dissolved." For his funeral sermon he chose the beautiful words, doubly inspired, "Blessed are the dead which die in the Lord."

He felt a deep and sincere interest in the young men of his native village. When he chose a text for a funeral sermon, it was in hope that some word of counsel would be extended to them, and make a salutary impression on their minds. He would frequently say: "O, I wish I might but preach once more to those young men, and give them some words of warning." "I feel so different, somehow, now, to what I ever did." His tutor, Mr. Medley, kindly visited him twice during his illness; several of his fellow-students also came to

see him, and Dr. Green sent kind messages. One student wrote to him thus: "I could not rest until I had written to say how earnestly I hope that under this great affliction the highest and best consolations may be yours. I ought to express myself very strongly, for I owe more to you than you imagine. Your life at college, as an example of diligence, and perseverance, and Christian consistency, was felt by us all—by none more than by myself—and many an hour's toil, and many an hour's earnest thought, which you never knew of, I owe to your example. Thus it is in life, we do not know one half the good we are the means of doing, and certainly to have had such an influence, was worth while your coming to college. I am sure you will pardon an old college friend, who owes you a great deal, and wishes to express, perhaps, more than ordinary sympathy with you in your affliction. May God bless and sustain you, and give you strength under all circumstances of sharp sorrow, to bow to His will!" Another wrote: "Mr. Medley told me about his visit to you; he is very fond of you, and, with me, believes that the dispensations of God's mercy towards you are very strange. Your college-course had bid fair to be very promising. Your intense love for the Bible, and for all biblical work; your desire to bring the truth powerfully and convincingly before the minds of intelligent men, seemed to show that God had quite a mission for you to perform. But, my dear brother, we do not know what God has in store for you up yonder! You have tried to praise Him in the lower sanctuary, He wills that you should praise Him perfectly in the upper sanctuary. You will not regret the exchange. You will have Christ, you will have your mother. God bless and comfort you, my dear brother, while you still remain here; and when death comes, may you welcome it gladly, as but the rent in the veil, which lets your ransomed soul into the presence of its God! Goodbye, dear old boy! keep up heart, know that you are God's, and that those that are His, can never, never fall from His loving embrace! I shall often think of you."

Here we have some bonds of tender affection and friendship rudely broken. "But who shall separate from the love of Christ?" He binds up broken hearts on this side the stream, and opens the mansions of glory on the other. We see bosom friends divided, and as the one passes into the grave, the cry of the other is, "I am distressed for thee, my brother; very pleasant hast thou been unto me." Happy they, who, through the mediation of Christ, have reached the land where all such farewells are unknown!

E. MORGAN.

Earby.

The Bennett Judgment.

ONE reason why Archbishop Cranmer died a martyr at Oxford, was because he disbelieved and denied the doctrine of Transubstantiation; and now the heads of the Church of England, of which Cranmer was one of the founders, have decided that the clergy may both profess and preach the doctrine, without any fear of pains and penalties, provided only that they abstain from rendering bodily reverence to the consecrated

host, as it lies upon the altar of the sanctuary. It has been the custom of Catholic priests, for years, to read from their altars the sermons of so-called Protestant clergymen, because they are said to contain the best possible statement of the Romish doctrine of Transubstantiation, and we do not wonder to be told that the Catholic priests of Frome, and its neighbourhood, consider that Mr. Bennett is the best fellow-helper which the district contains. Yet Mr. Bennett continues a clergyman of the National Church, and the highest authorities of that Church, both legal and episcopal, have decreed that, though he deserves censure for the extremeness of his views, he cannot be expelled or silenced. Those who sympathise with Mr. Bennett have long since rejected, with scorn and contempt, the word Protestant, as a correct designation of themselves, or the National Church, and rightly so; for, if Dr. Pusey is allowed to preach and practise Auricular Confession; Dr. Lee, of Lambeth, to publish a book in defence of Purgatory; and Mr. Bennett, of Frome, is permitted to believe, and teach his people to believe, the Popish doctrine of Transubstantiation, whatever be the proper name of the Church of England, Protestant is certainly *not* that name.

The July number of the *Edinburgh Review* contains a remarkable article upon the subject, probably from the gifted pen of Dean Stanley; and we have thought that a condensation of it may prove acceptable and suggestive of thought to many of our readers —they, of course, kindly remembering that we do not endorse many of the views of the matter put forth by the writer.

The Dean, first of all, makes some interesting remarks upon the strange possibility of the existence of a belief in Transubstantiation, or the Real Presence of Christ in the Sacrament of the Supper. "It might have been thought," he says, "that in a religion like Christianity, which is distinguished from Judaism and Paganism in its essentially moral and spiritual nature, no doubt could have arisen on a subject of this nature. In other religions, the continuance of a material presence of the founder is a sufficiently familiar idea. In Buddhism the Lama is supposed to be an incarnation of the historical Buddha. In Hinduism, Vishnu was supposed to be from time to time incarnate in particular persons. In the Greek and Roman worship, though, doubtless, with more confusion of thought, the divinities were believed to reside in the particular statues erected to their honour; and the cells or shrines of the temples in which such statues were erected, were regarded as the habitation of the god. In Judaism, although here again, with many protestations, and qualifications, the 'Shechinah' or glory of Jehovah, was believed to have resided. . . . But in Christianity the reverse of this was involved in the very essence of the religion. Not only was the withdrawal of the Founder from earth, recognised as an incontestable fact, and recorded as such in the ancient creed, but it is put forth in the original documents as a necessary condition for the propagation of His religion. "It is expedient for you that I go away." "If I go not away, the Comforter will not come unto you." . . . There are, indeed, numerous passages in the New Testament, which speak of the continual presence of the Redeemer among His people. But these are all so evidently intended in a moral and spiritual sense, that they have, in fact, hardly ever been interpreted in any other way. . . . No controversy concerning the mode of His presence in holy thoughts, or heroic lives, or afflicted sufferers, has rent

the Church asunder. Stories, no doubt, more or less authentic; legends more or less touching, have represented the spiritual manifestations of the departed Founder in vivid forms to men. We have the well-known incident of the apparition of the crucified to St. Francis on the heights of Laverna, which issued in the belief of the sacred wounds as received in His own person. . . . We have the conversion of the gay Presbyterian soldier, Colonel Gardiner, from a life of sin to a life of unblemished piety, by the midnight apparition of the Cross, and the gracious words, "I have done so much for thee, and wilt thou do nothing for Me?" And again, there is the beggar who received the divided cloak from St. Martin, and whom the saint "saw in the visions of the night, as the Redeemer showing it with gratitude to the angelic hosts." There is the leper, tended by St. Elizabeth of Hungary, who, when placed in her bed, appeared like the Man of Sorrows, represented in the Vulgate reading of the fifty-third of Isaiah, as a leper "stricken of God, and afflicted." There is the general Protestant sentiment, as expressed in the beautiful poem of the Moravian, Montgomery:—

"A poor, wayfaring, man of grief,
Hath often passed me on my way:
I did not pause to ask his name,
Whither he went or whence he came;
Yet there was something in his eye
That won my love, I knew not why."

But these stories, these legends, are, one and all, either acknowledged exhibit the effect produced on the inward, not the outward, sense, or even if some should contend for their actual external reality, they are acknowledged to be rare, exceptional transitory phenomena, arising out of, and representing the inner spiritual truth, which is above and beyond them.

The Dean then raises the important question, Why are the expressions of the New Testament, concerning the Lord's Supper, interpreted so differently from the other passages, which speak of the spiritual presence of the ascended Saviour among them? There is certainly no ambiguity in the words of Christ Himself; for when He speaks of spiritual converse with Himself, under the strong figure of "eating His flesh and drinking His blood," it is not only obvious that the literal sense was impossible, but His concluding words ought for ever to make the matter plain: "The flesh profiteth nothing; it is the Spirit that quickeneth." It is certain that the so-called "fathers" of the Church caught glimpses of the true meaning, for Ignatius said: "Faith is the body of Christ, and charity is the blood of Christ." So, also, Augustine speaks: "*Crede et Manducasti*"—"Believe and thou hast eaten." But it is also certain that the "fathers," held the doctrine of Transubstantiation, or something very like it, until, at length, it was settled as a Divine dogma, in the year 1215—the year in which Magna Charta was signed—by the Fourth Lateran Council. Dean Stanley suggests at least three reasons to account for the rise and prevalence of this strange doctrine. One reason was "an intellectual defect" in the early Christians, which is thus stated. "The parabolical and figurative language of the Gospel teaching was (as is well known) chosen designedly. There were many reasons for its adoption, some accidental, some permanent. It was the language of the East, and, therefore, the almost necessary vehicle of thought for one who spoke as an oriental to orientals. It was the language in which profound doctrines were most likely to be preserved for future ages, distinct from the dogmatic or philosophic terms of speech;

which, whilst aiming at forms to endure for eternity, are often the most transitory of all; often more transitory than the humblest tale, or the simplest form of speech. It was the sanction, for all time, of the use of fiction and poetry as a means of conveying moral and religious truths. But, with these immense advantages of the parabolic style of instruction, was combined one inevitable danger and drawback. Great, exalted, general as is the poetic instinct of mankind, it yet is not universal, or in all cases supreme. There is a prosaic element in the human mind, which turns into matter of fact even the highest flights of genius and the purest aspirations of devotion. . . . . This union of the tendencies is nowhere more striking than in the East, and in the first ages of Christianity. It appeared in the Gospel narrative itself, appropriate, elevating, unmistakable, as were our Lord's figures; they were again and again brought down by His hearers to the most vulgar and commonplace meaning. The reply of the woman of Samaria at the well—the comment of the Apostles on the leaven of the Pharisees—the gross materialism of the people of Capernaum in regard to the very expressions which have, in part, been pressed into modern Eucharistic controversies are well-known cases in point. The Talmud is one vast system of turning figures into facts. The passionate exclamation of the Psalmist, 'Thou hast saved me from among the horns of the unicorns' has been turned by the Rabbis into an elaborate chronicle of adventures." Doubtless the faculty of sinking inspired imagination and poetry into literal fact, will account in part, for the existence of the belief that Christ's words, "This is my body, this is my blood," are to be taken as literal fact. Another reason suggested by the Dean is, the tendency to believe in amulets and charms which the early Christians inherited from the superstition of the Roman Empire. Dr. Arnold, of Rugby, thus speaks concerning the corrupting influences which were at work in the early ages of the church. "Christianity shared the common lot of all great moral changes; perfect as it was in itself, its nominal adherents were often neither wise nor good. The seemingly incongruous evils of the thoroughly corrupt society of the Roman Empire, superstition and scepticism, ferocity and sensual profligacy, often sheltered themselves under the name of Christianity, and hence the heresies of the first age of the Christian Church." This "superstition" showed itself not only in attaching an undue reverence to "saints" and "sacred places," but also in looking upon the consecrated bread of the Sacrament as a charm against storms at sea, against accidents, disease, and death. This superstitious feeling so grew, age after age, that in the time of the Reformation, the consecrated wafer was looked upon by millions of people as possessing all the power of God Himself. No wonder that thinking men rose up to protest against this huge superstition, and began to attack the doctrine of Transubstantiation, which was the root of the evil, or certainly one of the chief supporters of it. Then it was, that the words of the consecration service, "*Hoc est corpus*"—"This is My body"—were contemptuously turned into "*Hocus pocus*," to signify that people had begun to look upon the Sacrament as no better than a mere juggler's trick. To these two causes—a misunderstanding of the metaphors of Scripture, and a natural tendency to superstition—Dean Stanley chiefly attributes the rise and spread of the Romish doctrine of the Lord's Supper. To these he adds a third—namely, the not unnatural tendency of the Christian's mind to give all possible value

to every Sacrament and even every ceremony of the Church. "Such are the various elements which have gone to make up the sentiment of Christendom on a subject in itself so simple, but complicated by the influence of the heterogeneous streams of irrelevent argument, misapplied metaphor, and genuine devotion. The long mediæval controversy was, at length closed by the definition of Transubstantiation at the Fourth Council of the Lateran, that the bread and wine are, after consecration, neither more nor less than the body and blood that were crucified on Calvary." The Dean then proceeds to give a sketch of the various opinions and conflicts of the leaders of the Reformation upon this important matter; and the following quotation contains the substance of his interesting remarks:—"When the shock of Reformation came, next after the Pope's Supremacy, and the doctrine of Justification by Faith—and, in a certain sense, more fiercely even than either of these, because it conceived a tangible and visible object—the battle of the Churches was fought over the Sacrament of the Altar. Each of the Reformers on the Continent made some formidable inroad into the usages, or the theories, which the Roman Church had built upon the primitive ordinance. Yet, with one exception, they all retained something of the old scholastic theory, or the old material sentiment, on the external surroundings of the spiritual conception of the Sacrament. Luther, the Titan of the age (as he has been termed by the great Roman Catholic theologian of Munich, who, first of his co-religionists, has dared to speak the truth concerning the relations of the Roman and Protestant Churches) —in most points the boldest, the most spiritual of all—was, on this point, the most hesitating and the most superstitious. Under the new name of 'Consubstantiation,' the ancient dogma of 'Transubstantiation' received a fresh lease of life. The unchanged form of the Lutheran altar, with crucifix, candles, and wafer, testified to the comparatively unchanged doctrine of the Lutheran sacrament. Melancthon, Bucer, Calvin, all trembled on the same inclined slope; all laboured to retain some mixture of the physical with the purer idea of the metaphorical, moral efficacy of the Eucharistic rite. One only, the noble-minded Reformer of Zurich, the clear-headed and intrepid Zwingli, anticipated the necessary conclusion of the whole matter. It is well-known how vehemently Luther struggled against it. In the princely hall of the old castle which crowns the romantic town of Marburg, took place the stormy discussion in which Luther and Zwingli, in the presence of the Landgrave of Hesse, for two long days met face to face, in the vain hope of convincing one another, with the hope, not equally vain, of, at least, parting in friendship. Everything which could be said on behalf of the dogmatic, coarse, literal interpretation of the institution, was urged with the utmost vigour of word and gesture by the stubborn Saxon. Everything which could be said on behalf of the rational, refined, spiritual construction, was urged with a union of the utmost acuteness and gentleness by the sober-minded Swiss."

The clash of these conflicting opinions shook England to its centre. Multitudes of priests and people stood upon the old ways, and still worshipped the wafer; multitudes of others sighed and struggled for a more scriptural faith.

"Now half appeared,
The tawny lion, pawing to get free
His hinder parts; then springs as broke from bonds,
And, rampant, shakes his brinded mane."

Henry the Eighth probably died in the old belief; Cranmer perished for the new. In Edward's time, the opinions of Zwingli seemed likely to prevail; in Mary's, the Popish triumphed for a space; and in Elizabeth's, the compromise took place which is now in force; and which allows clergymen, and members of the Church of England to hold any views of the Sacrament they see fit — between the Zwinglian opinion of Dr. MacNeile, and the "flat popery" of Mr. Bennett, of Frome. Multitudes of course, practically shirk the question, as Queen Elizabeth did, who, when asked what she believed concerning the Sacrament, replied:—

"Christ was the Word that spake it,
He took the bread and brake it:
And what that Word doth make it,
That I believe, and take it."

The "collier's creed," equals that of Elizabeth, in simplicity and prudence:—"The Church believes what I believe; I believe what the Church believes; and therefore we both believe the same."

The late memorable Bennett judgment partakes of the like, perhaps, prudential ambiguity. The Church of England does not teach Transubstantiation, but any clergyman of the Church, may preach it as fully, and frequently as Dr. Manning himself. Cranmer, died a martyr, rather than profess his belief in the Real Presence; and now his Church contains some clergymen, who would rather die than declare they disbelieve it. For good or evil, such is the condition of the State-Church, as settled by the highest Court of Judicature in the land. Mr. Capel Molyneux, thinks it all *evil*, and secedes from the church with sorrow and shame. Dean Stanley thinks the condition of things very *good;* and with his jubilant words we conclude: "It is not the High Church school, nor even the Church of England itself, which is the chief gainer by the recent decision; it is the general cause of Christian moderation, and Christian truth. Had the Gorham decision ejected the Evangelical, school, the nation of England would not have been quit of them. They would have been but in a lower and narrower phase of bitter nonconformity. Had the 'Essays and Reviews' judgment, ejected the advocates of free enquiry, free enquiry would not have been suppressed; it would only have assumed a wilder, fiercer, more destructive character. Had the Bennett Judgment, ejected Mr. Bennett, and his friends, they would still have remained a thorn in our sides, not the less provoking and irritating, because they would have been goaded from without, into every fantastic reprisal, both in act and word. It has been happily ordered otherwise; and, though we dare not presume on the softening effects even of justice and mercy on the inveteracy of party zeal; though we dare not expect toleration from a school whose usual practice has been only to recognise the word as applied to itself; yet we shall never regret that we have strenuously stood by the sound principles which, in its three principal decisions, have inspired the hopes, and guided the policy of this august tribunal; we shall yet look hopefully forward to the general atmosphere of calm content, which, such a concurrence of judgments, so gravely, impartially, and wisely expressed, is likely to produce."

Brave words! But what shall we call that Church whose dignitaries have to utter them?

The Early Baptists in the United States.

Extracted from Dr. Chaplin's "Life of Henry Dunster," First President of Harvard College.

IT remains to account, if we can, for the amazement and trepidation with which our Puritan fathers received the advent of a Baptist among them. Thunder in a clear sky, a bombshell suddenly bursting over a city in a time of peace, —these may help to represent the consternation awakened by Mr. Dunster's avowal of Antipædobaptism. The entire fabric of Puritandom was shaken to its centre. Church and State took the alarm, and rushed to the rescue.

But how came it to pass that a man, hitherto universally regarded as "learned, conscionable," and pious, should suddenly become an object of general suspicion, dread, and persecution? To answer this question, we must understand what were the then prevalent views of the Puritans about infant baptism, anabaptism, and toleration. These we shall endeavour to exhibit, as a necessary part of the history we are narrating, and, so far as may be, as an apology for the conduct of the Puritan leaders of New England. It will be seen that these men, however mistaken in their views and spirit, yet acted not without reasons satisfactory to their consciences. Like Saul of Tarsus, they verily thought they were doing God service, in persecuting "heretics," though, alas! they did not, like him in his more enlightened years, repent of their wrong.

The great John Cotton shall be our first witness. In his "Grounds and Ends of the Baptism of the Children of the Faithful," published in 1647—a work written to answer the scruples which had arisen in the mind of a friend, the son of Puritan parents in England, about the truth of this doctrine—he clearly shows his estimate of infant baptism. It seems that this person's house and goods had been lately consumed by fire, upon which Mr. Cotton remarks: "I fear this hand of God is gone out against you, to visit upon you and your family your breach of covenant with the Lord and His people" [in withholding his children from baptism]. "For, surely," he adds, "it will be your wisest and safest course so to construe God's meaning, that your breach of covenant with God did kindle a fire in his wrath, which brake forth upon your house, and burnt up so great a part of your estate . . . You saw, not long before, a like fire of God's wrath breaking forth in burning the houses of others of your brethren and neighbours, who had awhile before turned aside into the same way of errors with yourself, which, when you took no meaning by, the same fire burst forth for that last upon yours. How wise and righteous was the hand of the Lord, that when water was neglected to baptize your children, water should be wanting to quench the fire that consumed your house!

"He [Satan] now relinquisheth all those gross and ungracious tenets whereby he was wont to plead against children's baptism, and now pleadeth no other arguments in these stirring times of reformatien than may be urged from a main principle of purity and

reformation, to wit: That no duty of God's worship, nor any ordinance of religion, is to be administered in the church, but such as hath just warrant from the Word of God. And by urging this argument against the baptism of infants, Satan transformeth himself into an angel of light. . . . For if godly parents do withdraw their children from the covenant, and from the seal of the covenant, they do make void (as much as in them lieth) the covenant both to themselves and to their children; and then will the Lord cut off such souls from His people."*

To the same effect Thomas Cobbett, pastor at Lynn, in his "Vindidication of the Covenant and Church Estate of Children of Church Members," published in 1643, says: "Ever since that word of old, 'I will put enmity betwixt thee and the woman, and betwixt thy seed and her seed,' Satan hath had a special spite at the seed of the Church. . . . Who seeth not how Satan doth seek by such suggestions to undermine the succession of the true religion, and of true visible churches, which have used to be continued in and by the church seed? . . . How many precious professors, to outward view at least, did at first entertain some scruples about the external interest of church-members' children in the covenant and initiatory seal of it, which now peremptorily censure the same as anti-Christian and human inventions. Let my advice be. . . . to take heed of unnecessary discourses and disputes with Satanical suggestions, under what promising and plausible pretences soever they come. . . . It is not the first age, or time, that Satanical suggestions—'*Thus it is written*,' and '*Thus saith the Lord*,'—hath been propounded." "See the danger and detestableness of anabaptistical tenets, giving God and Christ (in part) the lie . . . And how doth such doctrine undermine all the Churches of the Saints which differ from them?"

In his "Simple Cobbler of Agawam," Nathaniel Ward, of Ipswich, "lawyer, clergyman, and humourist," addresses the Anabaptists: "1. To entreat them to consider what a high pitch of boldness it is for a man to cut a principal ordinance out of the kingdom of God....2. What a cruelty it is, to divest children of that only external privilege which their Heavenly Father has bequeathed them, to interest them visibly in Himself, His Son, His Spirit, His covenant of peace, and the tender bosom of their careful mother the Church. 3. What an inhumanity it is, to deprive parents of that comfort they may take from the baptism of their infants dying in their childhood. 4. How unreasonable and unkindly it is, to interturbe the State and Church with their Amalekitish onsets."

Mr. Mitchell, of Cambridge, whose mind was so much disturbed by Mr. Dunster's arguments against pædobaptism, was yet so greatly impressed with the importance of the practice, that he "resolved....

* John Spur, in his account of the whipping of Obadiah Holmes, in 1651, said: "Mr. Cotton, in his sermon immediately before the Court gave their sentence against Mr. Clarke, Obadiah Holmes, and John Crandal, affirmed that denying infant baptism would overthrow all, and this was a *capital* offence; and therefore they were *soul-murderers*. When, therefore, the governor, Mr. John Endicott, came into the court to pass sentence against them, he said thus: '*You deserve to die*, but this we agreed upon, that Mr. Clarke shall pay twenty pounds fine, and Obadiah Holmes thirty pounds fine, and John Crandal five pounds, and to remain in prison until their fines be either paid or security given for them, or else they are all of them to be well whipped.'"—Backus, I. 194.

that he would have an argument able to remove a mountain, before he would recede from, or appear against, a truth or practice received among the faithful,"—which resolution we cannot wonder at, when we read the following, preserved in Mather's "Magnalia":—

"One of his infants dying before it could be brought forth to an orderly baptism, he wrote: 'It was a further sad hand of the Lord that it should die unbaptized. Though I do not think they are orthodox that hang salvation upon baptism, and not rather upon the covenant; yet, as it appears to be a confirming sign, and as it is an ordinance of grace, so to be deprived of it is a great frown, and a sad intimation of the Lord's anger. And though it may be well with the child notwithstanding (that it becomes me to leave unto the Lord!) yet it is to us a token of displeasure. And what construction of thoughts tending to the Lord's dishonour it may occasion, I know not, that after my labours in public about infant baptism, the Lord should take away my child without and before baptism! Hereby the Lord does again and again make me an example of His displeasure before all men, as if He did say openly, that He hath a special controversy with me, this remarkably taking away one after another. The Lord brings me forth, and makes me go up and down, as one smitten of God: the Lord spits in my face.'"

In a work which appeared after the Synod of 1662, opposition to Pædobaptism is thus vigorously described: "We should not choose to put Anabaptism as contra-distinct to Antichristianism. Take Antichrist for all that which is against Christ, His mind, rules, and kingdom, so surely Anabaptism is a part of it. Take it for the corruptions of the Papacy, how near akin the doctrines and principles of the Papists and Anabaptists are, is showed in a late preface to Mr. Shepard's letter. . . . . If to oppose and undermine the kingdom of Our Lord Jesus Christ be an antichristian thing, let Scripture, reason, and experience speak, whether their [the Anabaptists'] tenets and ways be not highly antichristian. Does not their cutting-off so great a part of the subjects of Christ's kingdom as the children of the faithful are (Matt. xix. 14), their changing the frame of the covenant, whereby His visible kingdom in His Church is constituted and continued, &c., give it (though secretly and under plausible pretences) a most deep and dangerous wound to the interests and progress of Christ's kingdom? And hath not experience shown Anabaptism (with its wonted concomitant errors) to be the vexation and clog of Reformation, ever since the beginning of it?"

Another work, published about the same time, pursues a similar line of argument: "The way of the Anabaptists—viz., to admit none to membership and baptism but adult professors—is the straitest way, and one would think it would be a way of great purity; but experience hath abundantly shewed the contrary, that it has been an inlet to great corruption and looseness both in doctrine and practice, and a troublesome, dangerous underminer of reformation. . . . . The Lord hath not set up churches only that a few old Christians may keep one another warm while they live, and then carry away the church into the cold grave with them when they die; but that they might, with all care, nurse up still another generation of subjects to Christ, that may stand up in His kingdom when they are gone."

In 1672, Urian Oakes, three years

afterwards elected President of Harvard College, where he had graduated in 1649, said in a discourse: "The fathers took special care for the continuance of the Kingdom of Christ here in after-generations, by asserting their [children's] covenant interest therein: and therefore examine the experience of former times, and Anabaptisme we shall find hath ever been lookt at by the Godly Leaders of this people as a Scab to be contended against, being so cruel and hard-hearted an Opinion, an Engine framed to cut the throat of the Infantry of the Church."

Mr. Hubbard,* the historian of Massachusetts, said, in a Dedication to an Election Sermon, 1676; "If he were not much mistaken who said it is morally impossible to rivet the Christian religion into the body of a nation without infant baptism, by proportion it will as necessarily follow, that the neglect or disuse thereof will as directly tend to root it out.."

To these opinions of eminent ministers we may add that of a noted man in the Government. Mr. Gould states that one day he met Deputy-Governor Bellingham in Boston, who called to him, and said, "Goodman Gould, I desire that you would let the Church baptize your child;" and on his saying that he durst not bring out his child (as against his conscience), the Governor "called to Mrs. Norton, of Charlestown, and prayed her to fetch Goodman Gould's child, and baptize it." It must have been about this time that Mr. Gould, having been presented by the Grand Jury for denying baptism to his child, was "admonished" by the County Court (the same Richard Bellingham, then Deputy-Governor, being on the bench) "of his error, of his greate danger of the Lord's displeasure to himself and perill to his seed, in case he persisted therein, instancing some Scripture examples, as that of Moses, and some other, and gave him some further time to consider of it, untill the next County Court at Cambridge."

Finally, the common estimate of infant baptism was summed up by Increase Mather: "Antipædobaptism is a blasted error!"

Such, then, were the opinions of our Puritan fathers respecting infant baptism. It was, they contended, indispensable to the very existence of the Church, and of a true Commonwealth.

Their views of toleration were consistent with such views of baptism.

"This is not unfitting," wrote John Cotton in his "Bloody Tenant," "that a magistrate should draw his sword, though not in matters spirituall, yet *about* matters spirituall to protect them in peace, and to stave off the disturbers and destroyers of them."

"Though spirituall weapons are mighty through God, and sufficient to those ends for which the Lord appointed them—which are to purge out leaven from their holy communion, and to mortify the flesh of offenders—yet that is not supercedeas to Civill Magistrates to neglect to punish those sins which the Church hath censured, if the persons censured do proceed to subvert the truth of the Gospel, or the peace of the Church, or the salvation of the people."

"It was toleration that made the Church antichristian; and the Church never took hurt by the punishment of hereticks."

The Cambridge Platform of 1649, the Book of Discipline for the New England Churches, thus refers to the civil power:—

* Mr. Hubbard was a graduate of Harvard College, in its first class of 1642, and of course under President Dunster.

"Idolatry, blasphemy, heresy, venting corrupt and pernicious opinions that destroy the foundation, open contempt of the Word preached, and the like, are to be restrained and punished by Civill Authority. If any Church, one or more, shall grow Schismaticall, rending itself from the Communion of other Churches, or shall walk incorrigibly or obstinately in any corrupt way of their own, contrary to the rule of the Word, in such case the magistrate is to put forth his coercive power, as the matter shall require."

Captain Edward Johnson, a man of note in Massachusetts in Mr. Dunster's day, wrote as follows, in his "Wonder-Working Providence," &c.:—

"Familists, seekers, Antinomians, and Anabaptists, they are so ill-armed, that they think it best sleeping in a whole skin, fearing that if the day of battell once go on, they shall fall among Antichrist's armies, and therefore cry out, like cowards, 'If you will let me alone, and I will let you alone'; but assuredly the Lord Christ hath said, 'He that is not with us is against us.' There is no room in His Army for toleratorists."

"To be sure there are many that strive for a Toleration, yet the people of Christ, who are the naturall mothers of this government, resolve never to see their living child so divided."

Addressing the magistrates, he said: "You know right well that the Churches of Christ have not thrived under the tolerating Government of Holland, from whence the Lord hath translated one Church already, &c."

John Norton, of Boston, declared that when fundamental errors were openly broached, the "holy tactics of the civil sword should be employed" to suppress them.

The views of Jonathan Mitchell appear from the following extract from an election sermon, delivered in 1667. Addressing the magistrates, he said: "Do not mar and wrong an excellent work and profession by mixing and weaving in spurious principles or practices; as those of Separation, *Anabaptism*, Morellian (anarchical) Confusion, and Licentious *Toleration*. . . . Separation and *Anabaptism* are wonted intruders and seeming friends, but secret fatal enemies to Reformation."

Thomas Shepard of Charlestown, a son of Shepard, of Cambridge, said, in his famous election sermon —"Eye Salve"—in 1672: "It is to be hoped that this coercive power of a godly magistracy, which we have experienced the benefit of so many wayes, being duely managed, shall not be abandoned, nor therefore a repealing of any wholesome law about religion for the defence and maintenance of the Gospel among us; or that liberty should be proclaimed to men of any religion to come and set up shops or schools of seduction among us." "'Tis Satan's policy to plead for an indefinite and boundless toleration."

"I look," said Urian Oakes, in 1672, "upon an unbounded toleration as the firstborn of all abominations. If this should be once born and brought forth among us, you may call it Gad, and give the same reason that *she* did of the name of her son: '*Behold, a troop cometh*,' even a troop of all manner of abominations. . . . No doubt but it belongs to the magistrate to judge what is tolerable in his dominions in this respect. And the eye of the civil magistrate is to be to the securing of the way of God that is duly established. . . . Boundless liberty will expose us to great danger." The next year Mr. Oakes

was of the same mind, only, if possible, a little more vehement: "Wanton Gospellers, giddy Professors, men of corrupt mindes, would have magistrates that will allow them in publishing and spreading their damnable heresies, disturbing the peace and order of the Churches of Christ, and spurning all that is precious and sacred amongst us."

In 1674, Mr. Arnold, of Marshfield, in an Election sermon, advocated the same doctrine: "Tolerate not things that are intolerable. A boundless toleration will be found at last an intolerable thing. Such as differ only in circumstantials, controversial points, and are quiet, peaceable, moderate, and do not busy themselves in learning others, we may and must bear with them; but when persons err in fundamentals, deny Christ Jesus, the Word of God, Eternal Election, &c., such heresies and hereticks must be suppressed."

Indeed, it was commonly said in Massachusetts, that "Antichrist was coming in at the back-door, by a general liberty of conscience."

Governor Hutchinson told the truth when he said: "Toleration was preached against [in New England] as a sin in rulers, which would bring down the judgments of Heaven upon the land."

The time had not yet come for the utterance, by a New England Puritan minister, of such sentiments as the following, contained in a sermon by Thomas Prince, of Boston, in the year 1731-2: "How opposite to Christian charity and union is it, for the imposers [of things which they own Christ has not appointed] to make themselves judges of the hearts of those who differ from them, and engross the sacred name of Conscience to themselves, by asserting the dissent of others is from humour only, and not from conscience!" "And how exceeding beautiful would be the Christian world....where they differ about an ordinance of His [Christ's], these both preserve their brethren's consciences entire, and believe in charity they differ from a conscientious regard to what they apprehend to be Christ's appointment."

Had this simple Gospel rule been in vogue from the first in New England, some dark and disagreeable shadows, which now rest upon her early history, had happily been wanting. But the Puritans, believing, as they did, that the unrestricted expression of religious opinions would be "damageful," if not ruinous, to Church and State, proceeded, with stern consistency, to carry out their principles of intolerance into practice. Laws were enacted to defend that form of faith and worship which they themselves had accepted as the genuine Gospel, and to suppress whatever, and punish whomsoever, differed from or was opposed to it. And as Anabaptism (as they insisted on calling the system of the Baptists) was in their view a concentration of heresies, a *monstrum horrendum*, aiming a deadly thrust at the Church, through its rejection of infant baptism, it very early received particular attentions from the managers of the Theocracy. "Experience tells us," wrote Samuel Willard, of Boston, "that such a rough thing as a New England Baptist is not to be handled overtenderly." Ministers and civilians of an earlier day were precisely of his mind, as the Statute Book of Massachusetts abundantly proves. Thus, in 1644, it was enacted by the General Court, that "if any Christian shall openly condemn the baptizing of infants, or shall purposely depart the congregation at the administration of that ordinance,

....continuing obstinate therein, he shall be sentenced to be banished."

Anabaptists still increasing, a more elaborate law was passed "for banishing," as Winthrop has it, "such as continued obstinate after due conviction." It was as follows: "Forasmuch as experience hath plentifully and often proved, that since the first rising of the Anabaptists, about one hundred years since, they have been the incendiaries of commonwealths, and the infectors of persons in main matters of religion, and the troublers of churches in all places where they have been, and that they *who have held the baptizing of infants unlawful, have usually held other errors or heresies together therewith*, though they have (as other heretics use to do) *concealed the same* till they spied out a fit advantage and opportunity to vent them, by way of question or scruple; and whereas divers of this kind have since our coming into New England appeared amongst ourselves, some whereof (as others before them) denied the ordinance of magistracy, and the lawfulness of making war, and others the lawfulness of magistrates, and their inspection into any breach of the first table; which opinions, if they should be connived at by us, are like to be increased amongst us, so must necessarily bring guilt upon us, infection and trouble to the churches, and hazard to the whole commonwealth; it is ordered and agreed, that if any person or persons, within this jurisdiction, shall either *openly condemn or oppose the baptizing of infants*, or go about secretly to seduce others from the approbation or use thereof, or shall purposely depart the congregation at the ministration of the ordinance, or shall deny the ordinance of magistracy, or their lawful right and authority to make war, or to punish the outward breaches of the first table, and shall appear to the Court wilfully and obstinately to continue therein after due time and means of conviction, every such person or persons shall be *sentenced to banishment.*"

The law was not a dead letter. That very year, a man, for refusing to suffer his child to be baptized, was tied up and whipped. Winthrop says he suffered "for reproaching the Lord's ordinance." This poor man was not of consequence enough to be banished—he was only whipped!

The next year after the above law was passed, "upon a petition of divers persons for consideration of the law against Anabaptists, the Court voted, that the law mentioned should not be altered at all, nor explained."

The year following, the Court record reads thus: "The petition [of 78 persons in Dorchester and Roxbury] for the continuance, without abrogation or *weakening*, of the orders in force against Anabaptists and other erroneous persons, is granted."

In 1646, a law was passed, for punishing contemptuous behaviour towards God's Word and messengers.

The enforcement, in 1651, of the law of 1644 upon several Baptists has already been referred to. And now Mr. Dunster is passing under the Puritan rod. He had put himself among "the incendiaries of commonwealths," "the infectors of persons in main matters of religion," and "the troublers of churches;" and though as yet he had departed from the Puritan faith at only this single point of baptism, being, for aught they knew to the contrary, as sound as the soundest in the cardinal doctrines of the Gospel, yet, as "they who hold the baptizing of infants to be unlawful, usually hold other errors or heresies therewith, though *concealing* the same till they

have spied out a fit opportunity to vent them," he was regarded as holding in embryo all possible opinions subversive of the truth. He had started upon a road which was antichristian, and of course tending downward. Besides, the Puritan fathers believed that Anabaptism, or Antipædobaptism, was an emanation from the Father of Lies. The "scruples and thoughts" against infant baptism which were "injected" into Mr. Mitchell's mind as the result of his conversation with Mr. Dunster, were "from the EVIL ONE." Poor Mr. Dunster was not, then, simply a heretic, misled by his perverted reason; he was in league with Satan, or, at least, was instigated and used by the Prince of Darkness to "undermine" the "true churches." The Cambridge pastor clearly saw this, and luckily escaped the snare into which his once beloved teacher had fallen. And now Satan must be foiled; and the more eminent the instrument of his "devices," the more necessary that he be stripped of his influence. Mr. Dunster—misguided, wretched man!—would not see his errors, would "stand by them," and "dare not deny" them, and he must be put where he cannot corrupt the "hope of the flock."

To our minds, looking back from our more enlightened and liberal age, which enjoys the light of all past experience, the comic and the tragic seem strangely blended in the events connected with Mr. Dunster's "martyrdom." Who can but smile, if he do not laugh outright, at the paroxysms of pious terror which seized upon our Puritan sires because of an *opinion*, a harmless one at least, and at their grave suspicions of good, honest, praying Mr. Dunster as labouring under a demoniacal possession? There is something exceedingly ludicrous in the whole affair; we should also say contemptible, were it not that some of the best and most sensible men that ever lived were concerned in it."

Tantæne animis cœlestibus iræ?

But let us learn a lesson of humility and charity. We laugh at the absurdities of the generations which preceded us, and in our turn we may be found vulnerable to the shafts of ridicule. Still, we are not therefore to gloss over the follies and errors of the past, but to study them in a philosophic, Christian spirit, and make them helps to our own wiser and better living.

God, our Mother.

"As one whom his mother comforteth, so will I comfort you."—ISAIAH lxvi. 13.

THE Bible is a warm letter of affection from a parent to a child, and yet there are many who see chiefly the severer passages. As there may be fifty or sixty nights of gentle dew in one summer, that will not cause as much remark as one hail-storm of half an hour, so there are those who are more struck by those passages of the Bible that announce the indignation of God than by those that announce His affection. There may come to a household twenty or fifty letters of

affection during the year, and they will not make as much excitement in that home as one sheriff's writ; and so there are people who are more attentive to those passages which announce the wrath of God, than to those which announce His mercy and His favour. God is a Lion, John says in the Book of Revelation. God is a Breaker, Micah announces in his prophecy. God is a Rock. God is a King. But hear also that God is Love. A father and his child are walking out in the fields on a summer's day, and there comes up a thunderstorm, and there is a flash of lightning that startles the child, and the father says: "My dear, that is God's *eye*." There comes a peal of thunder, and the father says: "That is God's *voice*." But the clouds go off the sky, and the storm is gone, and light floods the heavens and floods the landscape, and the father forgets to say: "That is God's *smile*."

The text of this morning bends with great gentleness and love over all who are prostrate in sin and trouble. It lights up with compassion. It melts with tenderness. It breathes upon us the hush of an eternal lullaby, for it announces that God is our Mother. "As one whom his mother comforteth, so will I comfort you."

I remark, in the first place, that God has *a mother's simplicity of instruction*. A father does not know how to teach a child the A B C. Men are not skilful in the primary department; but a mother has so much patience that she will tell a child for the hundredth time the difference between F and G, and between I and J. Sometimes it is by blocks; sometimes by worsted work; sometimes by the book. She thus teaches the child, and has no awkwardness of condescension in so doing. So God, our Mother, stoops down to our infantile minds. Though we are told a thing a thousand times, and we do not understand it, our heavenly Mother goes on, line upon line, precept upon precept, here a little and there a little. God has been teaching some of us thirty years, and some of us sixty years, one word of one syllable, and we do not know it yet—*f-a-i-t-h*, faith. When we come to that word we stumble, we halt, we lose our place, we pronounce it wrong. Still, God's patience is not exhausted. God, our Mother, puts us in the school of prosperity, and the letters are in sunshine, and we cannot spell them. God puts us in the school of adversity, and the letters are black and we cannot spell them. If God were merely a king, he would punish us; if we were simply a father, he would whip us; but God is a mother, and so we are borne with and helped all the way through.

A mother teaches her child chiefly by pictures. If she wants to set forth to her child the hideousness of a quarrelsome spirit, instead of giving a lecture upon that subject, she turns over a leaf and shows the child two boys in a wrangle, and says, "Does not that look horrible?" If she wants to teach her child the awfulness of war, she turns over the picture-book and shows the war-charger, the headless trunks of butchered men, the wild, agonizing, bloodshot eye of battle rolling under lids of flame, and she says, "That is war!" The child understands it. In a great many books the best part are the pictures. The style may be insipid, the type poor, but a picture attracts a child's attention. Now, God, our Mother, teaches us almost everything by pictures. Is the divine goodness to be set forth? How does God, our Mother, teach us? By an autumnal picture. The barns are full. The wheat-stacks are

rounded. The cattle are chewing the cud lazily in the sun. The orchards are dropping the ripe pippins into the lap of the farmer. The natural world, that has been busy all summer, seems now to be resting in great abundance. We look at the picture and say: "Thou crownest the year with Thy goodness, and Thy paths drop fatness." Our family comes around the breakfast-table. It has been a very cold night, but the children are all bright, because they slept under thick cover-lids, and they are now in the warm blast of the open register, and their appetites make luxuries out of the plainest fare, and we look at the picture and say: "Bless the Lord, O my soul!"

God wishes to set forth the fact that in the judgment the good will be divided from the wicked. How is it done? By a picture; by a parable—a fishing-scene. A group of hardy men, long-bearded, geared for standing to the waist in water; sleeves rolled up. Long oar, sun-gilt; boat battered as though it had been a playmate of the storm. A full net, thumping about with the fish, which have just discovered their captivity, the worthless moss-bunkers and the useful flounders all in the same net. The fisherman puts his hand down amid the squirming fins, takes out the moss-bunkers and throws them into the water, and gathers the good fish into the pail. So, says Christ, it shall be at the end of the world. The bad He will cast away, and the good He will keep. Another picture.

God, our Mother, wanted to set forth the duty of neighbourly love, and it is done by a picture. A heap of wounds on the road to Jericho. A traveller has been fighting a robber. The robber stabbed him and knocked him down. Two ministers came along. They look at the poor fellow, but do not help him. A traveller comes along—a Samaritan. He says "Whoa!" to the beast he is riding, and dismounts. He examines the wounds; he takes out some wine, and with it washes the wounds, and then he takes some oil, and puts that in to make the wounds stop smarting; and then he tears off a piece of his own garment for a bandage. Then he helps the wounded man upon the beast, and walks by the side, holding him on until they come to a tavern. He says to the landlord, "Here is money to pay the man's board for two days; take care of him; if it costs anything more, charge it to me, and I will pay it." Picture—*The Good Samaritan;* or, *Who is your Neighbour?*

Does God, our Mother, want to set forth what a foolish thing it is to go away from the right, and how glad Divine mercy is to take back the wanderer? How is it done? By a picture. A good father. Large farm, with fat sheep and oxen. Fine house, with exquisite wardrobe. Discontented boy. Goes away. Sharpers fleece him. Feeds hogs. Gets homesick. Starts back. Sees an old man running. It is father! The hand, torn of the husks, gets a ring. The foot, inflamed and bleeding, gets a sandal. The bare shoulder, showing through the tatters, gets a robe. The stomach, gnawing itself with hunger, gets a full platter, smoking with meat. The father cannot eat for looking at the returned adventurer. Tears running down the face until they come to a smile—the night dew melting into the morning. No work on the farm that day; for when a bad boy repents, and comes back, promising to repent, God knows that it is enough for one day. "And they began to be merry." Picture—*Prodigal Son returned from the wilderness.* So God, our Mother, teaches

us everything by pictures. The sinner is a lost sheep. Jesus is the Bridegroom. The useless man a barren fig-tree. The Gospel is a great supper. Satan, a sower of tares. Truth, a mustard-seed. That which we could not have understood in the abstract, God, our Mother, presents to us in this Bible-album of pictures, God engraved. "Is not the Divine Maternity ever thus teaching us?"

I remark, again, that God has *a mother's favouritism*. A father sometimes shows a sort of favouritism. Here is a boy—strong, well, of high forehead and quick intellect. The father says, "I will take that boy into my firm yet;" or, "I will give him the very best possible education." There are instances where, for the culture of the one boy, all the others have been robbed. A sad favouritism; but that is not the mother's favourite. I will tell you her favourite. There is a child who, at two years of age, had a fall. He has never got over it. The scarlet-fever muffled his hearing. He is not what he once was. That child has caused the mother more anxious nights than all the other children. If he coughs in the night, she springs out of a sound sleep and goes to him. The last thing she does, when going out of the house, is to give a charge in regard to him. Why, the children of the family all know that he is the favourite, and say, "Mother, you let him do just as he pleases, and you give him a great many things which you do not give us. He is your favourite." The mother smiles; she knows it is so. So he ought to be; for if there is any one in the world who needs sympathy more than another, it is an invalid child, weary on the first mile of life's journey; carrying an aching head, a weak side, an irritated lung. So the mother ought to make him a favourite. God, our Mother, has favourites. "Whom the Lord *loveth* He chasteneth." That is, one whom He *especially* loves He chasteneth. God loves us all; but is there one weak, and sick, and sore, and wounded, and suffering, and faint? That is the one who lies nearest and more perpetually on the great, loving heart of God. Why, it never coughs but our Mother, God, knows of it. There is no such a watcher as God. The best nurse may be overborne by fatigue, and fall asleep in the chair; but God, our Mother, after being up a year of nights with a suffering child, never slumbers nor sleeps.

"Oh!" says one, "I cannot understand all that about affliction." A refiner of silver once explained it to a Christian lady, "I put the silver in the fire, and I keep refining it and trying it till I can see my face in it, and I then take it out." Just so it is that God keeps His dear children in the furnace till the Divine image may be seen in them: then they are taken out of the fire. "Well," says some one, "if that is the way that God treats His favourites, I do not want to be a favourite." There is a barren field on an autumn day just wanting to be let alone. There is a banging at the bars, and a rattle of whiffle-trees and clevices. The field says, "What is the farmer going to do with me now?" The farmer puts the plough in the ground, shouts to the horses, the coulter goes tearing through the sod, and the furrow reaches from fence to fence. Next day there is a bang at the bars, and a rattle of whiffle-trees again. The field says, "I wonder what the farmer is going to do now." The farmer hitches the horses to the harrow, and it goes bounding and tearing across the field. Next day there is a rattle at the bars again, and the field says, "What is the farmer going

to do now?" He walks heavily across the field, scattering seed as he walks. After a while a cloud comes. The field says, "What, more trouble!" It begins to rain. After a while the wind changes to the north-east, and it begins to snow. Says the field, "Is it not enough that I have been torn, and trampled upon, and drowned? Must I now be snowed under?" After a while, Spring comes out of the gates of the South, and warmth and gladness come with it. A green scarf bandages the gash of the wheat-field, and the July morning drops a crown of gold on the head of the grain. "Oh!" says the field, "now I know the use of the plough, of the harrow, of the heavy foot, of the shower, and of the snow-storm. It is well enough to be trodden, and trampled, and drowned, and snowed under, if in the end I can yield such a glorious harvest." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

When I see God especially busy in troubling and trying a Christian, I know that out of that Christian's character there is to come some especial good. A quarryman goes down into the excavation, and with strong-handed machinery bores into the rock. The rock says, "What do you do that for?" He puts powder in; he lights a fuse. There is a thundering crash. The rock says, "Why, the whole mountain is going to pieces!' The crowbar is plunged; the rock is dragged out. After a while it is taken into the artist's studio. It says, "Well, now I have got to a good, warm, comfortable place at last." But the sculptor takes the chisel and mallet, and he digs for the eyes, and he cuts for the mouth, and he bores for the ear, and he rubs it with sand-paper, until the rock says, "When will this torture be ended?" A sheet is thrown over it. It stands in darkness. After a while it is taken out. The covering is removed. It stands in the sunlight, in the presence of ten thousand applauding people, as they greet the statue of the poet, or the prince, or the conqueror. "Ah!" says the stone, "now I understand it. I am a great deal better off now standing as a statue of a conqueror than I would have been down in a quarry." So God finds a man down in the quarry of ignorance and sin. How to get him up? He must be bored, and blasted, and chiselled, and scoured, and stand sometimes in the darkness. But after a while, the mantle of affliction will fall off, and his soul will be greeted by the one hundred and forty-four thousand, and the thousands of thousands, as more than conqueror. Oh, my friends, God, our Mother, is just as kind in our afflictions as in our prosperities! God never touches us but for our good. If a field clean and cultured is better off than a barren field, and if a stone that has become a statue is better off than the marble in the quarry, then that soul that God chastens may be His favourite. Oh, the rocking of the soul is not the rocking of an earthquake, but the rocking of God's cradle. "As one whom his mother comforteth, so will I comfort you." I have been told that the pearl in an oyster is merely the result of a wound, or a sickness inflicted upon it, and I do not know but that the brightest gems of heaven will be found to have been the wounds of earth kindled into the jewelled brightness of eternal glory.

I remark that God has a mother's capacity for *attending to little hurts*. The father is shocked at the broken bone of the child, or at the sickness that sets the cradle on fire with

fever, but it takes the mother to sympathise with all the little ailments and bruises of the child. If the child have a splinter in its hand, it wants the mother to take it out, and not the father. The father says, "Oh, that is nothing," but the mother knows it *is* something, and that a little hurt sometimes is a very great hurt. So with God, our Mother; all our annoyances are important enough to look at and sympathise with. Nothing with God is something. There are no cipher's in God's arithmetic. And if we were only good enough of sight, we could see as much through a microscope as through a telescope. Those things that may be impalpable and infinitesimal to us, may be pronounced and infinite to God. A mathematical point is defined as having no parts, no magnitude. It is so small, you cannot imagine it, and yet a mathematical point may be a starting-point for a great eternity. God's surveyors carry a very long chain. A scale must be very delicate that can weigh a grain; but God's scale is so delicate that He can weigh with it that which is so small that a grain is a million times heavier. When John Kitto, a poor boy, in a back street of Plymouth, cut his foot with a bit of glass, God bound it up so successfully that he became the great Christian geographer, and a commentator known among all nations. So every wound of the soul, however insignificant, God is willing to bind up. As, at the first cry of the child, the mother rushes to kiss the wound, so God, our Mother, takes the smallest wound of the heart, and presses it to the lips of Divine sympathy. "As one whom his mother comforteth, so will I comfort you."

I remark, further, that God has a mother's *patience for the erring*. If one does wrong, first his associates in life cast him off; if he goes on, his best friends cast him off—his father casts him off. But after all others have cast him off, where does he go? Who holds no grudge, and forgives the last time as well as the first? Who sits by the murderer's counsel all through the long trial? Who tarries the longest at the windows of a culprit's cell? Who, when others think ill of a man, keeps on thinking well of him? It is his mother. God bless her grey hairs, if she be still alive: and bless her grave if she be gone! And bless the rocking-chair in which she used to sit, and bless the cradle that she used to rock, and bless the Bible she used to read! So God, our Mother, has patience for all the erring. After everybody else has cast a man off, God, our Mother, comes to the rescue. God leaps to take charge of a bad case. After all the other doctors have got through, the heavenly Physician comes in. Human sympathy, at such a time, does not amount to much. Even the sympathy of the Church, I am sorry to say, does not amount to much. I have seen the most harsh and bitter treatment on the part of those who professed faith in Christ toward those who were wavering and erring. They tried on the wanderer sarcasm, and Billingsgate, and caricature; and they tried tittle-tattle. There was one thing they did not try, and that was forgiveness. A soldier in England was brought by a sergeant to the colonel. "What!" says the colonel, "bringing the man here again! We have tried everything with him." "Oh, no," says the sergeant, "there is one thing you have not tried. I would like you to try that." "What is that?" said the colonel. Said the man, "*Forgiveness*." The case had not gone so far but that it might take that turn, and so the colonel

said, "Well, young man, you have done so and so. What is your excuse?" "I have no excuse, but I am very sorry," said the man. "We have made up our minds to forgive you," said the colonel. The tears started. He had never been accosted in that way before. His life was reformed, and that was the starting-point for a positively Christian life. Oh, Church of God, quit your sarcasm when a man falls! Quit your irony, quit your tittle-tattle, and try forgiveness! God, your Mother, tries it all the time. A man's sin may be like a continent, but God's forgiveness is like the Atlantic and Pacific Oceans, bounding it on both sides.

The Bible talks about God's *hand*. I wonder how it looks. You remember distinctly how your mother's hand looked, though thirty years ago it withered away. It was different from your father's hand. When you were to be chastised, you had rather have mother punish you than father. It did not hurt so much. And father's hand was different from mother's, partly because it had outdoor toil, and partly because God intended it to be different. The knuckle was more firmly set, and the palm was calloused. But mother's hand was more delicate. There were blue veins running through the back of it. Though the fingers, some of them, were pricked with a needle, the palm of it was soft. Oh! it was very soft. Was there ever any poultice like that to take pain out of a wound? So God's hand is a mother's *hand*. What it touches it heals. If it smite you, it does not hurt as if it were another hand. Oh, you poor wandering soul in sin, it is not a bailiff's hand that seizes you to-day! It is not a hard hand. It is not an unsympathetic hand. It is not a cold hand. It is not an enemy's hand. No. It is a gentle hand, a loving hand, a sympathetic hand, a soft hand, a mother's hand. "As one whom his mother comforteth, so will I comfort you."

I want to say, finally, that God has a *mother's way of putting a child to sleep*. You know there is no cradle-song like a mother's. After the excitement of the evening it is almost impossible to get the child to sleep. If the rocking-chair stop a moment, the eyes are wide open; but the mother's patience and the mother's soothing manner keep on until, after a while, the angel of slumber puts his wing over the pillow. Well, my dear brothers and sisters in Christ, the time will come when we will be wanting to be put to sleep. The day of our life will be done, and the shadows of the night of death will be gathering around us. Then we want God to soothe us, to hush us to sleep. Let the music at our going not be the dirge of the organ, or the knell of the church-tower, or the drumming of a "dead march," but let it be the hush of a mother's lullaby. Oh! the cradle of the grave will be soft with the pillow of all the promises. When we are being rocked into that last slumber, I want this to be the cradle-song: "As one whom his mother comforteth, so will I comfort you."

"Asleep in Jesus! far from thee,
Thy kindred and their graves may be;
But thine is still a blessed sleep,
From which none ever wake to weep."

A Christian man was dying in Scotland. His daughter Nellie sat by the bedside. It was Sunday evening, and the bell of the Scotch kirk was ringing, calling the people to church. The good old man, in his dying dream, thought that he was on the way to church, as he used to be when he went in the sleigh across the river; and as the evening bell struck up, in his dying dream he thought it was the call to

church. He said, "Hark, children, the bells are ringing; we shall be late; we must make the mare step out quick!" He shivered, and then said, "Pull the buffalo robe up closer, my lass! It is cold crossing the river, but we will soon be there, Nellie, we will soon be there!" And he smiled and said, "*Just there now.*" No wonder he smiled. The good old man had got to church. Not the old Scotch kirk, but the temple in the skies. *Just across the river.*

How comfortably did God hush that old man to sleep! As one whom his mother comforteth, so God comforted him.—*From Fifty Sermons. By the Rev. T. De Witt Talmage.* London: R. D. Dickinson.

Short Notes.

THE REV. CAPEL MOLYNEUX, one of the most eminent evangelical ministers in London, has given up his living at St. Paul's, Onslow Square, and seceded from the Established Church, in consequence of the Bennett judgment of the Judicial Council. He has explained his reasons for this step in a pamphlet, remarkable for its close and incontrovertible arguments, and for its honourable maintenance of the consistency of Christian principle.

Mr. Bennett had previously been arraigned in the Court of Arches, over which presides Sir Robert Phillimore, an ecclesiastical lawyer of High Church, principles, for having taught doctrines on the Sacrament, which were considered repugnant to the Articles of the Church of England; the case was given in his favour. An appeal was then lodged against this decision with the Judicial Committee of the Privy Council, the highest ecclesiastical authority in the kingdom. It took the form of a charge for maintaining the three following propositions:—

"(1) That in the Sacrament of the Lord's Supper there is an Actual Presence of the true Body and Blood of our Lord in the consecrated bread and wine, by virtue of and upon the consecration, without or external to the communicant, and irrespective of the faith and worthiness of the communicant; and separately from the act of reception by the communicant; and it was contended by counsel under this head that the true Body of Christ meant the natural Body.

"(2) That the Communion Table is an altar of sacrifice, at which the priest appears in a sacerdotal position at the celebration of the Holy Communion, and that at such celebration there is a great sacrifice or offering of our Lord by the ministering priest, in which the mediation of our Lord ascends from the altar to plead for the sins of men.

"(3) That adoration is due to Christ present upon the altars or Communion Tables of the churches, in the Sacrament, under the form of bread and wine, on the ground that under their veil is the Body and Blood of our Lord."

The question for the judges to decide was simply whether these doctrines were in accordance with those of the Church of England, as defined in its Articles and Formularies, and this obliged them to give a definition of the authoritative teaching of the Church upon each of these points, which they did in

the following clear and explicit terms :—

"*Real Presence.*

"(1) The Church of England holds and teaches affirmatively that in the Lord's Supper the Body and Blood of Christ are given to, taken, and received by the faithful communicant. She implies, therefore, to that extent a presence of Christ in the ordinance to the soul of the worthy recipient. As to the mode of this presence she affirms nothing, except that the Body of Christ is 'given, taken, and eaten in the Supper, only after an heavenly and spiritual manner,' and that 'the mean whereby the Body of Christ is received and eaten is faith.' Any other presence than this—any presence which is not a presence to the soul of the faithful receiver—the Church does not by her Articles and Formularies affirm or require her ministers to accept. This cannot be stated too plainly. (See Judgment, page 159).

"(2) The Church of England by the statement in the 28th Article of Religion that the Body of Christ is given, taken, and in the Lord's Supper, only after a heavenly and spiritual manner, excludes, undoubtedly, any manner of giving, taking, or receiving, which is not heavenly or spiritual. (Page 159.)

"*Sacrifice.*

"(3) The Church of England does not by her Articles or Formularies teach or affirm the doctrine maintained by the respondent (Mr. Bennett), that the Communion Table is an altar of sacrifice, at which the priest appears in a sacerdotal position at the celebration of the Holy Communion, and that at such celebration there is a great sacrifice or offering of our Lord by the ministering priest, in which the mediation of our Lord ascends from the altar to plead for the sins of men. (Page 161.)

"She does not recognise 'an altar of sacrifice, but merely a table at which the communicants were to partake of the Lord's Supper.'" (Page 161.)

"(4) It is not lawful for a clergyman to teach that the sacrifice or offering of Christ upon the cross, or the redemption, propitiation, or satisfaction wrought by it, is or can be repeated in the ordinance of the Lord's Supper; nor that in that ordinance there is or can be any sacrifice or offering of Christ which is efficacious in the sense in which Christ's death is efficacious, to procure the remission of the guilt or punishment of sins." (Page 161-2.)

"*Adoration.*

"(5) The Church of England has forbidden all acts of adoration to the Sacrament, understanding by that the consecrated elements. She has been careful to exclude any act of adoration on the part of the minister at or after the consecration of the elements and to explain the posture of kneeling prescribed by the Rubric. (Page 164.)"

Nothing can be more palpable, on a comparison of these statements, than that the doctrines taught by Mr. Bennett were diametrically opposed to the Articles and the Formularies of the Church which he was appointed and paid by the State to maintain, and it might have been expected that the judges would pronounce a sentence of condemnation on his procedure; but they have dismissed the appeal, and given judgment in his favour. Well may Mr. Molyneux exclaim: "To a simple and unsophisticated mind, untutored in legal subtleties, this would seem to be incomprehensible. So palpable, so flagrant is the contradiction between Mr. Bennett's teaching and that of the Church of England, as affirmed by the judges in this celebrated trial, that the bare possibility of such an issue would seem to be forbidden." He supports his opinion by quotations from the public journals, and, among others, from the *Times* and the *Westminster Gazette*. The *Times* writes thus :—"It is now established that a clergyman of the Church of Eng-

land may teach any doctrines within limits, which only extreme subtlety can distinguish from Roman Catholicism on the one hand, from Calvinism on another side, and from Deism on a third. Consequently, when a new incumbent is appointed to a parish, the inhabitants must wait to learn what their new religion is to be. . . . It has hitherto been understood that the National Church taught the national religion; but if it teaches almost any religion that may please the clergy, it may be questioned whether the nation can be called on to support the Establishment." The *Westminster Gazette*, the reputed organ of Archbishop Manning, writes thus:—"The effect of this judgment, and of the former judgments of the same Court, in regard both to the Broad-Church party, and the Evangelicals, is, to allow the most contradictory doctrines to be publicly held and taught in the Anglican Church. . . . The adoration of the Eucharist, the sacrifice of the mass, the sacramental character of penance and confession, the invocation of the mother of God, and of the saints, prayers and masses for the dead, are Christian verities, which are not now denounced as idle fables, or blasphemous inventions, but are permitted to be taught in the Protestant Church. . . . As the judgment now stands, the Evangelicals, if they object to such Catholic teaching as is now declared to be not against the Articles and Formularies, have the alternative of either seceding themselves, or of preparing the way for a new Reformation of their Church. . . . The Anglican Church, after this judgment, and others of a like character, presents the singular aspect of a religious body permitting its members to hold and teach the most contradictory doctrines. We know of no other religious body where such a liberty is authorised. Such a state of things is, in itself, a denial of all dogmatic teaching and of objective truth."

Mr. Molyneux closes his pamphlet by the remark: "If the Church of England is to abide as she is—a monstrous combination of truth and error—of Protestantism and Romanism—of light and darkness—of testimony for Christ, and yet, also, testimony against Christ—if this must needs be so, then I solemnly, seriously, and, as in the sight of God, ask, What is *our* DUTY? I presume to answer it for no other man living; but I do presume to answer it for myself, and the answer is, SECESSION *is my* DUTY." The history of this extraordinary decision is at present unknown. We have yet to learn how the High Church and sacerdotal party in the Privy Council, in which there were only two ecclesiastical members, came, on the present occasion, to form the majority. The intention of the verdict was to prevent the disruption of the Established Church, by enlarging the circle of its comprehensiveness, and so the Evangelicals were to be tranquillized by a thoroughly Protestant explanation of the Articles and Formularies of the Church; and, on the other hand, the Ritualists were to be conciliated, by being allowed to remain in its bosom, and teach the antagonistic doctrines of the Church of Rome. But the scales were not equally balanced. The advantage was altogether on the side of the Ritualists, who, according to Archbishop Manning's organ, may "now continue in the Church of England, without fear of penal consequences, to leaven the immense mass of Protestantism with Catholic truths." Under the decision of the Judicial Committee, the Church of England ceases to be the "Bulwark of Protestantism," and is transformed into the most powerful lever for eradi-

cating it. The Bennett Judgment may almost console the Pope for the loss of the temporal power.

MR. MOLYNEUX AND DR. PUSEY.—It is much to be doubted whether the example of Mr. Molyneux will be followed by any number of his Evangelical brethren. As yet we hear of only one clergyman who has left the Establishment in consequence of the judgment, and he has joined the Free Church of England. We believe that if the Judicial Committee had given any countenance to the opinion that Mr. Bennett's tenets on the three cardinal points of the Real Presence, the Sacrificial Functions of the Priests, and the Adoration of the Elements, were in accordance with the Articles and Formularies of the Church of England, there would have been a large secession. But the Evangelical section of the Church clings with extraordinary tenacity to the position of an Establishment, and will probably be satisfied with the authoritative exposition of the doctrines of the Church, to which it has sworn allegiance, on the three dogmas mentioned above, and, without disturbing itself about the sanction given to other clergymen of the same community to teach doctrines directly opposed to them. But another question is coming to the front in the Babel of theology and ceremonials, which now distinguishes the Church established under the Act of Uniformity—the Athanasian Creed. Dr. Pusey, and his High Church brethren, have intimated their determination to quit the Church if this creed is tampered with;" that is, if the use of it in every pulpit of the Established Church, damnatory clauses and all, does not continue to be, as at present, compulsory. It is certain, however, that another earnest effort will be made in the next session, to obtain relief for tender consciences, and there is every prospect that Lord Shaftesbury, and the 7,000 noblemen, gentlemen, and clergymen, who have signed the memorial on this subject, will carry their point, and render the saying or singing of it optional. It will then be seen whether Dr. Pusey and his associates will adhere to their resolution, and quit the ranks of a Church which no longer consigns the whole Greek Church to eternal perdition. The feeling of indifference, if not in some instances repugnance, with which they regard the connection of the State with the Church, which greatly interferes with their freedom of action, may countenance the conclusion that there will yet be a disruption, notwithstanding all the efforts of the Privy Council to avert it.

JESUITISM.—In our last number we observed that it was questionable whether the world would ever breathe freely while the spirit of Jesuitism existed. This opinion will not appear without foundation on reading the oath of secrecy and submission by which the Jesuit fraternity is bound, which we extract from a recent issue of the *Christian World*:—"I, A. B., now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist, the holy apostles St. Peter and St. Paul, and the saints, and secret host of heaven, and to you my ghostly father, do declare from my heart, without mental reservation, that His Holiness the Pope is Christ's Vicar-General, and is the true and only head of the Catholic, or universal Church throughout the earth; and by virtue of the keys of binding, and loosing, given to His

Holiness, by my Saviour Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths and governments, all being illegal without his sacred confirmation, and that may be safely destroyed; therefore, to the utmost of my power I shall and will defend this doctrine, and His Holiness's rights and customs, against all usurpers of the heretical (or Protestant) authority whatsoever; especially against the now pretended authority and Church of England, and all adherents, in regard that they, and she be usurpal and heretical, opposing the sacred mother the Church of Rome . . . . I do further declare that I will help, assist, and advise all or any of His Holiness's agents in any place wherever I shall be in England, Scotland, or Ireland, or in any other territory, or kingdom, I shall come to, and do my utmost to extirpate the heretical Protestants' doctrine, and to destroy all their pretended powers, legal or otherwise; I do further promise, and declare that I am dispensed with to assume any religion heretical, for the propagation of the Mother Church's interest, to keep secret and private all her agents' councils, from time to time as they entrust me, and not to divulge them directly or indirectly, by word, writing, or circumstance whatever." Furthermore, in the secret instructions of the Society of Jesus, found in the Jesuit College at Paderborn, the MS. copy of which is in the British Museum, it is ordained that great care must be taken that they do not fall into the hands of strangers; but should it so happen (which God forbid), then let them deny that these are the sentiments of the Society, confirming this by an appeal to members—novices—whom they knew to be ignorant of them. "As much money as possible is to be obtained from widows, by constantly setting before them our necessities" . . . "let it be observed that ecclesiastical persons gain a great footing in the favour of princes, and noblemen, by winking at their vices" . . . . "let wives who complain of the vices and evil tempers of their husbands, be instructed secretly to abstract money, that by making an offering thereof to God they might expiate the crimes of their sinful helpmates, and secure their pardon," . . . . "We shall derive no small advantage from secretly and skilfully fomenting the animosities that arise among the great, in order to reduce their strength" . . . . "let unanimity characterise our members, even in the smallest matters, because by this, whatever confusion arises in the world, we must necessarily strengthen and maintain our ground." Is it any matter of surprise that Prince Bismarck, finding the labours of this thoroughly organised community of inveterate and unscrupulous intriguers, earnestly directed against the unity of the German Empire, should expel them from its soil?

PILGRIMAGE TO LOURDES.—The recent pilgrimage to Lourdes, in the Pyrennees, is not among the least remarkable events of the present period—much more so, indeed, than the pilgrimage to Juggernaut, which has centuries of antiquity and tradition to support it. It was so recently as the 11th February, 1858, that the Blessed Virgin is asserted to have presented herself suddenly at the entrance of a grotto on the banks of the Gave, opposite Lourdes, to a peasant girl of the name of Bernadette Soubrons, and to have repeated the visit eighteen times. She communicated the miracle to her neighbours, and it was referred to the Bishop of Tarbes, who, after appointing a commission to inves-

tigate it, made himself answerable for its authenticity; and the Pope, who is infallible, gave his sanction to the affair! It was resolved to take advantage of these circumstances, and of the excitement they created to promote the interests of the Papacy. A day was accordingly set apart for some imposing ceremonies; and, in order to fan the enthusiasm of devotees, an expectation was raised of some supernatural occurrence. A committee of a hundred-and-fifty devout and fashionable ladies was formed to promote a pilgrimage. Noblemen and gentlemen, in the hope of promoting the cause of the Bourbons, and ecclesiastics, high and low, to extend the influence of Catholicism, joined the association. From 1,300 to 1,500 pilgrims, composed of priests and old men and women, with a slight sprinkling of young persons, left Paris by the trains. The entire assembly at Lourdes is said to have amounted to 40,000, where the scene was opened by a mass celebrated by the Bishop of Carcassione. Between 200 and 300 banners, which had received the episcopal blessing, were carried in procession, which was strengthened by the presence of nineteen members of the French Assembly. The services eventually extended over a whole week. A very vigourous controversy has been carried on in the *Times* on the subject, by Mr. Shee, Q.C., a Roman Catholic, and a "Sixty-year-old Catholic," who have denounced the whole affair as a shameless imposture, and a juggle unworthy of their community, notwithstanding it has received the authorisation of His Holiness, while Sir George Bowyer and other Ultramontanists have vindicated it—as best they can.

Reviews.

Swiss Pictures, Drawn with Pen and Pencil, with Illustrations. By W. Whymper and others. A New and Enlarged Edition. London: The Religious Tract Society, 56, Paternoster Row.

Italian Pictures, Drawn with Pen and Pencil. London: The Religious Tract Society, 56, Paternoster Row.

The facilities which the railroads have afforded for continental travel, both in regard to the saving of time and of money, have given an amazing impetus to the zest with which our countrymen and countrywomen explore the the gorgeous scenery of Switzerland, and, in vast numbers, traverse the classic regions of the Italian peninsula. Christmas is scarcely gone, when some of your friends are planning their Easter trip to Rome, with the hopeful contingency of getting southward to Naples and Pompeii, and eastward to the unique wonders of Venice. The northward-bound swallows meet the early detachments of English travellers, who wake up the innkeepers of Switzerland from their wintry sleep; and the last alpenstock of the season does not reach Victoria or Charing Cross, till long after the shortening days and lowered temperature have sent the twittering flocks to their winter quarters. There used to be a brief season of six or eight weeks, when you were sure to find any Londoner at

home; but now, November in Nice or Mentone, or Spezia, is becoming so general, that the continental tour covers the whole year with an incessant stream of travel, save when the "dogs of war" close the European highways. There are, probably, few of our readers who have not made personal acquaintance with the glaciers, the lakes and waterfalls of Switzerland; and some of them, we know, like the learned author of these volumes, are really experienced guides as well as boon companions. In the little frequented but beautiful valley of the Nahe, we once met a Russian nobleman who seriously thought of increasing his suite by the companionship of a Baptist minister, who was *au fait* with the legends of the Rhine, and could discourse, like Chaucer's clerk:—

> "But all be that he was a philosophre,
> Yet hadde he but litel gold in cofre;
> Souning in moral vertue was his speche,
> And gladly wolde he lerne, and gladly teche."

The most experienced in Swiss scenery, will take the greatest delight in the vigorous and accurate performances of Mr. Whymper's pencil, which the former of these volumes contains. They carry us back to many seasons of enjoyment, and conjure up day-dreams of past delight. There is not a feeble picture in the whole book, whether it be the High Street of Rome, or the avalanche gallery on the Simplon; the dreary road through the Rosse valley, or the compound antiquities of Domo d'Ossola, the force and fidelity of the artist are everywhere apparent. The descriptions given by the author are vivid and elegant, and his quotations are apposite to the subjects on which they treat. We know of no work on Swiss scenery which will compare with this, and feel no surprise that it should have reached a third edition, which is, moreover, enriched with thirty additional bold engravings, from the works of Swiss artists. Not only may the Tract Society rejoice in such a *chef d'œuvre* as this volume; the whole republic of letters is enriched by it.

The "Italian pictures" is a volume quite worthy of companionship with its Swiss and Spanish associates. Its numerous engravings are in the highest style of art, and bring home to the reader, in most graphic delineation, the architectural glories of Rome, and the unearthed instructive mysteries of Pompeii; while the attractions of Turin, Florence, Naples, Pisa, and Genoa, are not overlooked. The chapters on the catacombs, and on the explorations in Pompeii, are of especial value. We have counted one hundred and fifty pictures in this book, each one of which is an exquisite work of art. The cost of these volumes (eight shillings) each is so small, that they are brought within the reach of all classes of the community. No Christmas presents, at the same price, can compare with them, and but a few years since, pounds would not have purchased what is here provided for a few shillings.

The Pathos of Life; or, Touching Incidents Illustrative of the Truth of the Gospel. By W. Poole Balfern. London: Passmore & Alabaster.

The title of this book is very suggestive. The pathos of life lies chiefly on the side of its sorrows; and, should the reader be led to expect to find these somewhat largely dealt with, he is not likely to be disappointed. Only a heart familiar with trouble can deal sympathetically with the troubles of others. The balm, also, which you can recommend with confidence to other sufferers, is that which you have found efficacious when applied to your own griefs. On both these grounds, our good brother Balfern is qualified to be a teacher and a comforter. He has known much of conflict, and pain, and trouble himself; and has had good proof of the power of the Gospel to bring satisfaction, guidance, and help. Hence this fruit of his pen. It does not aspire to be a treatise on the evidences, or in any sympathetic manner to deal with great theological questions. It contemplates, immediately, two classes of character:—working men, too many of whom are found exhibiting sceptical tendencies; and Christians generally, many of whom

hardly seem alive to their great responsibilities. And the author's aim is to counteract the tendency in question, not by calling their attention to verbal arguments in favour of the Gospel simply, but to some touching and illustrative incidents of its work as they have transpired, for the most part, among themselves; and, subsidiary to this, "to stimulate Christians in general to loving *personal* efforts for Christ." It would be impossible not to sympathise with either of these aims. Both point to a work that greatly needs to be undertaken, and can hardly ever be wisely undertaken in vain. The writer's plan is either to select some interesting fact from the wider field of Christian biography, or to take up an affecting circumstance which has fallen under his own observation, and to follow up the prose narrative by poetic reflections of his own. In both cases, he is often very happy, and always instructive; so that, turn where he will, the reader is sure to meet with something to interest him. The special feature of the work, however, is the poetic, as here we have to do immediately with the mind and heart of Mr. Balfern himself. Nor does he ever forget the purpose with which he sets out. Every page is made to bear witness to his Master; and every gem of thought, and every flower of poesy, is thrown at His feet. This gives its highest value to the book. It is a book about Christ. The author has found, and trusted, and loved Him, and he wants others to do the same. If any recommendation of ours can aid him in so benevolent a design, we give that recommendation with much earnestness. We had hoped to enrich our pages with some of these devout and pleasing compositions, but can at present only find room for the following, suggested by a quotation from S. Rutherford:—

"A stranger at Love's feast, I stand,
Like an unbidden guest;
And wonder if the Master's hand
Will guide me to my rest.
My heart in secret waits to hear
His voice pronounce a word of cheer.

"I watch His face, I see Him smile,
And bid His friends come near;
My faith, all silent, weeps and waits—
His welcome longs to hear;
One word from Him would give me rest,
And I should be a happy guest.

"There seems a word for all but me,
My heart its vigil keeps;
While other guests are glad and free,
My love in secret weeps;
From me the Master seems to fly,
I strive in vain to catch His eye.

"I mark the feast, how richly spread!
No heart here need repine;
The Master hands to each the cup,
And bids each drink His wine;
Oh! said my heart, in its despair,
If in the crumbs I might but share!

"So spake I once, the Master's face
In clouds of sorrow veiled;
Nor can I say how He at last,
His sweetest love revealed;
But, His warm cheek against mine prest,
I found I was, indeed, His guest."

Margaret's Choice. By the Author of "Lost Cities brought to Light," &c. London: The Religious Tract Society.

A Boy's Watchword. A Story of the Old Back Room. By JENNIE HARRISON. London: J. F. Shaw & Co., 48, Paternoster Row

"MARGARET'S CHOICE," is a well-written, and most useful book for young ladies; and "the Boy's Watchword," is equally suitable for their brothers.

Memoir of the Rev. Matthew Dickie, Minister of the United Presbyterian Church, Bristol. By the Rev. W. M. TAYLOR, M.A. *Together with several of his Sermons.* Edited by the Rev. JAMES DAVIS. Bristol: W. Mack, 38, Park Street. London: The Book Society, 28, Paternoster Row.

MR. DICKIE, was well-known in Bristol, as a good and faithful minister of the Gospel, and was deservedly beloved by his fellow ministers of all denominations. These memoirs written by Mr. Taylor, and the sermons edited by our friend Mr. Davis, of Teignmouth, together with some specimens of Mr. Dickie's poetry, are published as a tribute to the worth of Mr. Dickie's life and labours; and with the hope that some benefit may accrue to his family. Apart from the benevolent object contemplated, the intrinsic worth of the volume fully justifies its publication.

The sermons are evangelical, thoughtful, clear, and forcible; but we are surprised to learn from Mr. Davis, that their author found it necessary to commit them to memory, *ipsissimis verbis*. Such slavery might well break down the nervous system of its victim, and hasten his end. Mr. Dickie's high-toned piety is worthy of the admiration, and imitation of us all.

Sermons by the Rev. T. De Witt Talmage. Delivered in the Brooklyn Tabernacle. London: R. D. Dickinson, 73, Farringdon Street.

MR. TALMAGE'S sermons can but possess great interest to English readers, whether we consider them as the latest development of American homiletics, or estimate them independently of all public considerations, on the ground of their own merit. In the former relation, they would seem to indicate that on the other side of the Atlantic there is a great craving for the *sensational* in the pulpit, because this is the most obvious feature they present to our view; and in the signs which they exhibit of their author's power as a public speaker, there is unmistakable evidence of great command over the human heart. The sermons are short, fifty of them being contained in the four hundred pages of this book. The sentences are short, but almost every one of them contains an illustration. Men's consciences are closely dealt with, and Gospel truth is urged upon them with great pathos. Mr. Talmage has not the depth of thought of his compatriot, Henry Ward Beecher; but he possesses, in overflowing abundance, his eloquence and disdain of all conventionalism. We strongly recommend these discourses for perusal by all ministers. They will find much in them worthy of thoughtful pondering, and there are few who could not get some suggestions from the impressive style of their author.

Sarah Martin: The Prison Visitor of Great Yarmouth. London: The Religious Tract Society.

A GENERATION has passed away since the publication of the first brief but valuable memoir of this admirable philanthropist was published. The example of one in humble life labouring so courageously and effectively for the welfare of the criminal population, and seeking untiringly their spiritual as well as moral renovation, has proved a great blessing to great numbers of devout readers. The enlarged and elegant edition of these memoirs, recently published by the Tract Society, will perpetuate and extend the holy usefulness of one whose life, in the language of a writer in the *Edinburgh Review*, "should be made to attract all eyes, to excite the hearts of all persons who think the welfare of their fellow-mortals an object of interest or duty. It should be included in collections of biography, and chronicled in the high places of history; men should be taught to estimate it as that of one whose philanthropy has entitled her to renown, and children to associate the name of Sarah Martin with those of Howard, Buxton, Fry—the most benevolent of mankind.

I. Miriam Rosenbaum; a Story of Jewish Life. By the Rev. Dr. EDERSHEIM. London: The Religious Tract Society.

II. Home and Synagogue of the Modern Jew: Sketches of Modern Jewish Life and Ceremonies. London: The Religious Tract Society.

THE former of these volumes is a story, illustrative of the trials which have to be endured by Jewish converts to Christianity; and of the relentless hatred which they have to encounter from the dearest friends and relations. The "Home and Synagogue of the Modern Jews," consists of a series of graphic sketches of the customs and religious observances of the same people. Both are valuable works, and calculated to foster deep interest in the true welfare of Israel. Dr. Edersheim's book is not only commendable for its high purpose and valuable teaching, but it has also the merit, which is sure to be appreciated by the young, of being a charming tale.

The
MISSIONARY HERALD

NOVEMBER, 1872.

The Present Prospects of India in a Missionary Aspect.

An Address by the Secretary delivered at the Manchester Missionary Conference, October 8, 1872.

AT our meeting last year, at Northampton, there was an interesting discussion on the importance of enlarging the missionary strength in India; and as the result of what was then said by the Treasurer, our brother, Mr. Joseph Gregson, felt himself constrained to return to India, where he is now once more at work. We hope to designate to-day Mr. Rouse, who is well-known and highly esteemed by many of those present. He was formerly in India, but had been driven home by the state of his health, and had for some time past been acting as one of the tutors of Haverford-west College. In addition to him, our young friend, Mr. St. Dalmas, is going forth for the first time; and Mr. Anderson, after a stay of two years in this country, is about to resume his labours in the East. This would be an addition of three labourers; but I am afraid that it can scarcely be looked at in this light, for some of the missionaries had either come, or were about to come, home. Mr. Pearce has returned, with his sight greatly impaired; and from Mr. Lawrence they heard that the state of his health made a change imperatively necessary. Mr. Lawrence has laboured for very many years in India—for at least thirty years—without ever having left the field. I am sure that he will receive a most grateful and cordial welcome when he returns. The Rev. T. Evans, of Allahabad, is also about to come to England on account of serious illness. Of others it remains doubtful whether they can remain

much longer at their work. So that, practically, the going-forth of the three brethren whom we have with us this morning can scarcely be said to strengthen our position in India, since it is counterbalanced by the return of other missionaries from India to England.

I propose on this occasion to make a few observations on the present state of India. I feel that we are surrounded, as to the prosecution of mission-work in that country, by many serious difficulties—difficulties which are weighing upon us as perhaps few estimate. First of all, let us look back to the condition of India at the beginning of the mission. After the Mahommedan invasion Hinduism had revived; and it was in full vigour when Carey and his eminent colleagues landed —its customs, traditions, institutions, and laws unchanged. The country had been practically untouched by any regenerative influence whatever. Our brethren had, therefore, to encounter, in its worst forms, all the strength of the Hindu system. Now there has come over the country a very remarkable change. All the testimonies from all quarters are to the effect that the people of India are, as to their religious, social, and political convictions, undergoing a process of disintegration. A set of demoralising influences are affecting the people in a very remarkable manner; and out of this disintegrating process come the very difficulties with which we have now to contend.

I will give one or two testimonies as to the singular process under which the whole ancient system of India is crumbling to pieces, breaking down in our hands, coming to the ground in forms which are unfolded to us in these days. Sir Bartle Frere, than whom no man is more capable of giving a calm and dispassionnte view of what is transpiring in India, says:—"Everything in India is in a state of revolution. Happily for mankind, it is as yet peaceable, generally silent, and often almost unnoticed, but still it is a revolution, more general, more complete, more rapid than that which is going on in Europe. The last thirty-five years have been emphatically the era of revolution in India. The India which we knew a generation ago, frozen into forms which had remained unchanged for so many centuries, can never be seen again." Even the Mohammedan controversialist of to-day is less confident, less sanguine of victory than of old. The *Englishman* newspaper affirms that the Hindus are becoming more demoralised.* There is a remarkable letter from one of our

* However degrading idolatry is in its effects on the morality of a people, the existence of society still demands some respect for truthfulness and honesty, as between man and man. In the opinion of many persons the changes proceeding are even destroying these essential elements of social life.

brethren, Mr. Morgan, in the *Herald* of the present month. He tells us much of the men he meets with; and his testimony is to the same effect, showing that, however it has come about, there is in India at the present time a great revolution going on.

Now, it may be asked, what are the causes of this? They are not very far to find. Mr. Elliott, a planter of Southern India, tells us in a very few words the secret of it all, when he says that "we meddle in all the details of life, refining here and refining there, and always with increasing taxation." The Government interferes with the laws, takes up new functions, and calls forth the resources of the country by canals, irrigation, railways, telegraphs, and the post-office. These inventions, in their very nature, are so antagonistic to all the habits of Indian society, that they are overthrowing it from its very basis; and if the English Government shall be at work for fifty years more, there will by that time be seen an entirely transformed society. The disregard of caste is another of the causes. So is education, respecting which there is the remarkable testimony given by Dr. W. W. Hunter, the author of two recently published and valuable volumes on Orissa, and who some time previously published a volume on Bengal, and who seems to be a man desirous of forming a fair and just opinion. He says that "within the past twenty years, a vast system of State education has quickened the intellectual torpor into new forms of life," and that "the results of their efforts (to educate) now begin to disclose themselves in a degree of mental activity altogether foreign to the traditional character of Orissa." "The past ten years of State education," he continues, "have done more than the previous ten centuries to mobilise the people of Orissa, and to emancipate them from the slavery of superstition and priestridden ignorance." Dr. Hunter points to the increased use of the Post-office, and also to such facts as the suppression of human sacrifices among the Khonds, and adds:—"The missionaries have been the pioneers of popular education in Orissa, as indeed everywhere throughout Bengal. Their labours date from exactly half a century ago, and during this period they have not only made a small population of converts, but they have, by schools and printing-presses, introduced a new culture and a new literature into the district capitals of Cuttack and Balasore. If the famine orphans be exempted, missionary efforts have made but little progress in actually converting the people, although they have done an immense amount of indirect good." What is true of Orissa is equally true of the rest of Bengal. It is the fashion of some to sneer at the work of the Christian missionaries, and to assert that they have accomplished nothing. But that view is certainly not supported by the

testimony of Dr. Hunter, who declares:—"It seems to me that no impartial observer can learn for himself the interior details of any missionary settlement in India, without a feeling of indignation against the tone which some men of letters adopt towards Christian missions." When they looked at the testimonies to the work that had been borne by such men as Sir Robert Montgomery, Sir Herbert Edwardes, Lord Lawrence, Sir Donald McLeod, Lord Napier, and many other gentlemen of the highest standing, it did indeed seem to justify the indignation that was here expressed by this honest and impartial witness.

I now come to consider the effects of the disintegrating process which I have described. These, of course, are various. The first effect to which I may allude is, that there are differences of opinion as to the efficiency of plans, and as to the results, among missionaries themselves. It is far from their wish to conceal this. They frankly own it. They are yet very far from having attained the great end which they have in view; and, looking at the vast changes which are transpiring before their eyes, they, of course, review their plans and modes of working, asking themselves the question, Are we taking the best plans? This is as much a feature in India as at home. These questions and discussions are by no means peculiar to us here in England. You could not enter the society of missionaries in India without hearing these matters discussed with the liveliest interest. And this is only a natural fruit of the agitation now going on in India. But it is our duty not to allow these discussions to go too far. After long experience of missions in all parts of the world, I may say that I have really no great faith in methods at all. All depends upon the men whom you send out to do the work; and the best plan, I believe, is to leave them to adapt themselves to the circumstances; and this they do. We are very often lectured in the public press as to the folly of our methods; but I take leave to say, that these writers know very little or nothing about the subject on which they thus presume to dogmatise. They do not know that our missionaries were among the first to study the philosophies and the language of the heathen. They do not know, for example, that it is one of our own missionaries who is one of the best Sanscrit scholars of our times. I feel at once amazed and indignant when we are exhorted and advised in this way.

Another effect of these changes is found in the diversities of sentiments among the Hindoos themselves. The Christian missionary, thus far, has shaken the old without planting the new. The Bramah Somaj is but a sample of the process. Education adds to the power of the

natives of India to judge the evidences of Christianity, and to scrutinise its claims, and all the proceedings of the missionaries. Education is a powerful instrument that we ourselves have placed in their hands, and which they now, in not a few instances, turn against us. We have to fight over the battle of the Evidences, and to meet their questionings with respect to all the fundamental truths of Christianity. Another effect is the prevalence of scepticism. There is no form of scepticism to be found in this country which is not largely imported into India. There is not a sceptical book published here at home that is not used by the educated Hindoos as an argument against the Gospel. To these effects, it remains to be added that the newspaper press of India is ever on the alert to criticise—to discover faults both in the words and the lives of our missionaries; and, with a few exceptions, the press is hostile to Christianity. Nor can we overlook the fact that *ex-officio* infidelity is a great obstacle and difficulty in the way of our success. While the Queen declares, in her noble proclamation, that there shall be in India perfect liberty of conscience, a large proportion of the official persons in India interpret it in the sense of antagonism to Christianity, and not in its favour. Formerly it was the antagonism of ignorance with which the missionary had to contend; now it is too frequently the antagonism of scepticism, with which it is, of course, much more difficult to deal.

I may now proceed to specify some of the effects of this state of things that may be perceived at home. And here, first of all, we have to note a widespread doubt of the reality of the work wrought by missionaries, and of the efficiency of the plans pursued. This is to a large extent caused by the statements of many who come from India—statements of which I may safely say that they are frequently the fruit of wilful ignorance, or of the inability of unspiritual men to perceive the facts in a region of life in which they yet presume to be the judges. But there is, it is to be feared, among ourselves some degree of doubt as to the reality of missionary results in India. It becomes us, however, seriously to inquire whether this doubtfulness arises from facts, or from the prevalent feeling in general society. We are not, perhaps, so hearty in the pursuit of the salvation of the heathen as our fathers were; and I believe that in our own churches, and even among our ministers, this sceptical feeling weakens our perception of the actual condition of the heathen. Another cause of this state of things at home is the character of the literature which abounds around us. Christian periodicals are not at all in a flourishing condition. Our magazines, and our denominational

literature—and here my reference is to the publications of all the Evangelical denominations—are more or less in a fading state. The consequence is, that multitudes have not that which will maintain their interest. There is a great amount of ignorance amongst us as to missionary work. It is difficult, however, to bring the information home to our people. Our missionary publications do not get into the hands of all the members of the churches—nay, they do not get into the hands of all our ministers. I am quite at a loss to understand how the missionary spirit is to be maintained and diffused, if there is not information on the subject spread among them. Then there is the influence of other publications to be considered. If a man has his newspaper every day of the week to read, he will have very little time for anything else in the way of reading. This is, no doubt, very unfavourable to the missionary enterprise.

Besides, we must note the passing-away of the generation who began the enterprise, and the rising-up among us of men who "knew not Joseph." True, the name of Carey is to not a few a name that has a talismanic power still; but there are many in the churches to-day who do not know why it is so. Some remember the early days of the work; but to most they are unknown. Again, missionaries do not come home so often. The missionary's life, through God's blessing, is now much longer than it used to be, and he is not so often driven home by sickness. He does not appear so frequently in our midst to speak of his work; and hence our personal interest in it is abated. The great and rapid increase of the denomination is another cause, and there are many now included in our churches to whom it is an entirely new thing to be told of the heroic men of past days who were the first to carry the Gospel to India; and I may, perhaps, be allowed to ask, What pains do our brethren take to interest these people in the matter? Then there is the increase of interest now taken in public events, the great political movements of the time absorbing attention, and drawing aside people from the study of the missionary work. In the last twenty years, what a series of wonderful movements we have seen! Into these we can scarcely avoid entering with warm interest. How this occupies our time! Then there is the distaste of the public press for anything that relates to the missionary work. In the daily press there is not a single paper that cares to insert in its columns anything relating to the progress of the Church of God. I have no doubt that this tends to beget in the minds of the people an indifference to the work. Are not all these things sufficient to create in our minds and hearts the most anxious thought and feeling as to what we are to do?

As to the maintenance of the missionary work itself, it is often remarked that it has not grown in proportion to the increase of our body. But when I call to mind the sums required to provide new chapels and schools, and the entire apparatus of Christian philanthropy, together with the great variety of Christian objects which now force attention and demand support—there have been sixty or eighty thousand pounds per annum spent in new chapels and schools alone during the last ten years—I confess that I am not much surprised that the Missionary Society has not reaped the full advantage that might have been expected from the growth of the denomination. The brethren are continually answering our appeals in some such form as this: "We are building a new chapel," or "We have our new schools on hand just now." These things are being done at a greatly increased cost at present. As to the vast variety of Christian objects of interest which now appeal to our people, it might be said that formerly the Sunday and week-night services represented pretty nearly all that had to be seen to. But now, look at the operations which are conducted in a Christian church! Let us look at the very place in which we are this morning assembled. It is but a sample of what is going on in these active days. The churches are vast establishments, embracing a large variety of objects—schools, lectures, Dorcas societies, and an infinite number of objects of Christian benevolence. These are appealing to the sympathy and aid of our people in an endless variety of forms. And this is one of the difficulties we have to encounter in raising the funds necessary for the carrying-out of the work.

In conclusion, I earnestly desire to ask the brethren to look at the matter in a calm, Christian, philosophical spirit, and to consider very seriously whether it might not be possible to carry on the work with more zeal. What I have said is spoken, not for the purpose of depressing the supporters of the society, but to stimulate them to renewed effort. It would be ignoble in us to go back. God has been with us in the West and in the East. I am not going to speak disparagingly of God's work. That which is decaying and waxing old in India is ready to vanish away. I believe that the process of disintegration in that land is the very seed-bed of the Gospel. Is it not a law of God's kingdom that it cannot grow until there has been a previous breaking-up of the hardened soil? Do you think that the soil which has been hardened into all but iron by the hoof of Satan and by the degradations of idolatry, can be broken up in a day? It is only in "due season" that we shall reap the promised harvest. That is God's own word, and it is a word that shall not fail, but shall

return to Him triumphantly. Come up, brethren, and help us. Let us, in all sincerity and love and confidence unite and say, that as God has summoned us to this great enterprise of planting His Gospel in one of the noblest countries of the world, we will not draw back from so glorious a task; but will go forward, assured of this, that if we only work, with prayer and diligence and zeal, we shall be made more than conquerors, through Him that loved us!

The Babu's Wife.

THE following interesting narrative we take from the report of the Allahabad Mission in 1870. It is a striking illustration of the value of the Zenana Mission; the narrator of the case is Mrs. Evans, the esteemed wife of our missionary.

"A very interesting case has been that of a Babu's wife, whom I mentioned in my report last year, as anxious to possess a Bengali Bible. She is exceedingly intelligent, thoroughly educated in Bengali, and very highly connected in her own family. She appeared very bigoted indeed in her own views. She had offered to teach me Bengali, and used to give me lessons whenever I went there, with the hope that when I was able to read, I should examine her books on Brahmoism, and be led to her way of thinking. I told her it was a capital idea, that we could then read both *her* books and the *Bible*, and if she was earnestly desirous of knowing the truth, God would teach her which was the right way. The divinity of Christ was a great stumbling block in her way. 'I admit that He was the wisest, most benevolent and greatest man that lived; but I can *never* believe that He is *God*,' she said to me over and over again. I asked her what ground she had for hope of pardon and peace, if she refused to receive Christ as her Advocate and Redeemer. 'God is merciful,' she would say; 'He knows our weakness, and will not expect from us more than we are able to perform.' But I said, 'How do you reconcile that with God's justice? How can He be just, and yet the justifier of the ungodly, except through Jesus Christ?' With a good-natured laugh she would assure me, that when I was able to read her books, I should be quite satisfied on that point.

THE BIBLE PERUSED.

It was about this time, when I was detained at home for a little while on account of sickness in my family, that she sent a message saying she would like a copy of the Bengali Bible. My impression was, that her only idea in wishing to possess one, was to be able to discover difficulties and contradictions (or what appear to be so to the cursory readers of the

Bible) to bring forward when she next saw me. I promised to send her a copy when the supply my husband had sent for arrived. There was a little delay in their coming, and I was surprised to receive a second message, that she would be glad to get the Bible if it had arrived. I wrote to say I would send or bring it as soon as it came. A day or two after I had the pleasure to send her one, with a note in Bengali, written by our Bengali preacher, and which I enclosed in a note to her husband in English, begging he would make over the note to his wife if he approved of it. I received a reply immediately from the Babu thanking me, and enclosing a note from his wife. Our native preacher translated it to me, and I was pleasingly surprised to hear this remarkable sentence at the close of the letter, 'I thank God that He has sent His servants to this land, to teach us about Jesus Christ.' I was astonished at such an expression from *her*, who did not care even to hear His name mentioned. After this I never heard any more objections, she said nothing one way or the other; when I asked her opinion of the Bible, she would say, 'I am reading it just now, when I have done, I'll tell you how I like it.'

EFFECT OF READING THE BIBLE.

Mrs. French had several conversations with her, but one day when she called at her house it was empty, and no one could say where the family had removed. We were very sorry indeed to have lost sight of them so suddenly, and had given them up in despair, when one morning's post brought me a letter from her husband from a distant station, written at his wife's request, to say she was very sorry to have left Allahabad without taking leave of me; but she was ill, and had gone away for a change. She had begged her husband to inform me that she had read the Bible I had given her, and she believed now that *the Christian religion was the only true one, and all her former doubts were entirely effaced from her mind.* The Babu added that he was of the same opinion. One of the ladies belonging to the Church Missionary Society had visited them he said, and was very kind. In reply I told him how I I thanked God, who never says to the seeking soul, 'Seek Me in vain,' that He had opened their eyes to see the truth, and that I hoped He would, in His mercy, open their hearts to receive Christ as their only Saviour. I was very pleased with his reply to this. 'For four years,' he says, 'I have been seeking for the right way, and now I have found it, and am satisfied,' though he foresaw much trouble before him.

AN INTERVIEW.

A few months ago, we visited the station at which they were, and I wrote by post informing my friend, the Babu's lady, of my wish to visit her, and asked for her address. They sent over a servant with a note to say the bearer would show me the way to the house. I went, and we had a delightful interview. She told me all her difficulties, the struggles in her breast between her love to her friends and relations, and her love to

her newly-found Saviour, whose beauties she was just beginning to discern. Her mother, to whom she was tenderly attached, she feared would curse her if she openly professed Christianity. Many passages of Scripture, which she could not understand before, were opened out to her, and many that she did not understand, she had marked with pencil, and turned the leaves down to ask me their meaning. Two or three times I rose to leave, but each time she stopped me with 'Oh, wait a little longer, I have one or two more passages to talk about,' and once while we were reading over a verse, she stopped and exclaimed, 'How wonderful! It is quite true what you say, this is God's word alone, now He opens my understanding, and makes me see every thing in a new light. Her husband had tried to quiet her conscience, by saying that Jesus knew what was in their hearts, and it was not necessary to make an open profession. She asked me what I thought was their duty. I could only point out such verses, as 'He that loveth father or mother more than Me,' &c., and, 'He that confesseth Me before men,' &c. I felt how very difficult was her position, and my heart ached for her. 'Pray for me,' she said, 'that this fear may be taken out of my heart.' Dear Christian sisters, who may read these few lines, will you not join me in this prayer? We who have nothing to lose by professing our attachment to Jesus can never what a cross our sisters of Hindoostan have to take up? May Jesus give her all the strength she needs, and make up to her an hundred fold, for all the losses she may sustain of 'credit, riches, friends,' for His own name's sake. Amen."

Morant Bay, Jamaica.

IT is with feelings of unfeigned gratitude to God we record the success which has attended the efforts of the Society to establish new stations in this portion of the island of Jamaica, rendered so painfully memorable by the terrible events of 1865. In a recent letter, the Rev. W. Teall thus speaks of the present aspect of the cause of God in this locality and the surrounding district:—

"The mission-work extends in a way that fills me with grateful astonishment. I formed last month two new churches. One, called the Yallahs Valley Baptist church, commenced with seventy-four members and twelve inquirers, dismissed from Monklands church. We are trying to get a piece of land on which to erect a chapel at Coco Walk, on the Yallahs river, in its *middle* valley. I have every hope that this will form an important station by-and-by.

"I formed the second church in the Upper Port Royal Mountains. I enrolled fourteen members and one inquirer. I have written to a gentleman in England, the proprietor of Green Valley coffee plantation, asking him to give or sell us a site for a chapel; and if we get it, the church will most likely be named the Green

Valley Baptist Church. This will be for the people about the *upper valley* of the Yallahs, where the Green River runs into it. There is a great work to be done in that region, and I pray the Lord may honour our society by permitting us to do it.

"I expect almost immediately to form a third new church on the Falls River. At neither of these places have we any accommodation, but each is in the centre of a large population, and many of the people consider themselves Baptists. I wish I could take you through these districts, and let you see their deep necessity, and the hopeful and encouraging signs they present.

"I ought to be enabled to give up charge of Monklands Church on the 30th September next, and to devote the whole of my time to the three districts above-named, for the following two or three years.

"If I be permitted to do for these districts what has been done for the districts of Morant Bay and Monklands, I shall feel thot the work I gave up three churches in Hanover to do has been accomplished.

"Morant Bay is getting on nobly with its energetic and devoted native pastor. Monklands will be prepared to welcome independence at the time named, and I should rejoice to see it well settled."

Missionary Notes.

SONTHALISTAN, BENGAL.—The Rev. T. Evans reports that the good work among the Sonthals is prospering beyond expectation. One hundred and sixteen persons have lately been baptized, and hundreds more are pressing into the fold. The conversions result from the activity of the converts in disseminating the Word of God among themselves. The convert, when baptized, returns to his village to preach the Gospel, unasked and unpaid.

BELIZE, HONDURAS.—We are happy to report the reunion of the two churches existing in this colony. The separation took place in 1854, and the dissentients (the Rev. A. Henderson informs us) have returned to the fellowship from which they seceded.

BROWN'S TOWN, JAMAICA.—Though suffering from the great heat, the Rev. John Clark is able to continue his labours. In August, he baptized 48 persons at the seaside. The occasion was a very solemn one; more than 2,000 people were present.

KINGSTON.—The Rev. J. S. Roberts reports that the Calabar Institution is full of students; that it is short of funds; and that there is much to encourage them. Sickness, however, is very prevalent, especially among the children. The Rev. D. J. East states that there are fifty persons in the inquirers' class, and numerous candidates for baptism.

CAMEROONS RIVER, AFRICA.—It is with pleasure we announce the safe arrival of the Rev. J. J. Fuller, with Mrs. Fuller and Mrs. Saker, on the 22nd August. The voyage was pleasant, though Mrs. Fuller suffered much from the sea.

NINGPO, CHINA.—The Rev. Conrad Baeschlin writes that the health of himself and Mrs. Baeschlin has been perfectly re-established, and that they have been able to make various journeys in safety, and to preach the Gospel from house to house. The chapel is often crowded with hearers. He has had the happiness of baptizing five converts, and several more are candidates.

NORWAY.—The work of God continues to make progress. At Bergen five persons have been baptized, and eleven at Tromsoe. Mr. Hubert also mentions a very interesting work of grace as proceeding in the large leper hospitals, where about a thousand persons are under treatment for this terrible disease.

INAGUA, BAHAMAS.—On his way home, Mr. Pegg visited this station, and preached for Mr. Littlewood. Mr. Littlewood reports the baptism of twenty persons on that occasion, and says that a like number are candidates for admission to the church.

MONGHYR.—The Rev. J. Lawrence reports that he is suffering much from fever and other ailments incident to his long residence in a tropical clime. A visit to Europe seems indispensable. He will enjoy a hearty welcome on his arrival, such as his long and faithful service deserves.

ALLAHABAD.—The Rev. T. Evans informs us that the revival among the European population continues. Since April he has baptized thirty-two persons, and twenty others are in the inquirers' class. Mr. Evans's health is so much impaired as to require a speedy return to England.

Home Proceedings.

AS announced in our last issue, the Quarterly Meeting of the Committee was held in the vestry of Union Chapel, Manchester, on the 7th of October. The question of continuing the Mission in San Domingo, in connection with the Turks Islands' Mission, was considered on the very favourable report of the Rev. Isaac Pegg, and the Committee resolved to request Mr. Pegg to carry on this important work, and to assist him with a grant of £100 towards the chapel and mission-house it is necessary at once to erect. The Committee had also under consideration a scheme for the better support and maintenance of the widows and orphans of our missionaries. Its adoption, which was agreed to, will add largely to their comfort, and contribute much to their future welfare.

The Missionary Conference, and the Designation Service, on the following morning, was a season of holy enjoyment, long to be remembered. The Missionary Meeting in the evening fully sustained the interest of the morning engagements. As the proceedings and addresses have been given with great and unusual fullness in the columns of the FREEMAN, a more lengthened account of them is here unnecessary. At the request of many friends, Dr. Underhill's address will be found reprinted in our present number.

DEPARTURE OF MISSIONARIES.

On the following day, the 9th ult., the Rev. G. H. Rouse left for Southampton, where, in the evening, a valedictory service was held in East Street Chapel, and on the 10th he sailed for Calcutta, *via* Bombay, by the Peninsular and Oriental Company's steamer. The Rev. E. G. de St. Dalmas, sailed from London in the "Xantho," direct for Calcutta, *via* the Suez Canal, on the 25th ult., Mrs. Hobbs accompanying him, in order to rejoin her husband at Sewry. The departure of the Rev, J. H. Anderson has been delayed on account of the illness of Mrs. Anderson; but he is in expectation of being able to leave before the month comes to an end.

OUR FUNDS.

The Treasurers and Secretaries of Auxiliaries are earnestly requested to forward to the Treasurer, as soon as practicable, any contributions that may be in their hands. Much anxiety will be spared the Committee if they know at an early date the probable income of the Society for the current year.

In calling attention to the above notice, we may be permitted to add the following note referring to the brief appeal in the last HERALD, and accompanied by a cheque for £10 10s.:—

"In response to the appeal for additional funds, I venture to suggest that many who give an annual subscription would not object, if asked, to give the same amount twice a year instead of once. They would not feel it, and if done to any extent, it would largely benefit the Society. I enclose my own subscription, which I shall pay again in June 1873,

"And remain,

"Very truly yours,

"A Country Tradesman."

The following letter from "A Friend," who, from his personal knowledge of our Ceylon Mission is entitled to speak, points out a very effective method by which our funds may be improved. We shall be happy to hear that many follow this excellent example:—

"Your note with reference to mission subscriptions, has been forwarded to me from my former 'parish.'

"I may just explain that, for the last year or two, my subscription has been forwarded as from 'A Friend,' and I am the 'friend' whose 10s. 6d. is acknowledged in this year's report. Having now removed to Brough, in Westmoreland, I shall still continue to give my 10s. 6d. (more if possible) either as from 'a friend,' or hidden in the collection, so that you never need to have any anxiety about me. I delivered a lecture last night on Ceylon, in the chapel here, and had a collection for the Mission, and the lecture is to be repeated to-night at Winton, and next week at Crosby Garrett. In this district it is difficult to get up a public missionary meeting, owing to the expense of bringing a deputation, and I am thinking of giving a lecture where-

ever we fail in getting a missionary meeting. I have no doubt many ministers might lecture in behalf of the Mission, in addition to holding their annual missionary meeting."

MISSIONARY SERVICES and MEETINGS have been held during the month as follows .—

PLACE.	DEPUTATION.
Cardiff and District	Dr. Underhill, Revds. J. Bloomfield and J. H. Anderson.
Coate	Rev. T. C. Page.
Coventry	Rev. John Davey.
East Gloucestershire	Revds. C. Bailhache and E. Edwards.
Falmouth District	Revds. R. Lewis and I. Pegg.
Halifax and District	Rev. J. E. Henderson.
Leeds and District	Revds. T. Martin and B. Millard.
Lockwood	Dr. Culross.
Liverpool District	Revds. Professor Hormazdji Pestonji, A. McKenna, and J. E. Henderson.
Madeley (Shropshire) District	Rev. J. H. Anderson.
Newport (Mon.) and District	Revds. W. Allen and I. Pegg.
North Devon	Rev. I. Stubbins.
North East Lancashire	Revds. Professor Hormazdji-Pestonji and I. Stubbins.
Preston District	Rev. A. Sturge.
Scarborough	Rev. G. Pearce.
Sevenoaks	J. Templeton, Esq.
Sheffield	Rev. Prof. Hormazdji-Pestonji.
Southampton District	Dr. Underhill.
South Shields District	Revds. T. W. Handford and J. Davey.
Rochdale	Rev. B. Millard.
Nottingham District	Revds. C. Bailhache, J. P. Chown, and J. E. Henderson.
West Norfolk	Professor Pestonji.
Winchester District	Rev. C. Bailhache.
Wigan	Rev. I. Stubbins.

CONTRIBUTIONS.

From 19th September to 18th October, 1872.

W. & O. denotes that the contribution is for *Widows and Orphans*: *N. P.* for *Native Preachers*; *T.* for *Translations*; *S.* for *Schools*.

ANNUAL SUBSCRIPTIONS.

Dalton, Mr. R. N., for *Mr. Pigott's School, Colombo*	6	0	0
Sinclair, Mr. J.	1	1	0
Smith, Mrs. R., Blackpool	1	0	0

DONATIONS.

A Friend, for *Italian Mission*	5	0	0
A Friend, per Mr. E. Davies, for *Mr. Wall, for purchase of Testaments*	1	3	6
Bacon, Miss E. R., for *Italian Mission*	1	0	0
Barclay, Mr Robt., for *Do.*	20	0	0
"Carefulness"	10	0	0
Davies, Mr. E., Torquay, for *Mr. Wall for purchase of Testaments*	12	10	0
Smith, Mrs M. A., Droitwitch, for *India*	1	0	0
Stevenson, Mrs for *Mr East, Jamaica*	10	0	0
X. F.	25	0	0
Under 10s., for *Norway*.	0	5	0

LONDON AND MIDDLESEX.

Bloomsbury Sunday-sch., for *Mr Bate, Allahabad*	5	0	0
Do., for *Mr Hobbs, Beerbhoom*	5	0	0
Camberwell, Denmark Place Chapel, for *support of N P under Mr Sale, Barisal*	20	0	0
Do. for *support of Boy, Horton Johnson, under Mr Smith, Cameroons*	5	0	0
Harefield, for *N.P.*	0	12	0
Kingsgate Street	5	4	6
Stratford Grove Sunday School	0	4	2

BERKSHIRE.

Wantage	16	14	8

CAMBRIDGESHIRE.

Cambs., on account by Mr G. E. Foster, Treasurer	55	13	3

CHESHIRE

Stockport	1	0	0

CORNWALL.

Falmouth	14	0	0
New Quay	2	6	0

DEVONSHIRE.

Barnstaple	16	17	2
Cullompton	2	10	0
Devonport, Hope Chapel	8	0	0
Do. Morice Square	5	3	6
Exeter, Bartholomew St.	3	4	6
Honiton	5	4	6
Plymouth, George Street and Mutley	10	10	0
Do. for Mr Sale's *N P, Barisal*	13	15	6

GLOUCESTERSHIRE.

Uley	3	7	6

HAMPSHIRE.

Gosport Union Chapel	4	8	0
Portsea Auxiliary on account, by Mr T. C. Haydon, Treasurer	130	0	0
Romsey	9	0	0
Southern District Juvenile Association, for *Rana Kanto Dacca*	4	10	0
Do, for *Duro, Africa*	4	10	0
Do., for *Mr. Hanssen, Norway*	5	0	0

LANCASHIRE.

Preston, Fishergate St.	16	11	4

LEICESTERSHIRE.

Foxton	4	5	0
Leicester	142	3	7
Sheepshed	9	3	9

NORFOLK.

Attleborough	6	6	6
Lowestoft	12	14	3
Do., for *W & O.*	0	11	0
Worstead, for *support of W. J. Worstead, Cameroons*	0	6	1

SOMERSETSHIRE.

Bridgwater	47	18	3
Do., for *W & O*	4	3	0
Do., for *N P*	2	4	4
Stogumber	1	3	3
Watchet	2	5	3
Wellington	10	0	0
Williton	1	2	1
	68	16	2
Less expenses	0	6	6
	68	9	8

STAFFORDSHIRE.

Croxton	0	10	6

SUFFOLK.

Horham	4	9	0

WARWICKSHIRE.

Birmingham, on account, by Mr Thomas Adams, Treasurer	231	5	3
Stratford-on-Avon	7	8	3

WILTSHIRE.

Calne, Castle Street	10	10	0

WORCESTERSHIRE.

Astwood Bank	26	5	0
Dudley, New Street	3	8	6
Redditch	3	9	6
Worcester	42	18	0

YORKSHIRE.

Bradford, Hallfield, Juvenile Society	5	10	0
Bridlington	10	11	8
Kilham	0	10	6
Milnsbridge	0	10	0
Do., for *Italy*	0	5	0

SOUTH WALES.

CARMARTHENSHIRE.

Mydrim, Salem	10	0	0
Newcastle, Emlyn	18	9	0

GLAMORGANSHIRE.

Canton, Hope Chapel	8	2	0
Gelligaer, Horeb	1	14	6

MONMOUTHSHIRE.

Abergavenny, Frogmore Street	22	15	0
Usk	1	13	0

FOREIGN.

CHANNEL ISLANDS.

Jersey, St. Helier's Grove Street Sunday School, by Mr. J. T. Humby	2	8	6

NEW ZEALAND.

Auckland—Kirk, Mr T.	3	0	0

JAMAICA SPECIAL FUND.

Per Rev. B. Millard—Beal, Mr. W. E.	1	0	0

SPECIAL CONTRIBUTIONS FOR CHAPELS AT ROME.

LONDON.

Bacon, Mr J. P.	10	0	0
James, Mrs E.	1	1	0
Meeking, Mr C.	10	0	0
Taylor, Rev. D.	0	10	0
Wilson, Mrs G.	1	1	0
Per Rev J. Edwards—			
Crossley, Mr Clement	5	0	0
Hubbuck, Mr T.	5	0	0
R. C.	1	0	0
Bristol—			
Friends, per Miss D.	15	0	0
Per Mr G. H. Leonard—			
Ashmead, Mr G. C.	5	0	0
Ashmead, Mr Fredk.	1	0	0
Derrick, Mrs	0	10	0
Keevil, Mr R.	2	2	0
Leonard, Mrs S.	1	0	0
Leonard, Mr G. H.	20	0	0
Merrick, Mr W.	2	2	0
Penny, Rev J.	1	1	0
Penny, Mrs	1	1	0
Phillips, Mr S. M.	3	3	0
Robinson, Messrs E.S.A. & Co.	20	0	0
Sherring, Mr R. B.	5	0	0
Edinburgh—			
Duncan, Mr W. J.	5	5	0
Pringle, Miss M. A.	1	0	0
Gondie, Mr Gilbert	1	0	0
Frome—			
Bragg, Mr G.	1	0	0
Holroyd, Mrs	1	0	0
Halifax, per Rev J. Edwards—			
Brown, Mr G., Buckston	10	0	0

Hitchin, Salem Chapel, per Rev J. Aldis, Jun.
Dodwell, Mr. 1 0 0
Foster, Mr Jno. 0 10 0
Foster, Mr H. 0 10 0
Hainworth, Mr 0 10 0
Under 10s. 0 13 0
Llangollen—
Prichard, Rev J., D.D. 4 0 0
Newtown—
Morgan, Mr E. 5 0 0
Sheerness, per Rev J. Hadler 0 10 0
Worstead, per Rev W. H. Payne 0 7 0

SPECIAL CONTRIBUTIONS FOR CHAPEL AT SAN DOMINGO.

London—
Bowen, Mr 1 1 0
Newtown—
Morgan, Mr E. 2 0 0

SPECIAL CONTRIBUTIONS FOR GOOLZAR SHAH'S WORK AT SIMLA.

Gurney, Mr Joseph 5 0 0
Tritton, Mr Joseph 5 0 0

SPECIAL CONTRIBUTIONS FOR BOMBAY CHAPEL.

Per Rev E. Edwards—
Adams, Mr Thos. 5 0 0
"A Well-wisher" 1 0 0
Anderson, Mr James... 5 0 0
Attwood, Mr Thos 2 0 0
Beater, Mr O. 1 0 0
Belfast Contributions 1 18 1
Benham, Mr Fred. ... 2 2 0
Brown, Rev A. G. 2 0 0
Carson, Dr 0 10 0
Clark, Mr A. C. 0 10 0
Conway, Mr J. W..... 5 0 0
Cradley, Contributions 4 0 0
C. W. 0 10 0
Cwmmera, Contribs. 1 4 0
Davies, Rev B., LL.D. 0 10 0
Drummond, Mr D..... 2 0 0
E. G. 0 10 0
F. & Co. 1 0 0
Finlay, Mr W. L. 1 0 0
Gribbon, Mr E. 0 10 0
Jacob, Mr James 0 10 0
Kemp, Mr G. T. 3 0 0
Lewis, Mr Benjamin ... 1 1 0
Lewis, Mr J. 0 10 0
Llanfihangel, Ystrad, Contributions 0 18 4
McMaster, Mr R. 0 10 0
Malta, Contributions, per Rev G. Wiseley 4 18 4
Middlemore, Rev W... 5 0 0
Mitchell, Mr J. & Friends 0 10 6
Nauth, Mr S. C. 0 10 0
Nutler, Mr Jas. 3 3 0
Otridge, Mr W. 0 10 0
Page, Rev T. C. 0 10 0
Parry, Mr J. 0 10 0
Player, Mr J. 5 0 0
Purser, Mr J. J. 1 0 0
Skenfrith, Contributions 0 17 1
Taylor, Mrs. 0 10 0
Todd, Mr W. 1 0 0
"Walami" S. Ship, Per Capt. John Owen 4 14 6
West, Mr E. 1 0 0
Willets, Mr C. 0 10 0
Williamson, Miss 0 10 0
Wyke, Mr J. 1 0 0
Wood, Mrs 1 1 0
Under 10s. 2 7 6

Correction—In last month's Herald £10 0 0 from Mr. James Harvey should have been entered £10 10

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends :—

Juvenile Working Meeting, Bromley, Kent, per Miss Luntley, for parcel of clothing for *Mr. Smith, Cameroons.*
Friends at Devonport, for a box of clothing for *Mr. Saker, Cameroons.*
Juvenile Missionary Working Party, Cross Street Chapel, Islington, per Miss Bourne for box of clothing for *Mrs. Fray, Jamaica.*
Monthly Tract Society for a parcel of Tracts for *Mr. Wall, Rome.*
Religious Tract Society for parcels of Tracts for *Mr. P. Williams, Jamaica.*
Baptist Tract Society for a parcel of Tracts for *Do.*
Sunday School Union for a parcel for *Do.*

FOREIGN LETTERS RECEIVED.

AFRICA—
CAMEROONS—
Fuller, J. J. Aug. 22.
Deacons of Bell Town Church, Aug. 23.
Saker, A., Aug. 23.

AMERICA—
HONDURAS—
Belize, Henderson, A., Sep. 14.

ASIA—
CEYLON—
Colombo, Pigott, H. R., Sep. 5.
INDIA—
Allahabad, Evans S., Sep. 4.
Benares, Thomas E. Sep. 11.
Calcutta, Lawrence, J., Sep. 9.
Lewis, C B., Aug. 27, Sep. 17.
Wenger, J., Aug. 6.
Chittagong, Barros, R. D., June 12.
Delhi, Campagnac, J. A., Sep. 3.
Smith, J., Sep. 3.
Monghyr, Campagnac, J. A., July 30, Aug. 13.
Lawrence, J., Sep. 3.
AUSTRALIA—
Kyneton, Gregson, J. Aug. 8.

EUROPE—
FRANCE—
Morlaix, Jenkins, J., Oct. 2.
" A., Sep. 11, 17.
St. Brieuc, Bouhon, V. E., Oct. 7, 19.
Tremel, Lecoat, G., Oct. 14.
ITALY—
La Spezzia, Wall, J., Sep. 19, 20.
Rome, Wall, J., Oct 11.
NORWAY—
Bergen, Hubert, G., Sep. 11.

WEST INDIES—
JAMAICA—
Annotta Bay, Jones, S., Sep. 6.
Kingston, East, D. J., Sep. 22.
" Merrick, E., Sep. 20.
" Roberts, J. S., Sep. 24.
Morant Bay, Teall, W., Sep. 20.
Morris Town, Clarke, J., Sep. 23.
Spanish Town, Deacon's of Baptist Church, Sep. 16.
TRINIDAD—
Gamble, W. H., Sep. 7.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D. Secretary, at the Mission House, Castle Street, Holborn, LONDON. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.

NOTICE OF REMOVAL.—The Secretary, Mr. Kirtland, has removed his residence to No. 87, Camberwell-road, S.E.

THE CHRONICLE

OF THE

British and Irish Baptist Home Mission.

NOVEMBER, 1872.

In Memoriam.

Dr. Charles Hill Roe, of Belvidere, United States, and for several years the devoted and successful Secretary of the *Baptist Home Missionary Society*, has gone to his rest. Mr. Roe belonged to a generation that is rapidly passing away. There are but few in our churches who remember the erect, towering, and well-knit frame, the head of jet-black, bushy hair, and the strongly-marked Hibernian features, which alone were sufficient to attract attention, wherever he went. Mr. Roe was a man of prodigious energy and remarkable physical endurance. He was capable of any amount of hard work, and he never spared himself. After spending six years among the quiet and romantic beauties of Middleton Teesdale, as pastor of the Baptist Church, he entered on that wider sphere of work in connection with which he is best known. His retirement from the secretariat of the Society was deeply regretted by its friends; but Birmingham gained what the Mission lost. His untiring activity, and remarkable force of character, were concentrated on the work of gathering a congregation and church out of the vast population of that town; and the cause at Heneage Street remains as a monument to his ability and zeal. In America, to which country he removed in 1848 or 1849, all the characteristics of his ardent and irrepressible nature found full scope. He drank deeply into the institutions of the Great Republic, and on the last, and only occasion on which we ever saw him after his departure from Birmingham, it was evident that he had become completely Americanized. In the land of his adoption, he laboured long, and usefully, and died full of days and honours.

The Committee of the *British and Irish Baptist Home Mission*, at a recent sitting, passed the following resolution:—"That this Committee has heard with much regret of the death of the Rev. C. H. Roe, D.D., Secretary to the Baptist *Home* Missionary Society, from the year 1835 to 1841. The untiring and almost unexampled energy with which Mr. Roe conducted the affairs of the Society, the eloquence and power of his public ministrations in its behalf, and the remarkable success which followed his labours, are vividly and affectionately remembered by his contemporaries. And although more than thirty years have passed since his official connection with the Home Mission ceased, his memory is still fragrant among many of the Churches in this land. This Committee hereby records its high sense of the past services of Mr. Roe, and offers to his widow and family its deep sympathy in the loss which they have sustained."

Mission Work at Brentford.

THE DYING POLICEMAN.

MR. C. HENWOOD, who is labouring at Brentford under the superintendence of the Rev. W. A. Blake, has favoured us with the following report of his labours:—

"I feel sure there is a great improvement in the town; men and women will listen and treat me respectfully, and in many places I get a hearing where I could not a short time since. I feel encouraged, as there are many witnesses for good; and I feel sure the Lord will call out of the dark lanes here a people who shall praise His Holy Name. I go forth, armed with two weapons—the Sword of the Spirit, and a Religious Tract; and these, blended with prayer and aided by the Holy Spirit, must pull down the stronghold of sin and Satan, and make way for the Prince of Peace. That this is the result, some of the houses of God can testify.

"I have often much encouragement amongst the sick and suffering, and feel cheered amidst some of the difficulties of missionary life. One case shall suffice—that of an ex-policeman, a single man, aged twenty-five. He had been brought up respectably, and was a bricklayer by trade; but for years he had not attended the means of grace, save by compulsion. For seven years he had led a fast life in every possible way, and so long as health lasted, he kept the secret from his superiors. But his health gave way; consumption set in, which soon sapped his constitution, and he began to feel the truth of the inspired words, 'Dust thou art, and to dust shalt thou return.' When I first visited him, he knew nothing of the way of peace; but by frequently reading God's Word, and endeavouring to explain the same; and commending him to God in prayer, he gradually awoke to a sense of his true state, and began to seek that blessed Saviour he had so long neglected. Well do I remember his case; he was really brought from darkness to light, and from the power of Satan unto God. There could be no mistake about this: stout-hearted as he once was, he was glad of the *rod and staff* to lean upon, and there he found comfort and peace to his soul; and when his last moments were drawing near, and he felt that his soul would be received by the Lord Jesus, it was very cheering to notice the progress he had made. I continually pointed him to Jesus, as 'the Way, the Truth, and the Life.' He looked to Jesus as his life and hope, and was never tired of my visits. The only friend he had on earth, was a young woman to whom he was betrothed; she spent her last penny in providing comforts for him, daily watching, with a faint hope that his life might be prolonged, and she clung to him until he breathed his last. His last few days on earth were most painful, but his hold on Jesus was firm, constantly repeating, 'Jesus, lover of my soul, let me to Thy bosom fly.' On my last visit I asked him if he was happy; he gently and sweetly nodded assent, and pointed his finger upwards. By request, I buried him in Ealing Cemetery. He was borne to the grave by his late comrades in the police."

Ireland's Future—A Midnight Reverie.

CONCLUSION OF THE REV. W. H. BURTON'S REPORT OF HIS VISIT TO IRELAND.

In closing, allow me to indulge in one figure which just occurs to me. Attracted by the beautiful twilight, which, during these short summer nights ever hangs around the northern hemisphere, I arose at midnight and gazed

out on the troubled Atlantic, beneath the horizon of which, even at that hour, old Sol seemed with difficulty to hide his face. I was charmed. Such midnight glory as that silvery fringe of light skirting the "melancholy ocean," and reaching halfway up the heavens, I had never seen before. It quite surpassed any mornbreak that I have ever witnessed. But what a contrast presented itself as I turned towards the south! Broken here and there by the faint glimmer of a lonely star, darkness in sombre gloom, like a pall, brooded dismally over the land. The effect was depressing. But, as I looked again towards the North, I remembered that that midnight twilight was the pledge of a coming day, when the shadows of the south must fly before the rays of the morning, and when Erin would again put on her garments of beauty. Pardon me, brethren, if my fancy may have seemed to paint too bright a dream. I thought I saw in that night, a picture of Ireland's spiritual condition. It may be—perhaps it is, as we think—midnight with her now; but I want to assure you—you, whose hearts will be made glad by the assurance—that in the North, Ireland has a glorious twilight. Broken by the glimmering lights of Athlone, Waterford, and Cork, ebon darkness may appear to hang over the South; but the Northern twilight, even at midnight, is the pledge of morn, and at the time appointed, that morn will dawn. Ready to rise, we seem now to see the sun looking between the billows; as we write, the tidings from Grange Corner assure us that the DAY is coming. Manifold are the indications that soon the twilight of the North will be lost in the fuller glory of meridian day; that the shadows of the South will be chased into the Western wave, and that from the Liffey to the Shannon, and from Donegal to Cape Clear, through the labours of her own sons, the beautiful land shall be flooded with Gospel light. Believe it, brethren; pray for it; expect it. "For the knowledge of the Lord shall cover the earth, as the waters cover the channels of the deep."

Brethren, even Irishmen will not look to the West for the sun rising. Under God, Ireland's light must rise in the East. We may send to America, but even that should be made in some way to stimulate our churches at home. If by pushing the sun down behind the Rocky Mountains, he can be made to rise the sooner over the German Ocean, try the experiment, by all means; but it is to England that Ireland must ultimately look for the spread of the Gospel.

In conclusion, I rejoice to know that, as a Society, you are doing the only thing by which Ireland can be made happy. The Zered, the Arnon, the Jordan, and all the other streams, continue to flow into the Sea of the Plain; but it remains the Dead Sea still, and until that river, described by the Prophet, which flows under the Altar from the Temple of God, rolls into the deadly flood, nothing will give it life. So it is with that island. You may pour in your streams of philanthropy; and your brooklets of philosophy; you may open the floodgates of legislation, and saturate her with Disestablishment, Land Laws, Home Rule, and what else you please—but the only thing which can satisfy, and make Ireland happy, is that "stream" which, flowing from Infinite Love, through the sacrifice of Calvary, you are endeavouring with all your might, by the help of God, to conduct to His people. May Heaven speed you, for the sake of Jesus, and for the sake of that priest-ridden country, which has so many claims upon our sympathy and our help,—may Heaven speed you, brethren, in your noble work!

Contribution List from September 20th to October 22nd, 1872.

London.—Arthur Street, Camberwell Gate, collection		8 10 6	
Dividends, by Mr. J. J. Smith		12 7 10	
Hampstead, Mr. James Harvey		10 10 0	
,, Mr. A. B. Lyon		2 2 0	
Berkshire.—Windsor, collections	2 18 1		
,, Subscriptions	3 9 6		
		6 7 7	
Cheshire.—Birkenhead, collection	4 6 9		
,, Subscriptions	1 6 0		
		5 12 9	
Stockport, Mr. J. Edminson		1 0 0	
Devonshire.—George-street and Mutley Chapels, by Mr. T. W. Popham, weekly offerings		3 0 0	
Gloucestershire. — Bourton-on-Water, subscriptions		5 13 0	
Cheltenham, subscriptions		4 15 0	
Gloucester		0 17 6	
Stow-on-the-Wold, subscriptions		1 3 0	
Hants.—Southern Association, by Rev. J. B. Burt		43 0 0	
Herts.—St. Albans, by Mr. Jos. Wiles, Subscriptions	3 3 6		
,, Collections	7 17 10		
		11 1 4	
Lancashire.—Accrington, Subscriptions	7 16 0		
,, Vote of Church	6 0 0		
		13 16 0	
Bacup, Subscriptions	4 19 5		
,, Irwell Terrace, Collection	1 16 6		
,, Ebenezer, Sunday-sch.	0 10 0		
		7 5 11	
Barnoldswick, Subscriptions	0 10 0		
,, Collection	1 1 4		
		1 11 4	
Blackburn, Subscriptions		0 10 0	
Blackpool ,,		0 17 0	
Bootle, Collection	3 9 0		
,, Subscriptions	3 6 0		
		6 15 0	
Burnley, Subscriptions	6 1 6		
,, Zion, Collections	2 12 2		
,, Burnley Lane ,,	1 15 10		
,, ,, Scotch Baptist, Collections	1 6 8		
,, Mount Pleasant ,,	1 12 0		
		13 8 2	
Bury, Subscriptions	2 11 0		
,, Sunday-school	0 14 0		
,, Small sums	0 5 9		
		3 10 9	
Church, Subscriptions		2 0 0	
Cloughfold ,,	1 3 0		
,, Collection	3 0 0		
		4 3 0	
Colne ,,	2 16 2		
,, Subscriptions	3 0 0		
		5 16 2	
Deals, Collection		2 14 0	
Earby ,,		1 7 1	
Haggate, Scotch Baptist, Collection		1 5 0	
Haslingden, Subscriptions		6 16 9	
Heywood, Collection		1 0 0	
Lancaster, Subscriptions		1 19 6	
Liverpool ,,		11 7 6	
Manchester ,,	23 0 9		
,, Great George Street, Collection	3 5 8		
		26 6 5	
Oswaldtwistle ,,	1 16 2		
,, Subscriptions	0 7 0		
		2 3 2	
Over Darwen ,,		2 0 0	
Ogden ,,		0 9 6	
Preston ,,		11 6 7	
Padiham ,,		0 16 0	
Rawtenstall ,,		0 2 6	
Ramsbottom ,,	2 3 8		
,, Sun.-sch. cards	1 19 4		
		4 2 0	
Rochdale, Collection	2 1 1		
,, Subscriptions	10 2 0		
		12 3 1	
Sabden ,,		1 15 2	
Southport ,,		1 15 0	
Sunnyside ,,		0 9 0	
Wigan ,,	2 11 0		
,, Collection	0 14 6		
		3 5 6	
Waterbarn ,,	1 8 6		
,, Subscriptions	2 0 0		
		3 8 6	
Norfolk.—Ingham, Collections	3 3 5		
,, Subscriptions	5 12 0		
		8 15 5	
Norwich, Subscriptions	35 17 6		
,, Collection, St. Mary's	8 0 0		
,, ,, Surrey Road	1 13 1		
		45 10 7	
Worstead, Subscriptions		4 10 6	
Yarmouth ,,	8 2 0		
,, Collection, St. George's Park Chapel	2 11 6		
		10 13 6	
Northamptonshire.—Welford, Mr. W. Bilson		1 1 0	
Northumberland. — Northern Association, by Mr. George Angus		27 9 7	
Nottinghamshire.—Notts, Derby, and Lincoln Association, by Mr. F. G. Hazzledine		11 16 6	
Somersetshire.—Broadmead, by Mr. E. H. Phillips, Collection		13 3 3	
Sussex.—Eastbourne, Contributions		7 10 0	
Midhurst ,,		6 5 0	
Worcestershire. — Blockley, Subscriptions		2 5 6	
Yorkshire.—Milne's Bridge, Sunday-school		0 4 10	
Ireland.—Dublin, Abbey Street		18 15 0	
Donaghmore, Contributions		5 0 0	
Portadown ,,		1 17 6	

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by G. B. Woolley, Esq., Treasurer, and by Mr. Kirtland, Secretary, at the Mission House, Castle Street, Holborn, London, E.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard Street, London.

THE

BAPTIST MAGAZINE.

DECEMBER, 1872.

The Future of the Baptist Magazine.

ON and after the 1st of January, 1873, the price of the "BAPTIST MAGAZINE" will be FOURPENCE instead of sixpence. The Magazine will consist, as at present, of three sheets of paper, and arrangements have been made to secure improvements in the typographical department. The "Missionary Herald" and the "Chronicle of the British and Irish Missionary Society," will be stitched in the cover of each copy of the Magazine, should the committees of the societies, to whom they belong, resolve upon their so appearing.

The BAPTIST MAGAZINE will continue to be, as it has been for *sixty-our years*, the consistent advocate of evangelical doctrine, and the representative of the Baptist denomination on all questions affecting the welfare of our churches, and the progress of our principles. In all that relates to the central doctrines of the Gospel, and especially on that which is the battle-ground of the present day, Salvation only through the efficacious atonement of the Son of God; the spirit and tone of the Magazine will remain unaltered. In connection with topics of lesser import, such as those which bear upon ecclesiastical and educational questions, the largest expressions of sympathy, with the views generally held by the body, will find utterance.

The rule, which has obtained with great success in the past, that no accredited member of the British Baptist churches, shall be refused a portion of the pages of the Magazine for any communication which bears the signature of its author, will be rigidly maintained. The proprietors will hold themselves responsible only for that which appears anonymously.

In order to meet the wishes of large numbers of our friends, the *cast* of the Magazine will be somewhat altered. Each number will, in future, contain a devotional paper written by some well-known member of the body, as well as an exegetical paper, or one on some question of public interest. A new feature will be added to the Magazine, in the form of Letters from all parts of the world on the progress of the Gospel, so that our readers will possess from month to month, a digest of religious intelligence from all parts.

The Short Notes on current history, which have been highly appreciated, not only in our own connection, but throughout the literary world, will be continued by their able and well-known writer.

New arrangements are in progress in connection with the Review Department, which will introduce to speedy but carefully considered notices, important and valuable publications.

Articles of Intelligence vitally affecting the life of our churches, such as the erection of new places of worship, ministerial changes, statistics of religious progress, and always brief memoirs of eminent members of our denomination will be grateful contributions to our pages.

It is many years since any appeal was made to the Baptist churches for help in circulating the Magazine. The older volumes in the long series, are full of such solicitations. Thankfully acknowledging the kind help they have received during the past ten years from their ministerial brethren, the proprietors earnestly solicit an effort on behalf of this tried and trusted friend of the truth.

The profits of the Magazine will continue to be given to the Widows and Children of Baptist Ministers and Missionaries.

The First Christmas Scene.

THE first Christmas Day was the most memorable of all birthdays. On that day, even while it was yet dark, was seen the grandest of all angelic manifestations. In number the angels were a multitude, a heavenly host; their personal splendours were brilliant as heaven; and they were heard singing praises to God. The scene was in the open country, just outside the little rural town of Bethlehem. The celestial ones appeared, not to the literati of Judæa, nor to any of those pretentious religionists, the Pharisees, nor to any inmates of palaces, but only to humble pastors, the night-guardians of sheep, who, while keeping their flocks together in the fields, expected no other visitors than sheep-stealers or wolves. Such men would know very little of the great hope of the human race, in the promise of Christ, or of the ancient Bible records of angelic appearances on the earth. Very early on this Christmas morning, even before the dawn, while these shepherds were tending their sheep, a celestial apparition suddenly startled them; the vision of a living form, not on the earth, nor in the clouds, but in the air, immediately near, burst upon them, and filled them all with consternation. The scene was dazzling. Their own forms had been very obscurely visible to each other in the darkness; but this form was a luminous body, floating, as it were, in the atmosphere, and surrounded with an element of burning splendour, "the glory of the Lord." Not only did the men see a magnificent vision from heaven, but, in the stillness of the early morning, they also heard articulated words, in which was made a distinct revelation of the most beneficent and astonishing event that ever happened since the world began, in the birth of the most august of human beings, though a peasant's son. The revelation from heaven announced that the birthplace was a cattle-shed, outside an hotel, at Bethlehem; that the bed was a manger, and that the dress consisted of the coarse woollen cloths, known as swaddling clothes. All these details may have been made known to him by revelation, or, what is equally probable—from the deep interest he felt in the extraordinary birth—he Himself on that morning, and before appearing to the shepherds, may have visited the humble shed, and have seen the precious Infant whose birth was fraught with such infinite consequences to the human race; though no one there beheld Him, or imagined that such a One as He was present among the lowly throng.

The promiscuous little crowd of pilgrims at the inn would regard the birth as a very ordinary event. The young mother was a poor woman on travel, with her affianced husband, and they intended to sojourn there only for a time. The advent of the Babe, so far from being welcomed by the landlord and landlady of the little inn, or by its inmates, would be regarded by them as an inconvenient and troublesome event. And yet it was declared by the majestic and mysterious stranger from heaven to be an occasion of great joy, not merely to the footsore traveller, who rejoiced that a man child was born, but to every nation on earth; for in the person of that Child was on that day born a Saviour which was Christ the Lord.

The appearance of the angel filled the hearts of the simple rustics with terror; but his words, like those of other angels to other terror-stricken men, were re-assuring and gentle, for he bade them not to be afraid of him, seeing that he was the bearer of "good tidings of great joy, which should be to all people." Thus was the most auspicious announcement made that ever came from heaven itself.

No sooner was the great advent proclaimed by the voice of one Heavenly Messenger, than a great host of similar voices burst forth in song, praising God; for a multitude of choristers, a grand choir from before the eternal throne, had descended to the night-sky of the earth. Thus they came forth from heaven, for a time, to be near to the scene which was at once the most humble and the most august that ever appeared, and expressed their congratulations and their praises in a song, the echoes of which will never die. Those echoes, reaching through all ages, have been heard by us, and they will reach onwards until the great shout of the descending hosts from heaven, the voice of the archangel and the trump of God, shall herald the dissolution of all things earthly, the redemption of the dead, and the beginning of a new endless era of life and glory.

In some of our great oratorios the words of holy Scripture are sung by several thousands of human voices, in the sublimest music that could be composed by human genius; but, as angels are superior to men, their music far transcends in sweetness, richness, and majesty the music of man. Though the voices were those of a multitude, they were not like the confused and discordant sounds of a promiscuous crowd, but were rather like the musically attuned volume of praise in a great congregation of worshippers, the same words being uttered in harmonious notes and cadences. There was complete identity in the sentiments, and perfect euphony in the music. A wonderful solo was first heard, and then a still more wonderful chorus. The recitative was a revelation of the grandest embodiment of infinite love, and the chorus was such a sublime and simultaneous outburst of praise as

had never before reverberated in earthly skies, and as could not be equalled, unless it were in the angel world. The inhabitants of two distant worlds were in close proximity, the earthly being silent and astonished listeners to the heavenly; for they were speechless with amazement and fear. The heavenly visitors beheld the trembling keepers of sheep; one of their number distinctly addressed them, and the choral host sang praises which could be both heard and understood, that thus the song might be transmitted to all generations in all countries; and the humble pastors distinctly saw the great host of singers. There is no language or dialect known to civilisation into which the angels' words have not been translated. They are as imperishable as they are precious. Countless millions of human voices, from that day to this, have rehearsed them; and year after year, as one generation succeeds another, they will continue to be sung, reverberating through all countries and through all time, until the present era of the old earth's history shall be wound up by another advent of the same Incarnate One, in less humble state. As the dawn of Christmas Day—the greatest anniversary observed by the human race—appears in the eastern horizon of all the continents and islands of this world, men of all tongues take up and repeat the "good tidings of great joy;" and, in all the temples devoted to Christ, from the little one-storied shanty in the backwoods, to the most magnificent pile of architecture ever built by human hands, is sung, in at least a hundred and fifty vernaculars, the angels' doxology, unequalled alike in its sublimity and in its brevity—"Glory to God in the highest, and on earth peace, goodwill to men."

Let us ponder over the incidents of this strange choral performance. There was a new and unearthly band of vocal musicians praising God, who could sing like us and in words like ours. There was harmony in their song. Not a single voice in "the multitude of the heavenly host" was dissonant, for the singing would be like that constantly heard in heaven, where the science and art of music must be more perfectly understood than in this world, the capacities of its inhabitants being so much greater than ours. But, though angels are vocalists, they never utter moanings of pain, exclamations of fear, threatenings of vulgar anger, or elegies or wailings over the dead. Their melodies are the spontaneous warblings of gratitude and joy, of adoring loyalty and love; for their musical proclivities and powers are Divine intuitions. With what speechless wonder did the simple-hearted and untutored shepherds listen to the startling concert from above! and with what silent and rapt attention and awe did they gaze on the resplendent hosts! When the vision had vanished, their eyes, still full of the glory of the vanished scene, were fixed on the dark heavens in which they

they saw only the faint dawn, and in which the silent stars were twinkling forth their broken telegraphic rays in the dim and distant perspective; and, amidst their flocks, with the angels' melody still ringing in their enravished ears, the shepherds continued to listen, that they might catch the faintest heavenly sound from the ascending hosts, whose full chorus had broken the stillness of that early morning. Such an anthem mortals never heard before, and may never hear again. Would that we had a note-book of the music as well as the words of their song! for, in that case, even George Frederick Handel's sublime conceptions in his "Messiah" might be transcended, and human choristers might reproduce not only the sentiments but the very cadences heard from the angel-world, and possibly heard in that world itself.

Here, then, were an angel choir and a human audience. What great disparities were there between the "many mansions" whence those choristers came, and the rude stone cottages in which their auditors, and all peasants at that time, usually ate their frugal meals and slept! and what a contrast there was between the celestial singers and the human listeners in the constituent elements of their nature, in their intellectual and emotional powers, in their knowledge, and in the scenes, society, modes of life, and objects of pursuit with which they severally were familiar! The angels were the "morning stars" of heaven, shining for ever and ever; the shepherds were the glow-worms of earth that perish.

Only once before had angel melodies resounded under earthly skies, and on that occasion, as on this, there was singing. "All the sons of God" came down to look upon this newly-created world, which was crowded with the beauties and bounties of the beneficent Creator. With what admiration did they gaze upon the landscape scenery of the earth, its green verdure and its gorgeous skies; seeing a form of beauty in every form of vegetable life, and every flower pencilled by the Divine Artist in all the prismatic colours of light, with exquisite taste and infinite skill! By this act they showed how able they are to appreciate the beauties of material worlds, and that nothing is an object of indifference to them in which there is a development of the character of God, or which relates to any of His creatures. "The morning stars" then sang, they "sang together" in concert, "and all the sons of God shouted for joy."—Job xxxviii. 7. But the earth at that time was unpeopled, so that no earthly creature listened to their praises, as when they announced the birth of Jesus.

The moral significance of the scene at Bethlehem infinitely transcended the phenomena; for the Divine Saviour, the hope of all generations and the promise of God, had now come. He, indeed, was a peasant's child, with a stable for

His birth-place and a manger for His bed. Yet, though no heralds of the state were despatched to royal courts to trumpet forth His birth, and though, in truth, the world did not know Him, its Redeemer and King, compared with the birth of Christ, the birth of an heir to an imperial throne was insignificant as the birth of a pauper. From that time a new chronology and a new era in the history of mankind began. The sceptre of the universe belonged to the tiny hand in the manger, and the life now begun, in a rude hut, was to culminate in an act of solemn and public self-oblation, to make the pardon of sin, in the government of God, as consistent as is the punishment of sin with immutable law. A new and purely spiritual sovereignty, the sovereignty of the conscience, the affections, and the will, was now to begin—a mediatorial monarchy, which comprehends all others, as the waters cover the sea. (Isaiah xi. 9; Hab. ii. 14.) At the feet of this Divine Humanity the kings of nations and the higher kings of the realms of science reverently worship. The Divine prophecies of all ages centred in Him. His lessons of spiritual morality, taught in the simplest forms of speech, and His new spirit of sublimest charity and piety, are permeating and transforming all human society. "On His head are many crowns;" and to His reign there will be no end.

But to the Lord Jesus and to His heralds all worldly wealth, ranks, and domains were as so many nothings; for in His eyes, and in theirs, our social castes are artificial and unreal, our gold is dross, all worldly pomps are puerile vanities; and were the angels, like their Master, to be enshrined in forms of flesh, they, like Him, would despise mere wealth as mere earth. He, to whom it would have been humbling to descend to Cæsar's throne, deigned to appear in lowliest life; and, because He so appeared, a great throng of holy ones left their heavenly palaces, crossed realms of space through which nothing but angels and star-rays were wont to pass, visited the scene of His birth, and, while all the people were asleep, sung the first Christmas carol. This was the first of all Christmas stories; it is still the most enchanting of all, and, in its simplicity, as in its Divine grandeur, it is unequalled and inimitable; for no Christmas story is so magnificent and so deeply touching, to angelic and human sympathies as is this.

The humble scene in that rude Syrian shed witnessed the inauguration of God's infinite and merciful love to our race; and from that scene sprang forth all the triumphs of goodness over evil, and of knowledge over ignorance, all the true blessedness of human hearts and homes, all the beautiful charities and graces that adorn human character, and all the joys and glories of men in the eternal heavens. From that spot, and from that hour, a divine spirit came forth, which,

though resisted and sometimes vanquished, amidst the endless varieties of rampant evil with which it holds unceasing conflict, lives and reigns and is indestructible. Notwithstanding all the mutations of time, that spirit strengthens and grows; its gentleness overcomes all savage and headstrong oppositions; and, silently, calmly, and powerfully, like the unseen and all-conquering forces of Nature, it achieves the highest and most enduring dominion.

But what unearthly halo was that which then illuminated the hills and dales near the little country town in Judæa? There is nothing like it among all the burning and brilliant elements known to us. The whole scene around the flocks and their keepers was lit up with celestial splendour. The halo first proceeded from the one form of burning glory in the midst of it, and afterwards from "a multitude of the heavenly host," a whole army of minstrels, all of whom were visible and resplendent in the heavens. No light of science, or of nature, ever resembled this. The lights in our night skies are the same as solar light; and though differing in tint from each other, they are identical in nature. This light was unique. It was "the glory of the Lord" that "shone round about," a supernatural and divine splendour, as though the Infinite One Himself were the sun from whom it shone forth. This "glory of the Lord" was kindred to that which appeared, like electric fire, on the heights of Sinai, when no soft euphonies were heard, but when voices of thunder, and articulated words of awe, from the Eternal, pealed over the plain, and among adjacent hills, while the tribes listened with closed eyes and in silent terror, and the great limestone mountain quivered before the manifested glory. This light resembled that pillar of glory which, like a moving tower of splendour, went before the pilgrim hosts through the depths of the Red Sea, and across the desert to Canaan. The light was of God, and from heaven. But it did not come like a brilliant meteor, expanding in breadth, and brightening in splendour, as it approached. It burst forth suddenly, as "in the twinkling of an eye," and when it vanished, there was the wonted stillness and darkness of a rural district before the dawn.

When the living form from heaven first became visible, and the shepherds first found themselves and the flocks and scenery around them enveloped in an element of supernatural glory, they, not knowing what the vision portended, were seized with terror, even before there was time for thought; for we often feel before we can think. All pale and trembling, each rustic spectator sat or lay still on the grass, gazing in mortal fear on the unknown and formidable presence; and the holy and loving angel well knew how their timid hearts throbbed with vague apprehensions; while in the light which his presence cast upon them, might be seen their blanched faces

and trembling forms. No spirit of love would willingly be regarded with dread, or could look upon the sufferings of ignorant fear without compassion. The first words that fell on their ears were words of comfort, and, while the angel bade them not to fear, he, like a sound logician, gave to them the best of reasons why—viz., his good tidings of great and universal joy in the birth of the Saviour; and the singing host confirmed the announcement, in their anthem of "Peace on earth, good will to men."

"Good will to men," there always was, and always will be, in the divine evangel; but where or when, since that auspicious day, has there been "peace on earth?" The true Church of Christ, which consists of the true Christians in all religious organisations, and of none but true Christians in any, is the realm of peace; for we become true Christians only by the kindness of love becoming the very law—the all-permeating element of our moral nature. "The water of life" is not "hot water." The lamb does not bite, or even bark, like the wolf. The zealots of forms, of dominions, and of mere creeds, have been incessantly addicted to strifes; so that church history, which tells chiefly of their contentions, is pervaded less by the spirit of peace than of war. The indestructible spirit of gentleness was in the character and mission of Him who was now the august Infant of Bethlehem. That spirit has survived all the mortal strifes of many melancholy centuries, and now gives promise of attaining universal sway. Beasts of every savage instinct have warred against the Lamb, in the very name of the Lamb; but long suffering, elastic and unconquerable gentleness, overcomes headstrong forces, disarms them, makes captives of them all, and wins ascendency and empire. No waters can drown it, no fire can consume it, no sword can slay it. It survives all enmities, and all martyrdoms, and notwithstanding all defeats, it conquers. Nothing but goodness is imperishable. The very perfection and power which instruments of destruction have attained, become in the hands of Him who reigns for ever, the very occasion of their total disuse. Of all trades, the infernal and insensate trade of war will be the first to perish. The far-reaching prophecy of "peace on earth" is in process of fulfilment. Serenity is slowly, silently, and assuredly stealing over our stormy world, just as, amidst the dark and wild clouds of a stormy morning, the sun silently and majestically ascends on high, pouring forth his ocean of glories on the earth. All the sweet and holy influences which soften and humble the rugged wills of men, and calm the tumultuous surgings of human passion, all the marvels of inventive art, and all the growths of human science had their origin in that precious Babe, which became the human temple of the Supreme Divinity, which was born in a Bethlehem stable, and whose birth was heralded by the song of angels. To that

Babe, even then, the eastern magi, guided by a moving starry body, offered gold and incense; and, since then, all the wisest, holiest, and gentlest of human kind have consecrated to Him their property, their genius, their very lives, and such a wealth of seraphic love as never was, never could have been, and never can be given to another. His is a new spirit on the earth, born from heaven; and that pure and gentle spirit purges human hearts of discordant passion, and imbues and expands them with sweetest charities, smoothes the asperities of human manners, melts all enslaving fetters, assuages all anguish, establishes the golden law of equity and the golden grace of kindness, shields all consciences from coercion, extinguishes the spirit of military aggression, and unites all the families of the earth in the sympathies of a common brotherhood.

The shepherds were favoured with a glimpse of heaven. They were eye and ear witnesses of the supernal glory. They, like us, had often gazed upon the dead and into the open graves; but now they saw heaven opened, celestial forms of life appeared, the very glory of heaven became visible to mortals, and they heard its enravishing melodies. When the heavenly pioneer was first seen and heard, all the "multitude of the heavenly host" were invisible and silent, as though they had been distant; but, after the shepherds had been somewhat prepared for the fuller revelation of many angels by the preliminary appearance of one, and after they had been reassured by loving words, and by the "good tidings" of the Divine Infant's birth, the whole host became suddenly and simultaneously visible, and burst forth in a loud song of praise.

All these angels were conscious of each other's presence. They were not strangers to each other, as they were to the shepherds, but were a great host of loving friends. Indeed, all the inhabitants of their world are friends. All the heavenly host came together, on the same errand, as bearers of the same message, all participated, by deep sympathy, in one great benevolent joy; and, when their memorable mission had been fulfilled, they all returned together, as they came. They must have left heaven after the event which they came to reveal had occurred; and yet the appearance immediately succeeded it. How rapidly, then, must they have crossed the immeasurable interval between their world and ours! They came with equal velocity, not one being too early or too late to join in the anthem of praise; and, singling out this planet from among the countless millions of floating worlds, they came direct to the very spot; though at the time it was on the night side of the earth.

The angels were audible as well as visible. Though they audibly commune with each other, we can no more hear them than we can see them, however near they may be to us. Their voices may, however, be either audible or inaudible to mor-

tals. The shepherds heard them as distinctly as they heard one another, and the voices which were heard on earth at that early hour are still heard, even at this hour, in the heavens. From angels' lips the shepherds heard the language and dialect of their country and of their childhood. "The tongues of angels" may include all tongues, for angels are linguists. The gift of tongues was a miracle in men, but a common endowment of angels; not imparted by teachers, not acquired by labour, but intuitive, an inspiration of God.

There was order and logical succession in the conduct of the angels. No rejoicing was heard until the occasion of joy was made known. The revealer showed himself before he delivered his message, and he delivered his message before the symphonies of song were evoked from the attendant hosts. The shepherds and the angels were equally silent while the announcement was being made; but when the best news that ever greeted human ears had been told, innumerable hosts, like forms of life and light, came forth from concealment around the speaking angel, and became visible like him, each one's voice was loud and distinct as his, and there was perfect harmony in their action, their sentiments, and their song.

The greatest of all intelligent beings thus manifested themselves to the humblest of all. Humble men are still favoured more frequently than men of rank with spiritual manifestations of God, and are more frequently honoured than they as messengers of the good tidings of great joy. The very presence of the holy ones brought "marvellous light," even heavenly light, into this dark world. The light was the visible symbol of the still more glorious light in which God, and Christ, and heaven are revealed, and which illuminates the darkened souls of men and the dark abodes of the dead, with the hope of immortality. The fearful were encouraged not to fear at all. The holiest and most loving of all creatures cannot be objects of terror to any who really know them; and it is only because we do not know them that we are afraid of them. Our fear is the offspring of ignorance and of sin. But our Father in the heavens has encouraged us not to fear the evil; still less, then, should we fear the good. As we are not to dread the angels of God, why should we dread to enter the world of angels? Faith in Christ is the sovereign antidote to all fear; for we fear nothing while we fully confide in Him. Only doubt trembles. All our strong natural instincts constrain us to cling to the world in which we were born, and which we know so well, and to contemplate the prospect of our departure with dread; and yet, many of the most weak, uneducated, and fearful among us, when armed with strong faith, have "joy unspeakable and full of glory," in prospect of their departure from the body to the "innumerable company of angels." It was in comforting and chiding love, and because there was nothing to fear that the intelligent and sym-

pathising angel said to ignorant and trembling men, as was said by other angels also, and as the Lord Himself repeatedly said, to the fearful in spirit, "Fear not."

All the shepherds saw and heard the angels. Had only one seen the vision, all the others might have doubted the testimony, and he himself might have doubted the evidence of his own senses; but the witnesses were several, each and all heard the same words, and beheld the same scene; and the revelation was immediately and circumstantially verified by facts, in the manger, the stable, the inn, the birth, the time of the birth, the Infant Boy, and the peculiar dress. Illusion was impossible, and imposition must have been equally without object and without motive. The sublimest of all beings was there, in the humblest of human forms. In the deepest lowliness of humanity was seen the highest magnificence of heaven. All was visible in the light of that most memorable of all days; and all was found to be precisely as it had been revealed to the night guardians of sheep, by a deputation from heaven, the representative and messenger of God.

The first Christmas scene is unexampled. Never, on any other occasion, have so many angels appeared so near to a number of men; and never before had such a rehearsal of the praises of heaven been heard, nor will it ever be again, until the Lord shall return from heaven, and "all His holy angels with Him." Daniel saw myriads of angels before the throne of God, but they were distant; and Elisha and his servant saw heavenly hosts in military array, but they were on an adjacent hill; and both Daniel and Elisha beheld only a silent scene. The celestial panorama was visible to those two prophets, but no verbal revelation was made, nor was there heard any song of praise. In this vision the evidence of the ears fully confirmed and agreed with that of the eyes. There was no possibility of any optical illusion; and the genuineness of the revelation was fully attested by all the details of the scene at the Bethlehem inn; which scene was the first of that series of supernatural manifestations which culminated in the ascension of the Lord Jesus to heaven.—*From Angels and Heaven.* By Thomas Mills. London: Hodder and Stoughton.

Shiloh.

ON his death-bed, and in the act of blessing his twelve sons, the aged patriarch delivers this wonderful prophecy:—"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be" (Gen. xlix. 10.)

"His name shall be the Prince of Peace,
For evermore adored;
The Wonderful, the Counsellor,
The great, the mighty Lord.

"His power increasing, still shall spread;
His reign no end shall know;
Justice shall guard His throne above,
And peace abound below."

Did Jacob himself, or did Judah, to whom the words were addressed, understand the import of this prophecy? We know not; but, perhaps, the minds of father and son were, at the time, so divinely illuminated, that they were enabled to comprehend the spiritual meaning of the solemn words, and, by faith, to look down the long course of ages to the time when He should come, whose right it is to reign. Whether this were so or not, however, the words have come down to us not only written upon the page of Divine truth, but illustrated and confirmed by the wondrous incarnation of the Son of God. There can be little doubt but that this ancient prophecy refers to Christ. We are not ignorant, indeed, of the fact that several eminent biblical critics have thought that this passage has not a Messianic reference at all; contending that the "Shiloh" mentioned referred simply to a town of that name, and known in early Hebrew history, and that the prophecy itself related to the time when Judah's supremacy in the war should cease, and the ark should be solemnly deposited in Shiloh. This "Shiloh" was a city of Ephraim, lying between Lebanon and Bethel, about ten miles south of Shechem, and twenty-five miles north of Jerusalem. It was here that Joshua erected the tabernacle, which remained in Shiloh for 300 years, when it was taken by the Philistines, and the city became a heap of ruins.

But we think that the limiting of the prophecy to this city merely, is an interpretation altogether unworthy of the grandeur and solemnity of the occasion upon which it was uttered. Besides, as Dr. Pusey well observes, "this rendering is obviously the reverse of the fact, since the eminence of Judah was not before he came to Shiloh, but afterwards." We take this passage, then, as referring to Christ; and historical events, transpiring about the time when Christ came into the world, seem clearly to indicate that in Him the prophecy was literally fulfilled, as was also that not unsimilar prophecy, long afterwards uttered by Isaiah: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." This prophecy of Christ differs greatly from the other early prophecies of the Messiah, inasmuch as here, for the first time, His name is told to us. In that first promise of His coming, given to our parents when Eden was lost, no name is mentioned, nor was His name ever told to the various patriarchs, to whom, under different circumstances,

he was wont to appear. Not even when, at an early period of his life, Jacob wrestled with Him, and, prevailing, said, "Tell me, I pray Thee, Thy name." The name remained untold until, "by faith, Jacob, when he was dying," and having the spirit of prophecy given to him, spoke out the name of "Shiloh," and predicted that "unto Him shall the gathering of the people be." And what does this name import? Dr. Hales thinks that the word "Shiloh" means "apostle," and is equivalent to the word so translated in Heb. iii. 1: "Consider the Apostle and High Priest of our profession, Christ Jesus." Others contend that the word means "sent;" while Hengstenberg says that there cannot be any doubt but that the name denotes "the Man of Rest," and corresponds to the "Prince of Peace" in Isaiah ix. 6. With this interpretation, in the main, Gesenius agrees; and we may, therefore, take the word as setting before us Christ, "our peace," "our rest," through whom "we have peace with God," and in whom we find "rest to our souls."

Christ is sent unto us by God the Father. Our redemption originated in the divine mind, and was provided for in the divine purpose. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." And if "Shiloh" is thus sent unto us, and with this purpose in view, then is our salvation secured by faith in Him, and then will all the purposes of His grace be fully accomplished, for "herein is love, not that we loved God, but that God loved us, and sent His Son to be the propitiation for our sins." And so Jesus Christ is sent into the world as the Saviour of the guilty and the lost. And being apprehended by faith, through the power of the Holy Ghost upon the heart, He is sent by God to us, and becomes our Apostle and High Priest, the author and finisher of our salvation and rest. "To Him shall the gathering of the people be; for the kingdoms of this world shall become the kingdoms of our Lord, and he shall reign for ever and for ever."

There is then no hope for salvation apart from Christ. He is the Messenger of the covenant; the Sent one from God, to bring tidings of salvation to guilty men, and to put away sin by the sacrifice of Himself. "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." The Shiloh is come. Salvation has been wrought out by His finished obedience unto death, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we can be saved."

In spiritual matters we may follow none but Christ. He is our Shiloh: "the Apostle and High Priest of our profession." Therefore, we must walk in His footsteps, and obey His will in all things. "None but Jesus" must be our motto in reference to everything between God and our consciences. No other king can rule; no other prophet can teach; no other priest can atone, "save Jesus only." Councils, and synods, and convocations may issue directions, and promulgate laws, but if they are not in accordance with the mind of Christ, our consciences will not permit us to follow their directions nor obey their laws. Our Shiloh has come, and therefore, in all things touching our spiritual and eternal interests, all other sceptres have departed, and all other law-

givers are silenced. Jesus is King in Zion, and He alone.

And then we must not forget, in the midst of all the afflictions that beset us, and all the cares and anxieties of life that surround us, that Jesus is our Shiloh, the tranquiliser, our peace, our rest. He has made peace between God and His people, and He has delivered them from the curse of the law, and from the wrath to come. He is the Deliverer, the Friend, and the Redeemer of all those who believe in Him. In the midst of trouble He is our peace. In the midst of poverty He is our friend. He removes from us the sting of sin, and the fear of death. He fills our hearts with joy and peace in believing here, and will bring us to everlasting peace and happiness in the world to come. "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

"Jesus, how precious is Thy name!
The great Jehovah's chosen, Thou!
Oh! let me catch the immortal flame,
With which angelic bosoms glow!
Since angels love Thee, I would love,
And imitate the blass'd above."

S. COULING.

Chipperfield, Herts.

Posture in Prayer.

THE Scriptures have laid down no rule in the matter; and therefore each devout person must decide the case for himself. The Bible abounds, as we all know, with commands, promises, and the records of blessings, in connection with prayer; but it contains comparatively few references to the posture of the body in prayer. "Abraham prayed;" but whether upon his knees or feet, we are not informed. "Isaac went out to pray in the field;" but the Scriptures are silent as to the bodily posture he assumed. "By faith Jacob, when he was a dying.....worshipped upon the top of his staff." Much controversy has been called into existence by this reference to the patriarch's dying prayer, chiefly through its supposed connection with the worship of images, as practised in the Roman Catholic Church. The Vulgate renders the words thus: "*Adoravit fastigium virgæ ejus.*" "He adored the top of his staff;" that is, Catholic commentators say, "A sacred *image* upon the top of his staff." In reference to this, says Dean Alford, "An incredible amount of nonsense has been written." Part of the "nonsense" consists in supposing that the patriarch worshipped the top, not of his own, but his son Joseph's staff; another part of the "nonsense" is seen in fancying, as some Roman Catholic commentators do, that the staff was Joseph's *official* staff; that some sacred emblem was on the top of it, and that it was this symbol to which the dying patriarch rendered devout reverence. The question is a little complicated by the fact that in the Epistle to the Hebrews two circumstances which occurred at different times are condensed chronologically into one. In Genesis xlvii. 31, we read, "And Israel bowed himself upon the bed's head;" but the Hebrew word for bed also means a staff, in which latter sense

the Apostle takes it; quoting, word for word, the translation of the Septuagint:—"He worshipped upon the top of his staff;" but applying the phrase to the patriarch *after* he had blessed his two grandsons. Without entangling ourselves in this curious controversy, we can say that Jacob prayed during his last days, in the most devout posture which his failing strength would allow. In the 95th Psalm we have the well-known precept, "O come, let us worship and bow down: let us *kneel* before the Lord our Maker:" words which prove that the ancient Jews were not always accustomed to worship in a standing posture, as their descendants now do. In the account of the grand dedication of the first Temple, we are told, apparently, that Solomon both stood and knelt when he offered up the consecration-prayer. In 1 Kings viii. 22, we read: "Solomon stood before the altar of the Lord ....and spread forth his hands toward heaven." Yet in the 54th verse, we read, "When Solomon had made an end of praying....he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven." If the word "*stood*" is to be taken literally, it would seem that Solomon began his prayer in an erect posture, but, as he proceeded, the fervour of his devotion constrained him to fall into a more humble and prostrate position. But the Hebrew word for "*stood*" means also *placed, arranged*; and, adopting that sense, the narrative means that Solomon devoutly arranged himself for prayer, by bending his knees "before the Lord," and stretching his hands toward the dwelling-place of God. Coming to a later time, it is certain that the pious Daniel offered his three daily prayers in the same posture. "Now when Daniel knew (vi. 10) that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day and prayed, and gave thanks before his God, as he did aforetime." Though the many and arduous duties of a statesman devolved upon him, he found time for prayer; though exposed to death for his devotions, his resolve was like that of David: "Evening, morning, and noon will I pray;" though Jerusalem and its Temple were in ruins, he prayed "toward" them; for he could say, "Thy servants take pleasure in her stones, and favour the dust thereof." The references in the New Testament to the same matter are not very numerous. Concerning the Lord Jesus, we are told enough to know that He gave Himself continually to prayer. He rose up early to pray, He spent whole nights in prayer; but whether He knelt or stood we are not informed. There is one exception to this silence, and that a most solemn one. In the agony of Gethsemane, "*He fell on His face*, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as Thou wilt." The New Testament is silent concerning the posture in prayer adopted by the Apostles, with the exception of the Apostle Paul; and he seems to have preferred kneeling. After his address to the Ephesian elders at Miletus, "He kneeled down and prayed with them all" (Acts xx. 36.) In the next chapter, we read, that before Paul parted with his friends and took ship, they "kneeled down on the shore and prayed;" that this was his usual mode we gather from Ephesians iii. 14: "I bow my knees unto the Father of our Lord Jesus Christ."

As far as we can gather from the scanty records of the early Christian Church, the general practice in public worship was to kneel; but the

Council of Nice, in its 20th canon, forbad kneeling for the most part. The words of the canon are these: "As some kneel on the Lord's-day and on the days of Pentecost, the holy synod has decided that, for the observance of a general rule, all shall offer their prayers to God standing." Upon this decision of the Council, a learned author has the following remarks: "Tertullian says, in his third chapter of his book, "*De Corond*," that Christians considered it wrong to pray kneeling on Sundays. This liberty of remaining standing, he adds, is granted us from Easter to Pentecost. By the word Pentecost, a single day must not be understood, but rather the whole time between Easter and Pentecost. It is thus, for example, that St. Basil the Great speaks of the seven weeks of "the holy Pentecost." Instead, then, of praying kneeling, as they did on other days, Christians prayed standing on Sundays and during Eastertide. They were moved in that by a symbolical motive; they celebrated during these days the remembrance of the resurrection of Christ, and consequently our own deliverance through this resurrection. All the churches did not, however, adopt this practice; for we see in the Acts of the Apostles that St. Paul prayed kneeling during the time between Easter and Pentecost. The Council of Nice wished to make the usual practice the universal law. But the Council failed in the attempt, and that most signally. It is curious that this canon of the Council is the only one that refers to worship, and upon it Dean Stanley remarks:—"The almost universal violation of it in Western Churches, at the present day, illustrates our remoteness from the time and country of the Nicene Fathers. To pray standing was, in public worship, believed to have been an apostolical usage. It is still the universal practice in the Eastern Church, not only on Sundays, but week-days. But in the West, kneeling has gradually taken its place; and the Presbyterians of Scotland, and at times the Lutherans of Germany, are probably the only occidental Christians who now observe the one only rubric laid down for Christian worship by the first Œcumenical Council." It seems difficult to decide whether kneeling or standing in prayer can be defended with the stronger arguments; but certainly *sitting* in prayer, except from physical weakness, is utterly indefensible. It has been wittily said that, "Those who kneel in prayer treat God as their superior; those who stand in prayer treat Him as their equal, but those who sit treat Him as an inferior being." Dissenters, as a body, are "verily guilty" in this matter, and the foul blot will not be wiped away from our public worship until provision is made, in every place of worship, for the people to present the devotions in public, as they do in private, upon their knees.

[*And yet, how insignificant is posture in comparison with spiritual power in prayer! Our friend, the author of this paper, should have cited the case of David, who "sat before the Lord" on the occasion of one of his greatest successes in this sacred exercise.* (1 *Chron. xvii.* 16—27.) *He might also have suggested that many a midnight prayer has been accepted from those who have been recumbent on their beds. We cannot say that Dissenters are "verily guilty" if they sit in prayer. In a Sussex churchyard there is a curious epitaph on a commercial traveller who was killed by a fall from a horse—*

"Between the stirrup and the ground
He mercy sought and mercy found."

The evidence which the writer of these words possessed of the statement made concerning the individual, must have been very shady, and yet he indicated a glorious truth, viz., that prayer ignores space and time, as it does rhetoric and posture.—ED.]

In Memoriam.

THOMAS GOODMAN, ESQ.

From the "Chicago Standard," October 24th, 1872.

MR. THOMAS GOODMAN died in this city on the 15th of October, 1872, at the residence of his son, Edward Goodman, one of the proprietors of the *Standard*. He was nearly eighty-four years of age, of which sixty have been passed in the enjoyment of Christian hope, and in the discharge of Christian duty, in connection with the Baptist Church. In recording now the close of this long life, it is believed that a few particulars, additional to the customary ones, will be appropriate. Mr. Goodman was born at Clipstone, Northamptonshire, England, January 16th, 1789. His native place was in the neighbourhood of Kettering, of Leicester, of Bedford—names associated, in a peculiar way, with English Baptist history. At the age of twenty-four, he was himself converted, and became a Baptist. Peculiarly earnest and steadfast in all his connections, in full sympathy with those great religious movements by which the period of his youth was characterised, especially that of foreign missions, which had its birth almost in the same spot where he had himself been born, he came into association with those who were engaged in originating and organising those enterprises which, as they have developed and spread, have in so many things changed the aspect of the Christian world. Andrew Fuller, Robert Hall, William Carey, he knew personally and intimately, and to the end of his life his face would glow at the mention of either of those names. His wife, Miss Catherine Satchell, whom he married in 1818, was a member of Mr. Fuller's Church at Kettering. At his own home, Mr. Goodman's estimation and usefulness were indicated in the fact that, for twenty-five years, he was deacon of the Church where he held his membership. Mr. Goodman, in all his habits, was peculiarly methodical and exact. He had all an Englishman's love of system, and care for details. His business was that of a builder, and in this he was prospered in such a degree as to secure him considerable wealth. His children having all removed to this country, hither he followed them in 1865, arriving in Chicago in November of that year. He has since then resided principally with that son in whose family he died, although spending portions of his time, also, in those of Mr. Jos. Goodman, of Chicago, and Mr. John Goodman, of St. Charles. Two sons, Frederick and Ebenezer, have died since coming to America.

Besides the three already named, another survives him—the Rev. James Goodman, pastor of the Baptist Church of Cornwall, near West Point, on the Hudson River. One daughter is left, Miss Lizzie Goodman, now on a visit to England. Apart from infirmities necessarily incident to old age, the evening of Mr. Goodman's life has been peculiarly a peaceful and a happy one. It was always a pleasure to his children to minister to him in every way; and to such ministra-

tion he responded with an appreciation and affection that never failed. He delighted in books—especially religious books of the class most popular in his youth, and kept himself well informed, at the same time, of current events, in which he took a great interest. His habits had all the methodicalness which had characterised him so long. He had his own light, his own chair, his especial times for devotion, for religious reading, for newspapers, and went the day's cheerful round as systematically as when full of business and activity. Through all this quiet and regular life, religion diffused a spirit of peace and hope, softening peculiarities of temper, and perfecting his preparation for the hour of final departure. The first indication of the approach of that hour, was in a stroke of paralysis about two months ago, while visiting his son in St. Charles. Since that time he has slowly failed, until at length life went out, gently, peacefully, like a failing lamp. His repeated expression, towards the last was "Christ is my Rock." Of this no one who knew him could doubt. During sixty years the testimony of his experience had been:

> "On Christ, the solid rock, I stand;
> All other ground is sinking sand."

And when the flood came his footing was firm and his hopes unshaken. The funeral service was held at the house where he died, on Thursday, October 17th, being conducted most appropriately, and to the peculiar satisfaction of all, by the Rev. Dr. Patteson, of the Theological Seminary.

J. A. S.

Chronology of English Versions of Scripture.

A careful examination of the following Table will give the principal facts of the history of the text of Scripture, and of the English version.

B.C. 397.—Malachi, the latest of the Old Testament prophets.
B.C. 285.—The Greek version—the Septuagint completed at Alexandria.
A.D. 45-100.—The Books of the New Testament written.
2nd Cent.—The Peshito (*i.e.* literal) Syriac version.
2nd Cent. to 7th.—Writings of the Fathers, in which nearly the whole of the text of the New Testament may be found.
2nd or 3rd Cent.—Old Italic or Latin versions, quoted by Tertullian A.D. 220, and used by Jerome. (See under A.D. 385.)
2nd or 3rd Cent. onwards—The Targums, or Paraphrases of the Old Testament.
228.—Origen's Hexaplarian six coloured text of LXX. prepared—giving the readings of three versions of the Old Testament text, and of the LXX.
3rd Cent.—Gospels divided into longer and shorter sections by Ammonius.
3rd and 4th Cent.—Coptic, Sahidic, and Ethiopic versions.
315-340.—Eusebius makes tables of parallel passages for the Gospels.
385.—The Vulgate prepared by Jerome.
4th Cent. to 10th.—The age of Uncial MSS., of which about fifty still remain.

5th Cent. to 10th.—Old Testament text revised at Tiberias and Babylon.
5th Cent.—Armenian version by Miesrob; Gothic by Ulphilas.
458-490.—Euthalius divides Paul's Epistles and the Acts into sections.
6th Cent.—Georgian version.
6th and 7th Cent.—Various Syriac versions—Heraclean and Philoxenian. Cureton assigns one version of the Gospels to the fifth century.
8th Cent.—Accents and Stichometric marks in MSS.
9th Cent.—Slavonic or Old Russian versions.
9th Cent.—Uncials inclined and compressed; Commas, etc., introduced into MSS.
10th Cent.—Cursive letters supersede Uncials.
10th to 15th Cent.—The age of Cursive MSS., of which about a thousand still remain.

The age of most Hebrew MSS.

11th Cent.—Linen used in the manufacture of paper.
12th Cent.—The division of Chapters, and of Sections marked A, B, C, introduced by Hugo de Sancto; the first Concordance of Scripture made by him.
1384.—The completion of Wycliffe's Bible.
1415.—In Bohemia, where Huss laboured, many MS. Bibles circulated.
1420-50.—The date of the Biblia Pauperum.
1450.—The first printed Book—the Latin Vulgate, called the Mazarin Bible.
1460-62.—The first printed German Bible by Pfiester; the second by Faust.
1488-94.—The first and second printed Hebrew Bible.
1450-1500.—About 150 editions of parts of Scripture were published in Europe in these fifty years.
1516.—The first printed Greek Testament, edited by Erasmus, published at Basle.
1516-53.—More than a hundred editions of parts of Scripture published in England alone in these twenty-eight years.
1514-21.—The first Polygot Bible, by Ximenes, published at Alcala (Complutum).
1512-81.—Various portions of the old Slavonic versions printed at Cracow, Moscow, etc.
1522.—Luther's German Text, published at Wittenberg; the whole Bible in 1530.
1523.—Lefevre's French version, published at Meaux.
1525-26.—Tyndale's New Testament published; part of the Old in 1532.
1526.—The Belgian version of the Bible printed.
1535.—Olivetan's French-Swiss version printed.
1535-39.—Coverdale's Bible printed; various editions under the name of Matthews and R. Taverner.
1539-40.—The Great Bible, translated by Coverdale, with Preface by Cranmer.
1541-74.—Hungarian or Magyar version by Sylvester.
1541-60.—Swedish, Danish, Norse, and Dutch versions published.
1546.—Stephen's Greek Testament, Paris, used in forming the Textus Receptus. (See under 1624.)
1547-53.—King Edward the Sixth's reign. Eleven editions of English Scriptures published in England.
1550.—The first English Concordance by Marbecke.
1551.—The New Testament first divided into verses by Stephens.
1557-60.—The Genevan Bible by Coverdale and others.
1561.—Italian version, printed at Geneva.
1565.—Beza's Greek Testament, Geneva—used in forming the Textus Receptus. (See 1624.)

1568-74.—The Antwerp Polygot.
1568.—The Bishop's Bible, revised by Archbishop Parker, etc.
1572.—Matthew Parker's Bible.
1582.—Rhemish New Testament (Roman Catholic).
1589.—Smaller edition of Bishop's Bible, divided into verses.
1598.—Beza's large Greek and Latin Testament, used by the translators of the Authorised Version.
1609-10.—Douay Old Testament (Roman Catholic).
1607-11.—Authorised Version.
1620.—Buxtorf maintains that the text of all Hebrew MSS. is uniform.
1624.—Elzevir's "Textus Receptus."
1628-43.—The French Polygot, by Le Jay.
1638.—The first Modern Greek version, printed at Geneva.
1650.—Capellus denies Buxtorf's theory. (See under A.D. 1620.)
1654-57.—The London Polygot—the first book to supply helps for correcting the Greek text.
1667.—Athias publishes a critical Hebrew text, with various readings, at Amsterdam.
1690.—Jablonski publishes a critical Hebrew Text at Berlin.
1705.—Van der Hooght publishes a Standard Hebrew Text at Amsterdam.
1709-53.—Critical Hebrew Texts, with various readings, published by Opitz (1709), by J. H. Michaelis (1720), by Houbigant (1746-53).
1776-80.—Kennicott's Hebrew Bible, with readings of 692 MSS., etc,
1784-88.—De Rossi's Hebrew, various readings, in five vols., Texts by Doederlein and Meisner (1793), by Jahn (1806); Hamilton's Codex Criticus 1821); Davidson on the Hebrew Text.
1793-1860.—Critical Hebrew.
1658-1806.—Criticism of New Testament Text; Editions of Texts by Curcellæus (1658), Dr. Fell (1675), Mill (1707), Bengel (1734), Wetstein (1751), Matthai (1782), Birch, Alter, etc., and Griesbach (1796-1806).
1806-70.—Modern Criticism—Scholz, Lachmann, Hahn, Tischendorf, Alford, Tregelles, Scrivener, etc.
1769.—Dr. Blayney's Standard Edition of the Authorised version.
1764-1870.—New Translations of the Old Testament made by Purver (1764), Macrae (1799), Thomson and Breton (from the Sept.), Bellamy (1818), Boothroyd (1818), Wellbeloved, and others.
1745-1870.—New Translations of the New Testament made by Whiston, (1745), Doddridge (1760), Wynne (1764), Worsley (1770), Campbell and Macknight (1790-95), Wakefield (1795), Scarlett (1798), Newcome (1796), Improved (1808), Thomson (1816), Dickinson (1833), Noyse, Darby, Alford, American Bible Union, etc.

From Brief Notes on the History of English Versions of Holy Scripture, by Dr. Angus.

The Late Dr. Merle d'Aubigne.

RATHER more than half a century ago, in the year 1817 (says a daily journal), a young Swiss student of theology set out from his native town of Geneva to enter himself at the University of Leipsic. He had no sooner crossed the German frontier than he found that a great movement was preparing among the people. On every side there was hurrying to and fro—enthusiasm, excitement, and suspense. At Frankfort the stranger ascertained, upon inquiry, that the forthcoming event was nothing less than the third centenary jubilee of the Reformation, about to take place in the great square of Eisenach, at the foot of the Wartburg Castle. In the town itself all the youths of the German universities were to meet some days before the actual celebration, in honour of the memory of Luther; and to Eisenach, accordingly, the Genevese student directed his steps. Night and day he travelled to arrive there in time, and at eight o'clock on the morning of the festival, he was set down in the centre of the scene which his heart was bent upon witnessing. A crowd of students, dressed in costumes the most fantastic, filled the place. "My designation," wrote the young enthusiast, many years later, "as a Genevese student, immediately opened to me the gate of that old castle in which the Reformation had been held captive in the person of its principal leader. But alas! what called forth the enthusiasm of these young men was far less the faith of Luther than the reveries of demagogues. As for me, I beheld only the monk of Worms within the place of his captivity, and the idea of the reformer took a powerful hold of my mind. I attended divine service in the Church of Eisenach, and afterwards celebrated at Leipsic the festival of the jubilee itself. Wherever I went memorials of the Reformation welcomed me; the bells rang out merrily, troops of students were singing, and the people were rejoicing. It was then I formed the design of writing the history of that great renovation." The young Genevese student was destined to become the illustrious and venerable man who, we regret to state, died on Monday, the 21st Oct, at Geneva—Dr. Merle d'Aubigné. The great literary enterprise which the impressive spectacle at the foot of the Wartburg Castle suggested to him was none other than the "History of the Reformation in Europe."

Jean Henri Merle d'Aubigné the third son of Louis Merle, a Geneva merchant, was born in that city in 1794. From his father's mother, who was a descendant of the famous General d'Aubigné he derived a connection which had, doubtless, an important influence on his life with the Huguenots: and, in accordance with a common Swiss custom, he took his surname from that side of his family. He procured his early education in the city of his birth, and after the incident narrated above, proceeded to the Universities of Leipsic and Berlin, at the latter of which, he attended the lectures of Neander on ecclesiastical history; and it may safely be inferred that these had no slight influence in giving a bent to his studies, which

were destined to be productive of the important results that subsequently made his name one of more than European renown. At the close of his student career in the Prussian capital, he received the appointment of pastor of the French Church at Hamburg; and it is related that he was afterwards the favourite preacher of the old King of Holland, at Brussels. About the time of the Revolution of 1830 he returned to Geneva, and took part with his friend, Dr. Louis Gaussen, and others, in the formation of the Geneva Theological Seminary, in which he became Professor of Ecclesiastical History. His connection with this institution continued till his death, and he had for some years been its Principal. He was twice married; his second wife, to whom he was united two years after his visit to this country in 1856, and who survives him, was Miss Hardy, a pious lady of Dublin.

Such are the main facts of his external career. Of his conversion, which took place while he was a student in his native city, and which decided the whole current of his after life, we give the account in his own words:—"When I and M. Monod attended the University of Geneva, there was a Professor of Divinity who confined himself to lecturing on the immortality of the soul, the existence of God, and similar topics. As to the Trinity, he did not believe it. Instead of the Bible, he gave us quotations from Seneca and Plato. St. Seneca and St. Plato were the two saints whose writings he held up to our admiration. But the Lord sent one of his servants to Geneva; and I well remember the visit of Robert Haldane. I heard of him first as an English or Scotch gentleman, who spoke much about the Bible, which seemed a very strange thing to me and the other students, to whom it was a closed book. I afterwards met Mr. Haldane at a private house along with some other friends, and heard him read from an English Bible a chapter from Romans about the natural corruption of man—a doctrine of which I had never before heard. In fact, I was quite astonished to hear of men being corrupt by nature. At last I remember saying to Mr. Haldane, 'Now I see that doctrine in the Bible.' 'Yes,' replied that good man, 'but do you see it in your heart?' That was but a simple question, but it came home to my conscience. It was the sword of the Spirit; and from that time I saw that my heart was corrupted, and I knew from from the Word of God that I could be saved by grace alone; so that if Geneva gave something to Scotland at the time of the Reformation—if she communicated light to John Knox, Geneva has received something from Scotland, in return, in the blessed exertions of Robert Haldane."

The Geneva Conference, was held chiefly at Dr. Merle's suggestion, and the address to the "Old Catholics," in a subsequent page, was written by him at the request of that conference. In a letter from Geneva, which appears in the *Record*, an English lady of noble family writes;—"Immediately upon the conclusion of the conferences he resumed his professional labours, and lectured regularly for three weeks. He delivered his last lecture on Saturday, the 19th, within forty hours of his death. On Sunday he was at the Pelisserie Church, where he partook of the Communion, and on leaving the church before the rest of the congregation, he said, 'that he did not wish to hear the voice of men, Jesus having spoken to his heart.' He spent the afternoon and evening at home with his wife and five of his children, choosing for their evening reading the Missionary Intelli-

gence published at Lausanne by our brethren of the Canton de Vaud. He conducted the family worship, as usual, after which he vividly enjoyed the singing of two well-known English hymns: 'All hail the power of Jesus' name,' and 'Come, thou long-expected Jesus!' which prayer, in his case, was to be granted before the next morning's light. He then dictated to his son a letter for the *Semaine Religieuse* (one of our weekly papers), upon the death of the Countess of Shaftesbury. This was his last act. Working to the very last hour in his Master's service, he retired to rest in his usual health and in good spirits, his heart full of kindness for all around him, and remarking simply about some passing occurrence, 'that the things of this world had no longer a claim upon him.' He fell asleep, and before morning his soul had cast off the earthly coil." His widow supposes that his last sigh was about five a.m., but she arose and dressed, and only about eight thought him *very* still; she went back to see from her dressing-room, but he never stirred again.

Dr. Merle often visited this country, and his was a familiar face at the meetings of the Evangelical Alliance. On one of these visits (that in 1856) he received the freedom of the city of Edinburgh. The list of his minor works—including his memoir of Oliver Cromwell, under the title of "The Protector or the Republic"—comprises no fewer than thirty-seven volumes. His remains were interred on the 23rd Oct., at Calogny, three miles from Geneva. The funeral procession comprised about 2,000 persons.—*Evangelical Christendom.*

In an Observatory.

THE first visit to an observatory calls up peculiar emotions; we feel as if we were about to set out on a journey through space, and, by means of telescopic power, sweep out alone, far away from our own globe, and, taking a new standpoint, gaze upon those orbs to which our wondering eyes have often turned.

The first sensations on beholding the moon, when about half full, through a powerful telescope, magnifying 240 times, is, perhaps, disappointing. We do not see so much as we expected—a small portion of the object filling all our field of vision; and, what strikes the beholder not a little, is the rapidity with which the object slips away from his gaze. This is accounted for by considering that every part of the surface, being magnified 240 times, has its motion, relatively to the observer, increased in the same ratio.

As we observe the surface presented to us, we find that the edge which is turned away from the sun is all jagged and uneven, with brightly-illuminated points standing out against the dark background, or, rather, the deep blue of the sky beyond, like islands off a rugged and indented coast-line.

Inwards from the edge we see

strange circular-shaped forms, and, towards the opposite and rounded side, we seem to look at times into deep circular holes; the surface at this part has the appearance of a rounded mass of cement or chalk, dotted over with circular pits. Turning the telescope to the more central parts, the blaze of light prevents our distinguishing objects as we can towards the edge.

The whole surface looks as if fire had passed over it, at some long-back period, and left a drear, arid surface, where forms of life, vegetable or animal, could not exist. A region of extinct volcanoes, down whose craters we peer with wondering gaze, and whose summits show as bright points as they catch the sun's rays, whilst the darker parts are the hollows or valleys at their feet, not yet lighted up, or only on one side, a dark shadow lying on the opposite.

Although signs of volcanic agency are apparent, yet it has not been satisfactorily determined that active volcanoes exist in the moon.

By using a magnifying power of 240 times, as the mean distance of the moon from the earth is 237,000 miles, we are brought, as it were, to within about 987 miles of our satellite; and thus objects appear 240 times larger than to the naked eye.

Turning from the moon, we now direct our attention to the planet Jupiter, the largest and grandest planet of our system. The appearance of this planet is very fine, showing a broad, full disc, his attendant satellites (four in number) ranged on either side, whilst the curious streaks across his surface, in alternations of what we might term bright and brighter light, show what is called the belts, or cloud-rings, in the atmosphere of the planet. These belts have been well worthy of attention of late, displaying, at times, beautiful tints of colour,—pinky-brown and roseate.

The size of the disc, as seen through the telescope, is much greater than the observer would suppose. Although appearing to be less in size than the full moon, when the latter is viewed by the naked eye, it is, with a power of 240 times, actually about *five* times larger. If the full moon be in the neighbourhood of the planet at the time of observation, we shall be able to note the relative sizes of the former, and the magnified image of the latter, more readily.

In viewing the stars through a telescope, no discs are apparent, owing to the great distance to which these bodies are removed from our world; but the brilliancy of the light is greatly intensified, and if we direct our gaze to one of the *double stars*, we are greatly struck by finding two bright points where the unassisted eye could trace but one. The bright star Castor, in the constellation of the Twins, when viewed with a high power, looks like two bright sparkling diamonds, set in the blue deeps overhead. These two stars have a revolution round their common centre of gravity, completed in about 240 years. This star, from spectroscopic observation, appears to be receding from the sun at the rate of twenty-five miles per second.

The visitor to an observatory has various objects to interest him within the buildings. The large telescope through which he has been gazing, with its motion machinery fixed securely on massive stone pillars; the transit instrument, placed in line with the meridian, and used for noting the positions of the stars; electric clocks, from whose batteries are transmitted electric currents, giving simultaneous motion to City clocks; and, placed in darkened chambers, instruments for recording the barometric and thermo-

metric changes in our atmosphere, lighted by lamps, for the purpose of photographing those changes by ingenious mechanism.

The contemplation of the heavens widens and broadens our ideas of the universe; as, by travelling over our own world, the mind is enlarged, so in studying the many systems of worlds, scattered through space, we are led away from what has become familiar and common-place, and in gazing into the star-depths, following the planets in their course, or watching the wondrous phenomena exhibited by our nearest star, the sun, we feel that we are inhabiting but a speck in Creation.

The Psalmist, when considering the heavens, asks what is man that he should be remembered or thought upon by the Almighty, who had created all; but while humbled by such displays of God's power, he could yet feel that he had been called to a position of glory and honour, and that Jehovah, the Creator, was also his Lord.

W. J. M.

Talking to the Children.

THE THREE TEMPTATIONS

A YOUNG man might have been seen one day, faint, and weary, in a wild desert, and among wild beasts, in an Eastern land. He was exhausted with hunger, and the marks of it were on his face.

Poor and haggard and hungry though he looked, he was the son of a king, and was, even in that desert, on his way to his kingdom.

The wonderful thing was, that it was his father who sent him into the desert, and suffered him to be without food for many days. A still more wonderful thing was, that when he was suffering the sharpest pangs of hunger and ready to perish, he did not doubt his father's love, nor that his father's way of bringing him to his kingdom was the best.

But one day a stranger came up to him, and said, "You are the son of that king of whom everybody has heard, and to whom this wilderness belongs. If you be his son, why should you remain hungry? Bid the wilderness provide a table for you. Turn these stones into bread."

Now, this young man could actually have turned the stones into bread. That would have satisfied his hunger. That might save his life. That was a way which at the moment might have seemed right. But he knew that it was not right. His father had sent him into the wilderness; his father had sent him hunger instead of bread; and he knew his father to be wise and good and loving. "No," he said to the stranger, "I will follow my father to the end—trust him to the end—trust him through hunger and faintness—trust him even to death. My father's love is better to me than bread."

This stranger was a very deceitful man; but he saw at a glance, that the king's son was resolved to go forward on the path of trust. So he followed the young man until they

came to the capital town of the kingdom, and by-and-by they went up to the high towers of the temple.

"It is a great thing," said the stranger once more, "to be a king's son, and especially the king's son you are. Your father cares for you every moment, and would not suffer a hair of your head to be hurt. His servants follow you, watch over you, care for you. Suppose—since you are cared for in this way, and the king's son—you cast yourself down to the court below. See, there is a whole army ready to receive you in their arms!"

The young man simply said, "To trust my father's care when I am in the way of obedience and duty, is one thing; to put it to the test in the way you propose, as if I disbelieved it, is another. It would be tempting my father. And it is written, Thou shalt not tempt the king."

So the stranger saw how noble this youth was, and how kingly and well fitted to reign. And he took him to a high mountain, and showed him all its glory, and the glory of all the kingdoms on the earth, and said, "All these will I give unto thee, if thou wilt love me and trust me as thou lovest and trustest thy Father."

But the young man turned round upon him in anger, and said, "*Get thee behind me!* for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

Then the stranger left him. And the heavens opened, and "angels came and ministered unto him;" and the smile of the Father shone round about him like a great light; and far up in the depths of heaven there were songs of victory. For this was none other than the Son of God, and the stranger was the devil who sought to lead Him out of the right way.

II.

Dear children, that is an old story; but it is also new. It is the story of our daily and hourly temptations. It is the story of the attempt made by the Evil One to win us over to his side. In a thousand different forms in this very country, and just now, that is taking place which took place eighteen hundred years ago, in the wilderness of Judæa. I could not hope, if I tried it, to give you any idea of the countless variety of forms in which those three temptations come to us; but I will take you along one or two of the many lines of life in which they are to be found, and mention their names.

The first is the temptation of *hunger:*—If you think a little, you will see that everybody has to toil for bread. Now the devil often comes to people who have to toil, and says, "Bread is everything. Turn everything into bread—turn your skill, and your time, and your talent, the ships, and the docks, and the railways, and the banks, and the Sunday-schools, and the churches, into bread. If you are Christians, and Christ is in the sky, He will help you to do that. You are pinching yourselves, and spending time on religion and churches and missions and such things, which your more sensible neighbours spend in enjoying life." Many are deceived by these words, and turn aside from a religious life, and give all their soul, and strength, and life, and power just to labour for bread. A good table, with plenty to eat and drink on it,—that is the one grand aim of life for them. And they forget God, and the Bible, and heaven, and go blindly on, labouring and toiling, and working for only the fine dinners, and forgetting that they cannot live on bread alone.

After that comes the temptation to *presumption.*

There are thousands of Christians —men and women—who nobly fight against the first temptation, and resolve not to spend all their soul and strength for bread; but, on the contrary, even when bread is not to be had, to keep the desire for God and truth and right above the desire for bread in their hearts. And again and again people of this stamp will say: "Although God should take all our bread from us, we will put our trust in Him."

The devil sees that people who act in this way, are full of trust in God; and, in a very cunning way, he tries to get round them, by the very strength of this trust. He puts this thought into their minds: "Trust is a good thing—one of the best of things. One cannot have too much of it, especially if he is a Christian. Christians are God's children, and are free to trust Him in everything. God has promised to bring them all right at last. May they not trust Him, then, in perilous things—in risks, in daring ventures, even in leaps in the dark? God takes good care of His children. He gives His angels charge over them, lest they dash their feet against the stones."

Many are wise, and cast out such thoughts, and shut their eyes on these dangerous ventures. But others are caught by the temptation, and lose themselves. And what they find in the end is only bitterness and remorse and shame.

There is still another temptation beyond this one. Even those who resist the temptation to presumption are often taken, as the Lord was, to where they can see the grand things of earth, and tempted with the temptation of *pride*, the temptation of reaching grandeur and influence by a single evil step. The temptation works in many ways; but sometimes it comes in the form of an advice from one who pretends to be a friend, to go into an evil trade.

"Don't you see how life is slipping past, and you are losing your chances?" this evil counsellor will say. "You want to be in a higher position: you think, if you were, you would have more influence for good. That's the very thing I say about you every day. Why are you so slack, then, to ascend to this position? Did you see that mansion we passed? It is owned by a rich friend of mine. Everybody speaks of him as 'the eminent tradesman.' He will be a baronet some day, and he will leave, by the profits of his trade, a million of money to his children. Do as he is doing. Give up strictness and sentiment. Go in for money-making in his way. You cannot help it, if the way be evil, or if the trade be evil. Somebody must be in that trade. Other people follow that way. And by that way and that trade, sooner than otherwise, you shall have the means of doing good."

Counsels like these fall dead on the hearts of God's real children. But sometimes they are addressed to those who are only his children by name. And ah, there are many, under such advice, who break off from Christ's way, and follow the devil's, and are ruined for ever! They see splendour of social position, and fine living, and fashionable society, and carriages and grand mansions and fine entertainments, all passing like a panorama before them, and offering to become theirs —*if only they will fall down and worship the devil to the extent of following an evil trade, or trading in an evil way.*

III.

Once upon a time there were two brothers, and one was rich and the other neither rich nor poor. The rich brother had made his riches in an evil way and by an evil trade.

But the brother who was neither rich nor poor said: "It is better to be poor than rich, if the riches come by evil means." It happened that this brother had three sons, but the rich brother had no children at all.

It came to pass, in course of time, that the brother who was neither rich nor poor was about to die. And he called his three sons to his bedside and said: "I have spent all I had to spare in giving you education, and I have nothing to leave you except my mill. Be good and honest, and God will not suffer you to want. I leave my mill in equal shares among you. But the eldest shall be master, so long as he lives, and then the next eldest, and after him the youngest."

When the good man was dead and the funeral over, the eldest son stepped into his father's place, and the other two continued to serve as before. And time went on, and trade increased. And all things would have gone well if the one who was master had not gone on a visit to his rich uncle. But he was so feasted there and had such plenty of rich food to eat, that he could not look on the simple fare at the mill without disgust. So he said to himself, "What is the use of our increasing profits and of our toils, if we are not to have fine food like my uncle. Why still live on barley bread and milk as our father did?" Then he put the old ways of the house aside, and had fine dinners and wine to drink. And he gave and accepted invitations to parties. And by-and-by, hardly a day passed in which he was not dining out, or having a dinner party at the mill. If his father had come back, he would not have known the old house again. Nothing was heard of in all the country side but news of the feasting at the mill, and the other feasts to which that feasting led. All the talk at the country fairs, where the people met, was about the last feast and the feast to come. One would have thought, to hear this talk, that man's chief end was to eat fine dinners every day. But all this came to an end, and an end that was not good. At one of those feasts, in a neighbour's house, the poor man drank so much wine, that he did not know what he was about when coming home. And instead of coming down from his horse at the doorstep, he came down at the very edge of the mill-pond and was drowned.

So there had to be a second funeral. And after that the second son became master. He was different from his brother in some things. He was no drunkard, and he did not spend his time in feasting. But he was a little impatient. And it was a trouble to him to go round the right way, if he could get a shorter cut across. What troubled him most was the slow growth of the money at the bank. Although the mill was prospering the profits were small. And this was a cross to him. It happened to him also to be the worse for a visit to his rich uncle. When he was at his uncle's he saw heaps of bank notes which had got in a single day. And he came home thinking sorrowfully that the toil of a mill was a slow toil. One day a stranger came up to him at the mill and said: "We have found lead in the hills out there, and only want a little money to dig it out, and make thousands upon thousands in a single year." It was the very chance the miller wanted. He could not sleep for thinking of it. He saw the thousands coming in like a flood. And he would have bank notes as many and as soon as his uncle. Now this poor fellow was a very good miller, and was doing well with the mill. And his brother and himself were slowly getting to be well-to-do; but

he was as ignorant as a baby about lead and lead hills, and the expense of working lead mines. To give out his savings would be a risk—he saw that clearly enough. To risk his brother's means would be wrong—he saw that too. But on the other hand, if the mine succeeded he would be as rich as his uncle, and he would get to that riches in a single year. So he got out of his bed very early next morning, and took his Bible and began to search it to see if it said anything about a case like his. He found in one place, that God would make everything work together for good to those that loved Him, and in another, that God would suffer no evil to befall His children. He said to himself,—"I hope I love God and am one of His children." Then he knelt down and committed his way, as he thought, to God, and then he felt stronger and happier. It was a great risk—he saw that very clearly. But he thought God would take care of him. And he would put all his trust in Him.

He forgot that the good God has given no promise to help people in their folly, or in their wrong-doing. And he knew it was wrong to put his brother's portion in peril. But he hoped it would all come right, and even that his brother would thank him for what he had done. So he sat down, and wrote to the stranger, and told him to buy as many shares in the lead-mines as the mill was worth.

Everything seemed very bright for a week or two, but only for a week or two. A letter came from a lawyer to say, that the expenses of working the mines were greater than had been expected, and that more money would be needed. And after that, a second letter, demanding more still, and saying:—"It would be a pity to have paid out so much and not pay out a little more to get it back." The miller begun now to see that his bank notes were not so certain as he once thought,—but he could not draw back. He sent off the last penny his brother and himself had in the world.

And a year went past. And one day a letter came to him to say, that the lead-hill had been searched and only a little lead found, and the expenses were far beyond the payments, and he would have to send twice the sum he had already paid. He did not answer this letter, but simply gave it to his brother to read. Then he said: "Brother, I have risked everything and lost—lost all—yours as well as mine—forgive me—I thought I was doing it for the best." Then he rose, went up to his bed, and died of a broken heart.

In a short while there was another funeral, and then a sale. The mill, and the house, and the horses, and the cows, and the fields were all sold, and the money taken for the wretched mines. And the youngest brother was left without a penny, or a home, or a friend, in the whole world.

But when the sale was quite over, and he was about to leave the house in which he had been born, a man came up on horseback and gave him a letter to read. It was from his rich uncle. And it was full of kind words. The uncle was old, and had no children to inherit his riches. The third nephew had always been a favourite with him. He had offered to adopt him when the father was living. He renewed the offer now. He would make him his son and heir, if only he would come into the trade, and promise to carry it on when the uncle was dead. I told you before that it was an evil trade, and one on which God's blessing could not rest. But the young man was touched by his uncle's kindness, and he told the messenger he would bring his answer to his uncle himself.

So he went back into the empty house, and sat down on the trunk in which his clothes were packed. There was no fire on the hearth, but it was there he sat, where he had so often seated himself in happier days. It was not every day such an offer came to a man. All that would be his, if he accepted it, came before his mind—the splendid seat in the country, the fine house in town, the multitude of servants, the carriages, the fine society, the high position, the possible rank he might attain to. All this, and visions of a future in which all this had place, floated before him and came round about him. And voices seemed to speak from the depth of his soul, and say: "All this will be yours if you accept your uncle's offer."

But he must also accept the evil trade. He thought of his dear father's honourable life—of his father's refusal to accept the same offer on this condition—and of his father's spirit as perhaps watching over him at that very moment. Then he raised his thoughts to his Father in heaven and cried for strength. Then, when a long forenoon had been spent in the cheerless, empty house, he rose up and trudged a long way, till he came to his uncle's, and thanked him for his kindness, but declined his offer because of the evil trade.

I do not know what became of the uncle, nor what he did with his riches. But the young man who refused the splendid offer came back to the village in which he had spent his boyhood, and went into a neighbour's mill to serve. And after a while he married his master's daughter. And, although he never got to be very rich, he was very happy, and had a clean heart and clean hands, and lived in favour both with God and man.

May God help you to resist temptation as this younger brother did—as our blessed Lord did. And always remember this, that in business, in home, in life, in love, in everything, it is just—*With Christ, or Without Christ.* That makes all the difference in the world at the journey's end.

Christ has come down from heaven to open for us the way to heaven itself, and to guide us thereon to the end.

He is saying, even now, "Follow Me, and I will bring you to all good things—to happiness, to fortune, and to enduring riches."

May the Holy Spirit give you the grace to believe that He is speaking truth, and help you to follow Him along all His ways!

May He open your eyes to see, and your hearts to understand His love!

Your ways, after that, are sure to be ways of pleasantness, and all your paths, paths of peaee.—(*From "Talking to the Children."* By A. MACLEOD, D.D. London: Hodder and Stoughton.

Short Notes.

POPULATION OF BENGAL.—The province of Bengal was the first field occupied by the oriental missions of the nineteenth century; and as the mission was founded by the Baptist Missionary Society, so it has continued ever since to be the principal sphere of its labours, and at the present time the number of missionaries employed under its direction exceeds that of all the other Societies put together. Every circumstance, therefore, connected with the province, cannot fail to possess a peculiar interest for the members of the denomination, and it may not be unimportant for them to know the result of the first accurate census of its population, which has just been completed. The two provinces of Bengal and Behar, acquired by the battle of Plassey, were, at the time, estimated to contain a population of thirty millions, which was subsequently raised to forty millions. The highest calculation was never, however, computed at more than forty-five millions, whereas the reliable return now obtained shows that it is the most densely populated country in the world, and that the inhabitants actually number fifty-five millions, namely, 35,500,000 in Bengal proper, all speaking the same language, with less provincial variations than in England, and 19,500,000 in Bahar.

It is lamentable to reflect that in this vast population of more than thirty-five millions, the Society which employs the largest number of missionaries in the province, has, at the end of nearly eighty years, not more than twenty-four European missionaries in the field, and that there should be districts containing more than two millions without a single messenger of Christian truth, while the agents of the Brahmo-Sumaj, who are indefatigable in endeavouring to diffuse their tenets, count their converts by hundreds, and the emissaries of Mahommedanism, who swarm through the country, and more especially in the eastern districts, are bringing proselytes to the banner of the false prophet by thousands. The revelation now made of the vast extent of the field of labour, which may be considered the peculiar province of the Baptist Missionary Society, combined with a glance at the activity and success of the other religious agencies, which are disseminating error, cannot fail to act as a powerful stimulus to increased exertions.

THE WAVE OF DISESTABLISHMENT is passing over Europe. It surged up in Italy, with Cavour's memorable dictum of "a free Church in a free State," and throughout that kingdom the Church is almost entirely separated from the State, and the Government is now preparing to consummate the disestablishment, by leaving the priesthood to their own pecuniary exertions, subsidised by any stipends which the communes may be pleased to vote them. The Sovereign Pontiff is himself urging forward this consummation, by sanctioning the antagonism of the Roman Catholic hierarchy to the political authorities, and supporting them in asserting that they are not bound to obey any law of the State which is not in accord with his injunction. Europe is not in a temper to submit to assumptions which belong to the age of Hildebrand. The State will assert its supremacy, and repudiate this doctrine of divided allegiance, and the conflict must end in cutting the

Church adrift, and leaving the priests to the support of the people. This result appears to be rapidly approaching. At Geneva, a dispute has arisen between the Roman Catholic bishop and the Council, and as the bishop has received the most cordial support of the Vatican, the Council has withdrawn the allowances made to the see from the public treasury, and refuses to acknowledge the prelate in any shape. In Germany, the bishops assembled at Fulda have just signed a declaration, which repudiates the authority of the secular authorities to legislate in ecclesiastical matters, or in questions of education, or marriage, contrary to the wishes of the Pope; and the inevitable issue of this struggle must be the withdrawal of all State recognition and allowance. This result is foreshadowed in the proceedings of the Imperial Government in regard to the Bishop of Ermeland, who has set the State at defiance, and has been deprived of the stipend which was bestowed on his see. In Spain the present Liberal ministry has proposed to withdraw the payment of the ecclesiastical body from the budget, and to throw the priesthood on the discretion of the communes, who are certain not to be too forward to acknowledge the obligation. It is not improbable that France and Austria may, at no distant period, follow the example, and adopt the policy of the United States, and that disestablishment and disendowment may, even in the present generation, pervade the Roman Catholic countries on the Continent. It is evident that the Roman Catholic hierarchy not only consider this result of the present movement inevitable, but are prepared to welcome it, as may be gathered from the very remarkable sermon preached by Bishop Ullathorne, at Salford, on the consecration of the new bishop:—

"And never were the bishops themselves more fitted than they are now for their prophetic office. Clipped of earthly splendour, unencumbered with the world, set free from the odium that fell upon them from alliance with the State, and standing upon no other ground than that of Apostolic authority, the bishop of the nineteenth century is all the stronger for the change. No longer the servant of princes, he is tenfold the servant of the people. He is tempted to no compromise of policy between the cause of God and the calls of the world. What was said in the Revolutionary Assembly of France by an eminent orator, towards the close of the last century, is everywhere exemplified in these days:—'Drive the bishops from their palaces, they will find a refuge in the poor man's cottage; snatch their jewelled crozier from their hands, they will grasp a staff of wood.' If ever a Catholic bishop was strong, he is strong in this hour of the world. He is strong because he is free. He is strong because he leads a simple and frugal life. He is strong in the affection and devotion of his people, and in the exercise of that loving ministry, on their part, which makes both the truth and its representatives even more precious and dear to their souls."

In Protestant England the question of disestablishment is discussed with increasing earnestness in meetings both of the Church and of Nonconformists. The old cry of the "Church is in danger" is sounded with redoubled energy, which may be considered a clear indication that the danger is nearer. Church defence associations are multiplied in every quarter, and the impassioned addresses delivered at them involuntarily remind one of minute guns from a ship in distress. The Bennett judgment, which sanctioned the inculcation of doctrines from the pulpits of the Protestant Church of England, diametrically opposed to its principles, has not led to more than three secessions, as far as we can hear, and the danger of a disruption

from that source, as serious as that of the Free Church of Scotland, is supposed to have blown over; but it is much to be doubted whether the conclusion of safety drawn from this circumstance is not premature. It is certain that the Romish doctrines and practices, which are rapidly spreading, will, under the influence of that decision, flourish with greater vigour: the antagonism of parties will become more intense; the house will be still more divided against itself, and the canker worm of discord, at the root of the old oak, aided by the tempest beating on it from without, cannot fail to hasten its downfall.

THE EAST AFRICAN SLAVE-TRADE.—The contribution made by Dr. Livingstone's researches to the science of geography has been of no small importance, but it is the cause of humanity which is the greatest gainer by his exertions; and the extinction of the diabolical slave-trade, which has desolated the regions on the eastern coast of Africa, will form the most grateful and permanent monument of his labours. The increase of this traffic under the treaties concluded with the ruler of Zanzibar by the Government of India, with the benevolent object of limiting its range, was beginning to attract attention both in and out of Parliament, when Mr. Stanley's arrival, with letters from the great traveller, laid bare to public view the atrocities perpetrated in the prosecution of the trade, and renewed the indignation and horror which was created by the representations of Wilberforce and Clarkson eighty years ago. We now learn that the sea-coast of East Africa has been so completely depopulated by the slavers, that where, a few years ago, a numerous population was engaged in agricultural pursuits, and more particularly in raising cotton, one may now travel a hundred and twenty miles without finding a single human being or habitation. Mr. Stanley has described how the kidnappers proceed in gangs into the interior, and after enticing the inhabitants of a village, and more especially the women, by the display of beads and tempting gew-gaws, suddenly spring on them, and begin an indiscriminate massacre, and, in the confusion thus created, seize and bind the unfortunate creatures, and carry them off into slavery. We now know the horrors of the journey to the coast, which are annually increased the farther the kidnappers are obliged to penetrate, as the country is gradually exhausted of its inhabitants. The horrors of the middle passage are revealed by the latest report of the capture of a slave dhow about three months ago. Two cutters of H.M.'s ship Vulture chased her for two hours, and at length succeeded in overtaking and boarding her. The slave-merchants, crew, and passengers, thirty-four in number, were armed to the teeth, but they were speedily mastered. The commander expressed his deep regret that he had escaped four men-of-war, only to fall a prize to a man-of-war's boats at the end of his voyage. The poor slaves were crowded on deck and in the hold below, from which an intolerable stench issued. It was found to be several inches deep in bilge water and refuse, among which there were numbers of children and adults in the most loathsome stages of small-pox and scrofula of every description. On examination by the surgeon, it was found that there were no fewer than thirty-five cases of small-pox, in various stages, and out of a hundred and sixty who were found alive, fifteen died on the voyage to Bombay. The slaves afterwards revealed that, on the first appearance of this disease among them, the Arabs threw their infected captives

one by one overboard, and this was continued, day by day, till forty had perished.

The feebleness and inefficiency of the means hitherto made by Government to check the traffic, had been repeatedly pointed out by the admiral on the station and the officers employed on the coast, but it had failed to attract attention. The admiral had pointed out that those engaged in the traffic did not believe that the English Government was in earnest in its efforts to put it down, and it was this conviction which had encouraged them to carry it on with increasing boldness. That impediment to its extinction will now be removed. The feeling of the nation has been roused by the revelations recently made, and the Government has adopted the most energetic measures to suppress it. Sir Bartle Frere, the late governor of Bombay, who in that capacity, had charge of all the official communications with Zanzibar and Muscat, is proceeding to those ports in an iron-clad, with a commission from the crown, and a dignified staff. The imposing character of the mission will strike terror into the minds of all who are in any degree connected with the trade, and this is half the battle. We are omnipotent in the Eastern seas, and whatever we think fit to command, the two Arab potentates must comply with. It was under the award of the Governor-general that the ruler of Zanzibar has for more than ten years reluctantly paid the sum of £8,000 annually to the Emaum of Muscat, and there can be no doubt that he has sought compensation for the heavy burden imposed on him, however equitable, by encouraging the slave-trade. We cannot expect him to co-operate with us heartily in extinguishing it, unless we take this payment on ourselves; but, compared with the magnitude of the benefit to be secured by our interference, it will be a mere "flea-bite;" in half a century it will scarcely exceed the cost of an ironclad of the first-class, and, if one-half of it is to be charged to the revenues of India, Mr. Lowe cannot begrudge the other moiety. Having thus secured the aid of the ruler of Zanzibar, the squadron on the coast must be strengthened, and we are happy to gather from a recent speech of Mr. Goschen, that the Admiralty is fully prepared for such an arrangement. The Banians, who are the mainspring of this nefarious traffic, are our own subjects and amenable to our authority, and two or three examples will be sufficient to put an end to their vocation. What is required is firmness and vigour, and it is to be hoped that on this occasion, Sir Bartle Frere, who is proverbial for the kindliness of his disposition, will adopt that stern resolution which the occasion demands, and in which he will be fully supported by the public voice in England; and we may then hope to see in the course of eight or ten years the complete extinction of this traffic, and the restoration of peace and prosperity to the coast of Africa.

RELIGIOUS STATISTICS OF ENGLAND.—The *Nonconformist* has done essential service to the country by a laborious inquiry regarding the religious accommodation at preser provided in the large towns, as com pared with that which existed twenty years ago. The result of this investigation shows that, whereas in the twenty towns with a population of from 50,000 to 100,000 this accommodation has more than kept pace with the increase of the population, and whereas in 1851 the sittings numbered 423,600, in 1872 they had increased to 666,443, and that, while the people have increased 42·4 per cent., the increase in public worship accommodation

has been 44 per cent. This is a most significant and gratifying fact. It affords strong evidence that, notwithstanding the boast of scepticism that Christianity was losing ground in the country, and that the age had become too liberal and enlightened any longer to place confidence in the Bible, the religion of the Bible has a firmer hold on the higher and middling ranks of society than at any period since the days of Puritanism. If this increase of religious edifices had been provided by the State, this truth might have been open to controversy, and it might have been alleged that the multiplication of churches had been dictated by public policy, under the impression, current in the days of Pitt and Eldon, that the Church was one of the most valuable buttresses of the State; but it is nearly half-a-century ago, since Parliament voted public money for building churches. The edifices chronicled in the *Nonconformist* are owing entirely to the spontaneous and voluntary efforts of private individuals in the church and beyond its pale, to men with strong religious convictions, who have given unequivocal evidence of the vitality of their religion by their efforts to diffuse the truths of the Bible through the country.

The *Nonconformist* proceeds further to classify this increase of religious accommodation, and states that, while 43·6 per cent. has been provided by the Established Church, 66·4 is to be credited to the various Free Churches; and, as the members of the Establishment assert that Dissent is on the wane, these statistics are keenly controverted by them, and pronounced to be fallacious. Dr. Lee and the society of which he is the mainspring, have therefore undertaken to subject the statement of the Dissenting journal to a rigid scrutiny, and we shall therefore soon be in a position to test its accuracy by the counter-statements of its opponents, and we have little fear that their veracity will be shaken.

Whatever may be said against this mode of ascertaining the relative strength of the Established Church and the Free Churches, it appears to afford the best chance of the nearest approach to accuracy. Under any other arrangement, all who are not actually enrolled as Dissenters would be counted as belonging to the National Church, and the millions who are as ignorant of the truths of Christianity as of the doctrines of Buddhism, and the hundreds of thousands whose only sanctuary on the Sunday is the ale-house, and even the thirty thousand roughs in London, who certainly are not Dissenters, would be placed in the scale of the Established Church. It is the men who frequent the house of God to enrich their minds with Divine truth, who form the backbone of our commonwealth, and the strength of each section of the Christian Church, and their respective numbers cannot be more accurately ascertained than by an enumeration of the number of seats provided by their communities. But on a higher and wider consideration, it is a matter of national importance to ascertain the accommodation for religious instruction which is available, from time to time, in proportion to the existing population, without reference to any sectarian distinctions. It is therefore to be hoped that when the period for the next decennial census comes round, a column will be added to the return, to exhibit the amount of sittings in each parish, in the Established Churches and the chapels of each denomination.

Reviews.

CHRISTMAS BOOKS AND PRESENTS FOR THE YOUNG.

The following have our cordial recommendation:—*Faithful but not Famous.* An Historical Tale. By the Author of "Soldier Fritz," &c. London: Religious Tract Society, 56, Paternoster Row.—*Marcella of Rome*: A Tale of the Early Church. By FRANCES EASTWOOD. London: J. F. Shaw & Co., 48, Paternoster Row.—*Robin Tremayne.* A Tale of the Marian Persecution. By EMILY SARAH HOLT. London: J. F. Shaw & Co., 48, Paternoster Row.—*Charley Hope's Testament.* London: The Religious Tract Society, 56, Paternoster Row.—*Our Forest Home*: Its Inmates, and what became of them. London: The Religious Tract Society, 56, Paternoster Row.—*The Young People's Pocket Book for* 1873. London: The Religious Tract Society, 56, Paternoster Row.—*Miriam Rosenbaum.* A Story of Jewish Life. By DR. EDERSHEIM. London: Religious Tract Society.—*The Home and the Synagogue of the Modern Jew.* London: Religious Tract Society.—*Margaret's Choice.* London: The Religious Tract Society.

Lectures and Sermons. By the late ALEXANDER DYCE DAVIDSON, D.D., Minister of the Free West Church, Aberdeen. Edinburgh: T. and T. Clark. 1872.

THE Author of this volume was one of those men (and the Free Church of Scotland has had no small number of them) who, while not enjoying a national reputation, are, nevertheless, exercising in their own neighbourhood a powerful and intense influence for Christ; and who, in fact, deliberately neglect the paths of ecclesiastical leadership, and devote their whole energies to the prosecution of their direct and immediate calling. For forty years, Dr. Davidson ministered to large and warmly-attached congregations: first, in the Established Church; and afterwards in the Free Church in Aberdeen. He was universally revered and loved for his ardent piety, his ripe and extensive scholarship, and his remarkable power as a Christian teacher and preacher. We have not, for a long time, read a volume of sermons with greater, or even with equal, satisfaction. They are very largely of the expository class, and everywhere display a thorough and minute knowledge of Scripture; indeed, as a Biblical critic, Dr. Davidson had few equals. He must have studied the whole text of Scripture with a keen and eager delight; determined to pierce to its innermost deeps, and clearly to understand its mutual relations and its bearings on the incidents of our daily life. In doctrine the sermons are strongly evangelical; not, however, because the author was unacquainted with the different phases of modern thought, but because, after prolonged and prayerful study, he felt constrained to adhere to the old paths. The subjects of the discourses are various; a selection having been made from considerably over a thousand manuscripts, and they are all written in a clear and forcible style; they are pleasingly and pithily illustrated, and have a most stimulating effect on both the intellectual and spiritual life.

In England there is a neglect of the expository method of preaching to an extent which is altogether unaccountable. Were it adopted, our congregations would not only be better instructed, but would likewise be stimulated to aim at a manlier and more vigorous type of Christianity than, as a

rule, they now possess; and we are, moreover, convinced that they would soon be deeply interested in it. We rejoice to know that many of our ministers are resolved to adopt the method at least, once every Lord's-day; and trust that, before long, that which is now the exception will become the rule. With this end in view, we cannot too strongly recommend the study of these admirable lectures and sermons—the product of a mind which was, in no ordinary degree, "mighty in the Scriptures."

The Interpreter; or, Scripture for Family Worship. Being Selected Passages of the Word of God for every Morning and Evening throughout the year, accompanied by a Running Comment and Suitable Hymns. Arranged and Annotated by C. H. SPURGEON. Part I. London: Passmore and Alabaster.

OUR readers will probably be surprised to see the notice of another work, and a work of such magnitude as this, by Mr. Spurgeon, and they will be still further surprised when they know the circumstances under which it has been produced:—"I have performed this labour," says the beloved author, in his preface, "between the writing of two volumes of the TREASURY OF DAVID, as a relief to my mind from the severer study which that work involves." The capacity for work implied in these words, is almost beyond conception. How our brother can get through the duties which devolve upon him in his Church, his college, and his orphanage, and yet find time for such extensive literary labours, we are at a loss to imagine.

May his valuable life long be spared; and may he exercise an ever-increasing power for the dissemination of Christian truth, and the salvation of human souls.

"The Interpreter" is to be published in twenty-one monthly parts, and is intended to supply readings, &c., for family worship throughout the entire year. From our examination of the first part, we have little hesitation in saying that it will be the most widely useful of all Mr. Spurgeon's devotional works. Many Christian men, who are fully convinced of the importance of family worship, have felt an insuperable difficulty in it. They have not always known on what principle to select passages to read, and how to explain some of the things they have read. Mr. Spurgeon endeavours to meet this twofold difficulty by making selections of appropriate length, and inserting those short, pithy comments, in which he is unquestionably *facile princeps*. He aims to give the gist of the whole Bible, and, as far as practicable, adheres to the chronological order. One feature of great excellence in the work, is its interpretation of Scriptures by Scripture. Thus Genesis i. 1—5 is read in connection with John i. 1—14; Genesis i. 14—23 is followed by that magnificent song of praise, Psalm cxlviii. After the account of the creation of man, we have Psalm viii. The narrative of the Fall is elucidated by doctrinal expositions from the Romans, and so throughout. The collocation of passages has been made with singular judiciousness, and will, in itself, throw great light upon the readings. The hymns, also, are admirably selected; and if Mr. Spurgeon had felt himself at liberty to add prayers, they, too, would have been extremely useful. His conscience would not allow him to do so, and we honour his fidelity to conscience, but, for our own part, we cannot see that there is anything more sinful in forms of prayer than in forms of praise; and we know of instances in which both alike have rendered inestimable service to Christian parents.

We sincerely trust that the author's devout expectations in regard to the "Interpreter" may be realised, and we most heartily wish it "God-speed."

Disciple Life. By the Rev. D. MACCOLL. Glasgow: James Maclehose, St. Vincent Street. 1872.

MR. MACCOLL'S work in the wynds of Glasgow has proved him to be one of the most earnest and successful of living evangelists, and those who know the record of it, will agree with the estimate of Mr. Spurgeon, that "it is really most wonderful," and deserves

to be read in all our Churches. The present volume shows that its author is no less wise and efficient as a teacher. He has, in no small measure, the gift of edification, and thus combines qualities which are not, as a rule, found so conspicuously together. Conversion is but the beginning of the spiritual life, and that life must be nurtured and developed; and hence the need of presenting in the pulpit the manifold aspects of Christian truth, and of leading on the minds of the hearers from stage to stage. Mr. Maccoll has given us, in this volume, a view of disciple life as portrayed in the Gospels, in the history of the first disciples, and of Christ's treatment of them. The work is, in fact, an exposition of the main teachings and incidents of our Lord's earthly career as they bear upon the subject in hand. The plan is well conceived, and equally well executed. We know of no work which brings out more clearly the true nature of Christian discipleship—the relation in which, as disciples, we stand to our Lord, and the methods by which our life is perfected. The author is evidently a man of thoughtful and scholarly mind. He writes with a calm and dignified eloquence, and compresses into small space the results of protracted thought. It is an admirable book to place in the hands of young Christians.

Present-Day Lectures to a Baptist Congregation. By T. HARWOOD PATTISON. London: Yates and Alexander, Symonds Inn, Chancery Lane.

MR. PATTISON'S subjects are as follows: Why are we Baptists? Why are we Congregationalists? Why are we Nonconformists? Why are we Protestants? Why are we Christians? Clear in argument, vigorous in style, scriptural in sentiment, we think these lectures of great value on account of the faithful representation they give of our distinctive principles in connection with each of the five points discussed. There are vast numbers of our church members who need to be indoctrinated by such essays as these, in the reasons for our Nonconformity and denominational dissidence. We hope, however, that Mr. Pattison does not make it a practice to address his Sunday evening audiences without the employment of a portion of God's Word as the ruling topic of discourse. The absence of any text of Scripture from the headings of these lectures would lead the reader to such a conclusion. We can have nothing to say to our flocks that is not elicited from Divine teaching; nor can we expect Divine honour upon our labours unless they put the highest honour upon the Divine Word.

The Training of Young Children on Christian and Natural Principles; addressed to Mothers. By GEO. MOORE, M.D., M.R.C.P., &c. London: Longmans, Green & Co.

DR. MOORE is already known to many of our readers as the author of some valuable works on the relation of the Body to the Soul. He has conferred a benefit on society by the publication of this excellent little volume, whose counsels cannot fail to afford great help to mothers, in the physical, mental, and moral training of their children. The author has given copious illustrations of the pithy motto he has adopted from George Herbert: "One good mother is worth a hundred schoolmasters."

Walking with God: The Life Hid with Christ. By J. L. PRIME, D.D. London: Hodder & Stoughton, 27, Paternoster Row.

AN excellent treatise, elegantly printed. Our Puritan forefathers would have constructed a great folio, with a thousand pages, on such a theme; but albeit brief, Dr. Prime is weighty and good. An admirable book for the pocket on a journey.

The Road to Destruction. An Allegory, etc. London: Elliot Stock, 62, Paternoster Row.

OF all forms of writing, allegory is most difficult. We may say of its author, *nascitur, non fit.* There is a great deal that is clever, and good, very good in this work; but we fear it will not meet with the reception it deserves.

Mary the mother of God. A poem. By C. P. Craig. London: Hodder & Stoughton.

AN attempt to dramatize various scenes in the life of Mary. The lady author has selected these scenes with much discrimination, and dressed them in blank verse of accurate measure, and not entirely destitute of rhythm. There are no violations of metrical law, and the general effect is pleasing in a poetical sense, while the doctrine introduced is unexceptionable. Perhaps some lack of power is to be observed, but on the whole this neat little volume may be well procured by lovers of holy poesy.

Old Paths for Young Pilgrims. London: The Religious Tract Society, 56, Paternoster Row.

A LITTLE book which we should like to have placed in the hands of all young Christians. It very successfully deals with practical questions, which sometimes perplex the inexperienced; especially such as arise in connection with amusements, and common duties of life. The chapter on confessing Christ relegates that duty to the observance of the Lord's Supper, without an intimation that by a large portion of the Christian Church, Baptism is held to be an equally important and Divinely appointed mode of confessing the Saviour. This is a defect in the book which might have been remedied, without wounding the most sensitive adherent to the practice of Pædobaptism.

i. *Lizzie Blake; or, Scenes from the Life of a Village Maiden.* By the Author of "Basil," "George Wayland," &c.

ii. *My Little Corner.* A Book for Cottage Homes.

iii. *Fanny the Flower Girl, and Esther's Trial.* By the Author of "Soldier Fritz," &c. London: Religious Tract Society, 56, Paternoster Row.

THESE will prove enchanting additions to the nursery and school library.

Garlands for Christ and His people. By Mary Jane Bayman. London: Elliot Stock.

AN unpretending collection of four smaller books, written, as the preface tells us, by one whose education would have seemed unequal to such a task. True, there is but scant acquaintance with the stilted school rules of verse, but in almost all these pieces there is honest original thought, and their simple homely Saxon speech makes them far more forcible than the polished feebleness often found in more refined rhymes. These little pieces are all powerfully written, and, though some may clash with our taste, all must claim our commendation.

Angels and Heaven. By Thomas Mills, author of "Sure of Heaven." London: Hodder & Stoughton, 27, Paternoster Row.

THOSE of our readers who are acquainted with the previous writings of Mr. Mills, will be prepared to learn that this is a thoughtful and elaborate treatise on the important subjects which it discusses. We have published one of the chapters, "The first Christmas Scene," in another portion of this number of the Magazine, for the twofold reason of its appropriateness to the season, and that our readers may be furnished with a specimen of this excellent work.

We rarely meet with a book so thoroughly calculated to minister to intelligent Christian conviction and consolation; and we trust that our readers may experience the joy and profit which we have found in its perusal.

Consecration; or, Thoughts on Personal Holiness. By M. H. Third thousand. London: Hodder & Stoughton, 27, Paternoster Row. Price Fourpence.

WE hail with gladness such publications as this, which, most wisely, kindly and concisely appeals against the worldliness of many professing Christians, and not only points out but helps to lead into the more excellent way.

Brief Notes on the Critical History of the Text and English Version of Holy Scripture. By JOSEPH ANGUS, M.A., D.D. Working Men's Educational Union, 28, Paternoster Row. Price One Shilling.

THIS is a most valuable synopsis of the textual history of the English versions of the Scriptures. Having lectured seventy times from that series of the Diagrams of the Working Men's Educational Union, which it is intended to illustrate, we feel able to speak with authority of their value. No lecture can be more interesting or instructive than that founded on Mrs. Ranyard's work—"The Book and its Story"—supplemented by Dr. Angus's little book now before us, and the "Diagrams on the History of the Bible." An extract we have given in another portion of the MAGAZINE will convince our readers of the value of this publication; but it is especially notable as containing a compact account of the earliest versions.

Intelligence.

MINISTERIAL CHANGES.

LOUGHTON, ESSEX.—The Rev. W. Bentley has resigned the pastorate of the Church at Loughton, and will terminate his labours there at Christmas.

The Rev. D. McCallum, of Melbourne, Derbyshire, has received and accepted a very cordial invitation from the General Baptist Church, Chesham, Bucks.

LIVERPOOL.—The Rev. Philip G. Scorey, of Wokingham, has accepted the unanimous invitation of the Church in Pembroke Chapel, Liverpool, to the pastoral office vacant by the resignation of the Rev. C. M. Birrell.

MISCELLANEOUS.

HARROW-ON-THE-HILL.—Public services in connection with the opening of the new schoolroom and enlarged Baptist chapel, were held on Thursday, the 14th inst. An appropriate sermon was preached in the afternoon by the Rev. Clement Bailhache. After tea in the new schoolroom, which called forth universal admiration, a public meeting was held in the chapel, over which Mr. John James Smith, of Watford, presided. The minister, the Rev. J. Bigwood, expressed the obligation of the building committee and friends to the architect, Mr. Serle, for his almost gratuitous services, and to the solicitor, Mr. G. Hepburn, for his kindness in accepting only his out-of-pocket expenses and also their satisfaction with the manner in which the builder, Mr. Kindell, had carried out the contract. The balance-sheet was read by the treasurer, Mr. Alfred Henry Baynes, showing that the total cost of the enlargement of the chapel, and of the new schoolroom and vestries, was £870; that more than £700 had been contributed, and a loan of £100 received from the building fund, the repayment of which had been guaranteed by the promised contributions of the church and congregation. It was stated that Mr. Harvey had promised a further donation of £5 on condition that the whole amount be raised. The chairman made a similar promise, and in the course of the evening the sums given and promised amounted to £60. After interesting addresses by the Revs. Dr. Manning, C. Bailhache, and C. Kirtland, and Messrs. J. P. Bacon, A. Long, and Thomas Smith, formerly pastor of the church, the meeting separated full of joy and gratitude that the hope cherished from the commencement of accomplishing the work without incurring a debt, had been realised.

RECENT DEATHS.

REV. W. MORGAN, D.D., HOLYHEAD.

This great and good man passed away on Sunday morning, September 15th, after nearly half a century of wise, faithful, and successful ministry in the Baptist church, Holyhead, aged 71.

He was especially connected with this "Magazine," having subscribed to it for upwards of forty years.

May the "Father of the fatherless, and Judge of the widows," provide for his remaining family; and may a double portion of His spirit rest upon his young successor in the ministry.

THE LATE REV. J. JENKINS, BRITTANY.

This esteemed and valued missionary of the Baptist Foreign Missionary Society, ended his earthly course at Morlaix after a protracted illness. He was a native of Wales, being a third son of the late revered John Jenkins, D.D., Hengoed, Glamorganshire, and brother to Mr. Llewellyn Jenkins, Maesycwmmer. He went out under the auspices of the Baptist Continental Society, of which Dr. Thomas of Pontypool (then of Henrietta-street) was secretary, and Mr. Woolley treasurer, but was supported principally by subscriptions obtained through a committee at Cardiff, which place he left for Brittany on the 20th September, 1834, therefore he had occupied the field for upwards of thirty-eight years. The country, when he arrived, was devoid of a single Protestant amongst the Breton people; but, he had the privilege, during his long and arduous and sometimes dangerous labours, not only of gathering together two Protestant congregations, of seeing two Baptist churches worshipping God in two commodious chapels surrounded by a population of some thousands of people enlightened in the truths of the Gospel of Jesus; but he translated the New Testament anew, the interesting history of which is given by Dr. Tregelles in the "Journal of Literatur" 1867, page 95, that went through five editions under his own supervision. Scores of tracts were either composed or translated, and hundreds of thousands put in circulation among the ignorant, besides hymns of praise, school books, &c. &c. His indisposition had commenced nearly three years ago, in the form of a cold which left a slight cough; and in June last, after going to the May meetings of Paris, and making a hasty run to the South of France, he returned greatly fatigued, and hemorrhage from the lungs reduced his frame, which was generally strong, to the lowest state of weakness; and although he rallied to some degree towards the end of September, diarrhœa and erysipelas following in succession, he succumbed on Monday October 28th, in the 66th year of his age. The tenderness of his gracious Father was clearly evinced in the almost absence of pain; his soul enjoyed unwavering confidence and peace with his Saviour and perfect satisfaction in God's dealing. His precious partner in life had preceded him to the heavenly home about two years, but six of his children attended him and surrounded his death bed, three others being unavoidably absent in England and America, but all most sorrowfully mourning the loss of such a "Noble Father" as they expressed it, whose life is and will still remain such a noble example to us all. The funeral took place on the 31st. The consistory of Brest, to testify their appreciation of his character and labours appointed the president Rev. Mons. Chabal, with a lay delegation of three of its members to preside at and attend his obsequies. Pastor Brand, of Lorient, was also present by invitation, and he began the service after the people had congregated at the house, offering prayer and words of consolation to the bereaved sons and daughters of the departed and the sorrowing Christian friends present. Thence the procession, including the family, the members of the Breton churches who had gathered together from far and near, the sou-prefect, the mayor of the town, a zealous Roman Catholic; and a concourse of others classifying themselves as friends, about 500 in number proceeded to Morlaix Baptist Chapel were they were eloquently and feelingly addressed by Mons. Chabal on the Christian character and extensive labours of the deceased pastor. After the procession proceeded to Morlaix Cemetery, where, when the body had been lowered to its last resting-place in the Protestant part of this beautiful burying ground, the Rev. M. Brand spoke to the people of the necessity and value of true religion. It was indeed a sorrowful yet a Blessed season.

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The
MISSIONARY HERALD
DECEMBER, 1872.

Christ's Call, and the Churches' Answer.

By the Rev. D. Rhys Jenkins, of Aberdare.

A Paper read at the Missionary Conference, held in Cardiff, Oct 29, 1872.

IT appears that there are at the present moment, nine hundred millions of our fellow-creatures living in a state of heathen darkness. This being the case, the command of the Lord Jesus, "Go ye into all the world, and preach the gospel to every creature," is hitherto unfulfilled.

So long as there is a single country, a single town, a single village, — yea, a single man, who has not heard the glad tidings of the Gospel, the command is unfulfilled; and so long as there is a single man who has not heard the Gospel, the command of the Lord Jesus is binding, not only upon every church, but upon every individual believer in the Lord Jesus.

Is every believer endeavouring to carry out the command of his Lord and Master? Is every church endeavouring to carry out the command of the great Head of the Church? We very much fear that neither the individual, nor the churches are doing their duty in this all-important matter.

By comparing the contributions of the following churches, to our foreign missionary society, we shall see clearly that very many of our churches are very remiss in reference to the important duty of carrying out the command of Christ, to "preach the Gospel to every creature."

For example, I know a church in the town of A——, which numbers 140 members, this church contributed £22 and odd, to the

Missionary Society last year. I also know a church in the town of B——, which numbers 162 members, and this latter church is equally as wealthy as the church I have referred to in the town of A——; but this church only contributed £10 to the Missionary Society last year, which was £12 less than her sister-church, to the same object.

Again, I know a church in the town of C——, which numbers 170 members; this church only contributed £2 17s. to the Missionary Society last year. Further, I know a church in the town of D——, which only numbers 90 members, and I know that this church is not only fewer in its members, but it is also very much poorer in this world's wealth, than the church in the town of C——; still, though this church is fewer in numbers, and poorer in this world's goods, than the church in the town of C——, it contributed to the Missionary Society last year, the handsome sum of £18 13s. 6d., full £15 more than her wealthier sister-church in the town of C——, to the same object.

Again, I know a church in the village of A——, which numbers 228 members; this church contributed £18 16s. to the Missionary Society last year. There is another church which I know in the village of B——, which numbers 245 members; this church, which is equally as wealthy as the church in the village of A——, only contributed £5 15s. to the Missionary Society last year—full £13 less than her sister-church in the village of A—— to the same object.

I will institute one more comparison only:

A church in the town of E—— numbers 273 members. This church contributed £64 6s. to the Missionary Society last year; another church in the town of F—— numbers 509 members; this church contributed only £43 17s. to the Missionary Society last year—more than £20 less than a church fewer in number than herself.

We could add many such instances as the above to show the unfaithfulness, more or less, of many of our churches in reference to our Missionary Society and the command of our Blessed Lord. The above will suffice for the present.

The above inequality in the contributions of our churches must have a cause or causes. One of the causes of the inequality, we believe, is the indifference of many professing Christians to all missionary work. Thousands of professed believers in the Lord Jesus, in the United Kingdom, are in possession of the Word of God themselves; they hear the Word of God preached regularly and faithfully, and they are, at the same time, perfectly satisfied to allow the millions of heathen, who are enveloped in thick darkness, to perish without a knowledge of the Saviour. How

different are the feelings of such to the feelings of the poet, expressed in the following beautiful lines :—

"Saved ourselves by Jesus' blood,
Let us now draw nigh to God:
Many round us blindly stray;
Moved with pity, let us pray—
Pray, that they who now are blind,
Soon the way of truth may find."

Another cause of the inequality mentioned is the ignorance of professors respecting missionary work. And I fear that, as ministers, we are not blameless in this matter; at least I take blame to myself for not having endeavoured, to the extent which I ought, to acquaint myself with the mission-fields of the Society, and with the missionary operations of our devoted and faithful missionaries.

We want, as ministers, to give our churches and congregations more information about the fields which our Society is interested in, and the labours of our beloved brethren, the missionaries, who are labouring in connection with the Society; were we to do so, the people generally would take a deeper interest in the work; we should have larger contributions and more earnest prayers offered for the success of the work.

Other causes of the inequality are *bad methods* of collecting the money. Passing over the bad methods at present, I shall say a word or two as to what we ought to do in this matter.

The Wesleyan Methodists make every child that is of age a collector to their Missionary Society. Why should not our churches appoint their children collectors to our Society? Are our children less talented, or less apt for the work than the children of the Wesleyan Methodists? I trow not.

There ought to be a missionary-card in the hand of every child; a missionary-box in every class in our Sabbath-schools. There ought also to be a missionary-box in every Baptist family, to help swell the amounts contributed on the Anniversary Sabbath, and the contributions of the monthly prayer-meeting. Good methods of collecting mean good and large collections.

Further, another cause of the above inequality is the great want of more officers.

Local secretaries and treasurers must be multiplied. For instance, we have a secretary and treasurer for the Aberdare district. The secretary corresponds with the Baptist churches from Pontprenllwyd to Mountain Ash. There ought to be a secretary at Pontypridd to correspond with the churches from Quaker's Yard to Llantwit and Treforest.

There should be a secretary at Ystrad to correspond with all the churches in the Rhondda Valley. The whole of the Principality should be divided into districts on the above plan, with a secretary and treasurer in each. All local secretaries should be in correspondence with the county secretary or secretaries. All the churches in a given district should make their annual collections on the same Sabbath, and on the following Monday evening all the ministers of the district should hold a grand public meeting, such as we held at Aberdare last night, which turned out to be a most delightful success.

A multiplication of good earnest secretaries, with faithful treasurers to help them in their work, and closer and better organisation in this matter, would bring in quite double the amount that is collected for the Society at present. The deplorable state of the heathen world ought to move us to more activity—much more activity—in our efforts to sustain our Missionary Society. "It is stated in the history of England," says Dr. Philip, in an address delivered at one of the London Anniversaries, "that when the first missionary who arrived in Kent presented himself before the King, to solicit permission to preach the Gospel in his dominions, after long deliberations, when a negative was about to be put upon his application, an aged counsellor, with his head silvered over with gray hairs, rose, and by the following speech, obtained the permission which was requested:—'Here we are,' said the orator, 'like birds of passage: we know not whence we come or whither we are going; if this man can tell us, for God's sake let him speak!' And I would say, if there are nine hundred millions of our fellow-creatures who, like the birds of passage, know not whence they came, or whither they are going, for God's sake, let us send them the Gospel, which will tell them whence they came, and which is able to make them wise unto salvation!

Beloved brethren, does not the fact that so many millions of our fellow-creatures are still in the darkness and death of heathenism—the solemn fact that thousands of heathen have died and perished in this darkness since we have assembled within these walls, on this occasion, cry aloud with the trumpet-voice of anguish and distress?

O ye saints of the Most High God! organise better, contribute more largely and generously; pray more earnestly than ever for your Missionary Society and for us! Shall the cry be made in vain? From the depths of your souls I believe you all utter the emphatic No!

I cannot but believe that you will leave this Conference determined for the future to marshal all the forces within your power, that you may do your part to carry out the command of King Jesus, "Go ye into all the world, and preach the gospel to every creature."

Chefoo, China.

IN the early part of the year, the Rev. T. Richard favoured us with the following interesting account of the labours in which he had been engaged, and of the progress of the Kingdom of God in that part of the vast field where our mission is carried on. His exertions will, we trust, be crowned with great success:—

"During the year, I made five trips into the country, four of them were short ones in the neighbourhood of Chefoo. The fifth, however, in which I was accompanied by my friend Mr. Lilley, took me to a distance of 600 miles from home, and was intensely exciting, as I wrote to you before, sleeping like watch-dogs at night, and proceeding carefully during the day, for our route lay through a country overrun by highwaymen, and on the borders of that dark land where the transported convicts of China are settled. Of course there, as everywhere else among the Chinese, China on their maps is the only great continent in the world. We foreigners inhabit small islands, which dot the coast of China, and are wretched barbarians, ignorant as the beasts of the forest, and wicked as the devil himself. Although our stay was very short in each place, for we generally moved on every day, yet we were able to correct a few of their ideas."

INCIDENTS.

"One day, no sooner had I commenced to preach to a large crowd in an important city, than up came a high mandarin, with a number of soldiers. They drove the people away, and stood there to prevent their return. Thereupon I preached to them; for it was the same to me, and was enabled to do so with more freedom than usual. Having listened to me for fully two hours, the mandarin bought a copy of the Scriptures, walked away, leaving the people to return to me, and listen to their hearts' content. He seemed agreeably surprised to find the Gospel we preached not so bad as he had imagined it to be.

"Another time, six armed mounted soldiers were sent along with us for a whole week, under the pretence of escorting us, but really to spy us. At first they did all they could to hinder us, by secretly threatening the people for listening to us, but they soon turned round, became our friends, and even volunteered to carry our Scriptures, and recommended their countrymen to buy them."

THE NATIVE HELPERS.

"The rest of my time, which I spent at home, was chiefly devoted to improving myself in the language. However, I took five of our native helpers through a short course of the Evidences of Christianity.

"Ching made three trips, but spent most of his time at Chefoo. He read the Gospels, with a native called Lew who is preparing himself to help us in preaching. Lew has given up a more lucrative employment, choosing rather

the scorn of his fellow-countrymen and the approbation of God. We thank God for such a proof of sincerity.

"Tsung and Sun, our native preachers, went three times into the country, and were prevented from making a fourth journey by the early fall of snow this year. They know what it is to bear the Cross for Christ. Tsung's relatives would not speak to him for three years after he became a Christian. They were set upon by the people last summer, and beaten out of a village but they were not discouraged. They had counted the cost beforehand.

"We have had six additions by baptism this year, four at Chefoo, one at Tsungkia, and one at Hankiau. At Tsungkia there are several who do not practice idolatry, and they join us in singing Christian hymns, many of which they have committed to memory."

Decease of the Rev. John Jenkins, of Morlaix, Brittany.

IT is with great regret that we announce the decease of our highly-esteemed missionary, the Rev. JOHN JENKINS, of Morlaix. Some months ago, he was seized with a very serious attack of illness, from which he never fully recovered. After many fluctuations, his bodily strength finally yielded, and he entered into his heavenly rest on the afternoon of Sunday, October 27th.

Mr. Jenkins first entered on Missionary work in Brittany some thirty-seven years ago, under the auspices of the Churches in the Glamorganshire Association. The correspondence of language and race between the Welsh and the Breton people, had awakened an interest in Wales in the spiritual welfare of the inhabitants of Brittany, and led to an attempt to destroy their superstitions, and to make known among them the saving truths of the Gospel. In August, 1843, the managers of the Mission requested the Society to assume the charge of it. After a visit to the district by Dr. Angus and the Rev. W. Jones, of Cardiff, the Committee, at their meeting on the 7th December, accepted Mr. Jenkins as their missionary, and steps were immediately taken to obtain a site for the erection of a chapel in Morlaix. Mr. Jenkins was shortly joined by the Rev. John Jones, who, after a few years, left for Wales.

Mr. Jenkins gave much attention to the preparation of tracts in the Breton tongue, and especially to a new version of the New Testament. Colporteurs were soon engaged; and, by the baptism of a few converts, the foundation was laid of a Christian Church. The chapel was com-

pleted in the year 1846, Mr. Jenkins collecting a large portion of the funds in Wales and in this country. The New Testament was completed in 1847, and three thousand copies printed at the cost of the British and Foreign Bible Society. A second edition, of four thousand copies, was printed in 1857. Assisted by colporteurs, by schools *à domicile*, and by much itinerating, Mr. Jenkins contrived to spread the Gospel in the district around Morlaix, and eventually built a chapel at Tremel. To these labours there were continually opposed the calumnies and enmity of the Romish priesthood. But, by his gentleness, sagacity, wisdom and piety, Mr. Jenkins overcame all obstacles. He won the esteem of all classes, and retained, to the last, the affection and confidence of the Committee and of all who were introduced into his intimacy. Six, out of nine, of his children, were able to be present at his deathbed. He passed away quietly, without a struggle. His end was in beautiful harmony with his life of faith.

The Native Pastor in Jamaica.

THE writer of the following note is the Rev. T. S. Johnson, a student of Calabar College, and lately settled over the churches connected with the station of Point Hill, in the vicinity of Spanish Town. It is interesting to see that our native brethren are so usefully and successfully occupied, and that their work enjoys the blessing of God. The letter is dated February 5th, 1872, and is addressed to the Secretary:—

"You will be glad to know that the work of the Lord is progressing hopefully in this sphere of labour, by the Divine blessing.

"I have in operation three day schools, with 249 scholars on the books. In the Sunday School Union formed by my schools, there are seventy-four teachers and 786 scholars on the books at the close of the year.

"During the dry season of the past year, week-day as well as Sabbath afternoons, were occupied in open-air preaching in the scattered settlements and villages. In this way a large number have been brought under the sound of the Gospel.

"The attendance at the places of worship is very good. Many persons are frequently obliged to remain outside during Divine service, as our chapels cannot accommodate all those who attend.

"I am also glad to state that a steady work of progress is going on in the Churches.

"Please acknowledge the receipt of a bell for Point Hill, sent out in 1871 partly the gift of Mrs. H. J. Sturge, Birmingham.

"We commenced the erection of our Mission House here, in 1871. The work is now progressing.

"Allow me, on behalf of the cause here, to renew my application for some aid in this work."

Native Pastors at Work.

IN the district of San Fernando, in the island of Trinidad, there are five native churches, presided over by pastors of their own colour, and, with a very trifling exception, supporting their pastors and the means of grace from their own resources. These churches recently held a Union meeting in San Fernando, at which was given some account of the state of the churches and their progress in the knowledge of Jesus Christ. It may be interesting to our readers to receive from their own lips the narrative of their condition, as forwarded to us by Mr. Wenman.

"Mr. Webb, of the Fourth Company, said:—

"'My dear brethren,—The smallpox has been very bad in our village; a great many of the people have been taken away by it, and I am sorry to say that I have lost eight members by the smallpox. The people had hardly recovered from this, when dysentery broke out among them, and I am sorry to say that a great many of my members are down with it. Yet I feel that I have much to thank the Lord for. There has been a great change for the better among my people during this last nine months; they seem to have more life, and our chapel can hardly hold the people who come to listen to the Gospel. I have now sixteen candidates for baptism, and many more are inquiring the way to heaven. But there is one thing which grieves me, that is, not being able to get the people married in my chapel. The people tell me that they will not come to San Fernando, and I am afraid if they go to the Church of England to get married the next step that they take will be to take their children to be sprinkled.'

THIRD COMPANY.

"Mr. Richardson, of the Third Company, got up next, but he was more fit to be in his bed than at the meeting. He said:—

"'I am happy to be here this morning, and I thank God that His work is prospering in our village. I do not think that there was a period in the history of the Church when so many were coming forward as at the present. Since Mr. Wenman has been preaching in my chapel a week does not pass away without some coming to apply for baptism. The Lord is doing great things for us, and we have fifty candidates for baptism, but I am not fully satisfied that all these are fit; and I think we have fifty more who are inquiring for salvation. But what I feel most is, that when I am sick I have no one to preach for me; and last Sunday I could not preach, and, having no one to help me in the work, I had to get the people to have a prayer-meeting. My deacons are no use to me. The smallpox has broken out in our village, and many are laid down with it, so that I am employed day and night visiting the sick; but I am happy to say that my chapel is getting too small for the congregation.'

MATILDA BOUNDARY.

"Pompoi Floyd, of Matilda Boundary, next spoke, and said:—

"'I have had a great deal of trouble with my church this year. I have lost eight members, but not by death. They have left the church without giving us any reasons; and Brother Harvey, who was a great help to me in my work, has allowed himself to get wrong in his spirit, and separated from the church, and put up a small building in opposition; and he has taken the eight members away and has become their pastor.'

"Mr. Harvey then got up, and stated 'the reason why he left the church at Matilda Boundary.'

"The evil effects of such a step were very clearly pointed out to Mr. Harvey, and after a great deal of trouble he said he would give up being preacher or pastor, and seek to work in fellowship with his brethren.

"Robert Andrews, of the Fifth Company, was not present, he said he was sick. I fear, dear sir, that this man is far from being in his right place.

"Mr. S. Cooper, of the Sixth Company, was not present. He sent a letter to say that he was sick, I do not know much about his work, but I believe his church is in a very healthy condition."

This is an interesting picture of the native pastorate among a very ill-educated people. We cannot but rejoice, however, at the evidence it affords of devotedness on the part of the pastors, and of the knowledge and prudence with which the affairs of the churches are administered.

Missionary Notes.

CAMEROONS RIVER, AFRICA.—The Rev. J. J. Fuller reports that he has received a very warm welcome from the people of his station, and that he has resumed his work with very hopeful appearances. He has had a slight attack of fever since his return. The Rev. Q. W. Thomson has commenced his removal to the new field of labour on the Cameroons mountain; and the Rev. R. Smith has also left for Victoria, which, for the present, he will make his head-quarters.

CHEFOO, CHINA.—Finding his present residence very inconvenient, and out of the way of the population, Dr. Brown proposes to fix his residence and to form a dispensary in the town of Chefoo itself. He conceives that he will thus meet with far larger numbers of persons whom he may benefit by his skill.

ALEXANDRIA.—We have received from the Rev. G. H. Rouse very interesting notes of his voyage to Alexandria, which, up to that point, had proved very pleasant. With a Wesleyan missionary he had divided the Lord's-day services on board, and took occasion when at Malta to visit St. Paul's Bay.

JACMEL, HAYTI.—The Rev. Joseph Hawkes writes that he had met Miss Hastings at St. Thomas's, where she arrived on the 3rd October, after a pleasant passage across the Atlantic: they were married the same day, at the residence of the minister of the Dutch Reformed Church. They left for Jacmel immediately in the same steamer by which Miss Hastings had come.

MESSINA.—From a letter dated the 28th October, we learn that our esteemed missionary, the Rev. J. Lawrence, of Monghyr, with Mrs. Lawrence, has arrived at Messina, in order to try the effect of its salutary climate on his health. Mr. Lawrence may be expected to reach England in the spring.

CALCUTTA.—It is with very deep regret we learn the severe illness of Mrs. Lewis. It is feared that she will be unable to seek relief in this country, her weakness being so great.

AGRA.—We have received from the Rev. J. G. Gregson a programme of the proceedings of the Conference which was to be held in Agra on the 23rd and 24th October. It embraces the important subjects of native agency, and the formation of a class for training native converts for the ministry. Mr. Gregson, in common with almost all Europeans, has had to suffer an attack of the dengue fever. He also reports a very gratifying visit to Hurree Ram of Bisarna, whom he found steadfastly walking in the faith.

SEWRY, BERHOOM.—With the hope of finding the climate more suited to the health of his family, the Rev. Isaac Allen is about to join the Rev. R. Bion in Dacca. This large field greatly needs the additional labour Mr. Allen will be able to give.

Home Proceedings.

AMONG the interesting services lately held, we have especially to note the Conference which met at Cardiff on the 29th October. About twenty-two ministers, and other friends from the immediate neighbourhood, were present, with Mr. R. Cory in the chair. In addition to the paper which we print in the present number of the HERALD, some brief notes from the Rev. N. Thomas were read, urging the same course to that marked out by Mr. Jenkins. Dr. Underhill and others addressed the meeting, and as the result, two brethren were appointed to bring the question of the thorough organization of the churches of the district before the next meeting of the Glamorganshire Association. We cordially recommend the proceedings of this Conference to the notice of our friends. Experience proves that such meetings are of great value, both in the opportunity they give for the exposition of the proceedings of the Society, and in quickening interest in the Mission among the pastors and elders of the churches.

The following is the summary of the SERVICES and MEETINGS held during the last month:—

PLACE.	DEPUTATION.
Abingdon and District	Rev. Isaac Pegg.
Bedford	Rev. Dr. Turner, of Samoa, and Rev. Clement Bailhache.
Biggleswade and District	Rev. A. McKenna.
Canterbury	Revds. J. E. Henderson and Hormazdji Pestonji.
Chesham (Juvenile Service) . . .	Rev. Clement Bailhache.
Coleford	Rev. Clement Bailhache.

Downs Chapel, Clapton (Juvenile Service)	Rev. J. E. Henderson.
Halstead and District	Rev. Isaac Pegg.
Isle of Wight and District . . .	Rev. Hormasdji Pestonji.
John Street Chapel, Bedford Row . .	Rev. B. Millard.
Markyate Street	Rev. John Davy.
Mase Pond	Revds. Clement Bailhache and J. E. Henderson.
North-East Cambridgeshire . . .	Rev. J. Hume.
Northamptonshire	Rev. J. E. Henderson.
Pembrokeshire	Revds. A. McKenna and G. B. Thomas, of Tenby.
Salters' Hall Chapel	Dr. Underhill and Rev. C. Bailhache.
Southport	Revds. A. McKenna, J. E. Henderson, and Hormasdji Pestonji.
Swansea District	Rev. Hormasdji Pestonji.
Waltham Abbey	Rev. J. E. Henderson.
Watford	Rev. A. McKenna.

WIDOWS' AND ORPHANS' FUND.—The circulars usually sent out respecting this fund are prepared, and will be issued early in the month, so as to be in the pastors' hands in due time to make the needful announcements. We trust the results will be as satisfactory as they have been in previous years.

NATIVE PREACHERS' FUND.—The Christmas cards will also be posted so as to be placed in the hands of our young friends in good time. They have hitherto done nobly for this object. May their love and zeal abound yet more and more, and be crowned with great success!

MISSIONARY SCENES.—These beautiful cards, ten in number, may be had, price one shilling, by application at the Mission House. They would make excellent Christmas gifts and rewards for Sunday-schools; and, if more generally known, would be very useful. We invite the special attention of the superintendents and teachers of our schools to this announcement.

DEPARTURE OF THE REV. J. H. ANDERSON.—We have the pleasure to announce the departure of the Rev. J. H. and Mrs. Anderson for the mission field in Northern India. They sailed from Gravesend on the morning of the 24th ult., in the "*S. S. Hindoo*" for Calcutta *vid* Suez Canal.

The Missionary Herald.

WITH the New Year the size of the HERALD will be enlarged by four pages, with a cover, without any addition to the price, when we hope to be able to increase the amount of interesting matter the HERALD has lately contained. As announced last year, the monthly numbers will be sent by post to all subscribers of £1 and upwards free of charge, as well as to the ministers of contributing churches. Our friends will greatly oblige us by forwarding their correct address. The same privilege is also granted to subscribers of 10s. a year, who may signify their wish to the Secretary, either direct or through their auxiliaries or pastors. We are happy to know that the gratuitous circulation of the HERALD has contributed largely to increase the interest of our friends in the missionary work.

CONTRIBUTIONS.

From 19th October to 18th November, 1872.

W. & O. denotes that the contribution is for *Widows and Orphans*: *N. P.* for *Native Preachers*; *T.* for *Translations*; *S.* for *Schools*.

ANNUAL SUBSCRIPTIONS.

Knight, Mr T., Whetstone	1	1	0
Shoobridge, Rev. S.	3	3	0

DONATIONS.

Freer, Mr F. A., for *Mr. Broadway, Patna*	5	0	0
Holroyd, Mrs. Frome, for *Italian Mission*	10	0	0
Holroyd, Mr T. H. for *Do.*	10	0	0
J. W.	0	10	0
M. W., for *Italian Mission*	2	0	0
Rains, Mr J., for *New Mission Scheme*	25	0	0
Small, Rev. G., for *Mr. Heimg, Benares*	11	0	0
Stevenson, Mrs, Blackheath, for *Mr. Lewis, Calcutta*	5	0	0
Do., for *Mr Trafford, Serampore*	5	0	0
Tritton, Mr Joseph	50	0	0

LEGACIES.

Bernie, the late Mr John, of Dalkeith, payment on account of legacy by Mr Hugh Rose, Edinburgh	999	10	0
Do., for *Serampore Missions*	999	10	0
Dyer, the late Mr R., of Bideford, by Rev. E. T. Scamomell	10	0	0

LONDON AND MIDDLESEX.

Alfred Place, Old Kent Road, per Y.M.M.A.	1	0	0
Brentford, Park Chapel	1	19	0
Dalston, Queen's Road	7	18	8
Devonshire Square, per Y.M.M.A., for *Mr. Henderson, Jamaica*	5	0	0
Hammersmith, Spring Vale Sunday School	1	10	0
Horsley Street Sun. Sch.	2	16	10
John Street, on account	30	0	0
Kennington, North St., per Y.M.M.A.	6	3	0
Maze Pond	15	0	0
Pell Street Sun. Sch.	0	10	0
Putney, Union Church, for *Girl in Mrs. Kerry's School, Intally*	4	0	0
Tottenham	5	0	0
Upper Holloway	12	1	7
Do., per Y. M. M. A.	12	1	0
Vernon Chapel, per Y.M.M.A.	3	3	1

BUCKINGHAMSHIRE.

Dinton	5	0	0

CORNWALL.

Helston, for *Italian Mission*	0	6	0

DEVONSHIRE.

Plymouth, George Street and Mutley	29	3	9
Do., for *African Orphans*	13	1	6
Tavistock	2	2	0

DORSETSHIRE.

Weymouth	15	13	8

DURHAM.

Hamsterley	3	6	0
Jarrow	0	7	10
Monkwearmouth, Enon Chapel	2	0	0
South Shields, Barrington Street	12	0	0
Stockton	6	15	0
Sunderland	6	10	0
West Hartlepool	10	2	2
Wolsingham and Crook.	6	0	0

ESSEX.

Braintree, on account	18	0	0
Rayleigh	8	0	0
Waltham Abbey	2	0	2

GLOUCESTERSHIRE.

Arlington	1	5	0
Eastcombe	1	1	0
East Gloucestershire, on account per Mr. R. Comely, Treasurer	25	0	0
Nailsworth, for *Mrs. Kerry's Class*	0	2	6
Shortwood	30	5	10

HAMPSHIRE.

Southsea, St. Paul's Square Chapel, for *Catherine Pinnock, under Mr. Smith, Cameroons*	0	10	0

HERTFORDSHIRE.

Markyate Street	13	0	0
Watford, on account	50	0	0

KENT.

Sevenoaks	19	16	9

LANCASHIRE.

Heywood	3	16	6
Liverpool, on account, per Mr. Jas. Underhill	100	0	0
Manchester, moiety of collection at Autumnal Meeting (less expenses)	12	1	6
Ogden	1	10	0
Rochdale, West Street.	182	15	11
Do. for *China*	1	10	0
Do. for *Child under Mr. Thomson, Cameroons*	5	0	0
Do. Drake Street	5	4	0

LEICESTERSHIRE.

Arnsby	21	0	0
Blaby and Whetstone	8	0	3
Leicester, Harvey Lane	8	7	2
Oadby	2	0	0

LINCOLNSHIRE.

Boston, Salem Church	2	3	1

NORTHAMPTONSHIRE.

Guilsborough	8	0	6
Northampton, College St.	10	10	0
Ravensthorpe	3	5	0
Ringstead	6	3	8
Rushden	14	5	0
Welford	1	1	0
Woodford	0	19	0

NORTHUMBERLAND.

Newcastle, Bewick St.	22	5	0

NOTTINGHAMSHIRE.

Nottingham, on account, by Mr W. Vickers, Treasurer	50	0	0

SHROPSHIRE.

Shrewsbury, Claremont Street	5	7	0

SOMERSETSHIRE.

Burnham	2	0	0
Isle Abbot	6	15	8
Montacute	15	10	3

WARWICKSHIRE.

Coventry, Cow Lane	119	11	9

WESTMORELAND.

Brough	1	9	5
Crosby Garrett	3	5	2
Winton	2	0	0
	6	14	7
Less Expenses	0	2	4
	6	12	3

WILTSHIRE.

Downton	52	18	5
Trowbridge, Back Street, on account	35	0	0

WORCESTERSHIRE.

Evesham, on account	10	0	0
Stourbridge, Hanbury Hill	8	1	8

YORKSHIRE.

Blackley	3	0	0
Brearley, Luddenden Foot	20	18	6
Cononley	1	5	6
Cowling Hill	2	9	3
Cullingworth	1	16	3
Earby	3	15	7
Farsley	49	10	6
Gildersome	12	15	7
Hall Green	1	5	10
Hobden Bridge	40	14	1
Hellifield	1	6	6
Horkingstone	3	1	3
Horsforth	1	1	0
Keighley, on account	15	0	0
Lockwood	15	6	2
Long Preston	9	15	2
Meltham	9	6	5
Millwood, Todmorden	5	4	3
Morley	0	17	9
Pole Moor	13	1	0
Rishworth	5	2	2
Scarborough, 1st Church	15	7	10
Do. Albemarle Ch.	7	10	0
Sutton	24	4	11
Wainsgate	7	8	1
York	13	16	6

NORTH WALES.

DENBIGHSHIRE.

Llangollen	5	0	0
Wrexham	4	0	0

SOUTH WALES.

GLAMORGANSHIRE.

Canton, Hope Chapel	7	3	8

MONMOUTHSHIRE.

Abergavenny, Lion St.	12	2	7
Abersychan	13	0	0
Blaenavon	1	13	0
Newport, Commercial St., on account	50	0	0
Raglan	2	17	0

IRELAND.

Tubbermore	5	10	11

FOREIGN.

FRANCE

Croix pres Roubaix, Sunday School, per Rev. C. Faulkner	4	4	0

JAMAICA SPECIAL FUND.

Rochdale—			
Kemp, Mr. G. T.	50	0	0

SPECIAL CONTRIBUTIONS FOR CHAPELS AT ROME.

London, per Rev. J. Edwards—			
Stockdale, Mr. G.	5	0	0
Ward, Miss, Camden-rd.	5	0	0
Blaenavon, Horeb Ch.	1	12	9
Cardiff, per Rev. J. Edwards—			
Collected by Mrs. Thomas:			
A Friend	0	10	0
Blagdon, Mrs.	1	0	0
Blagdon, Miss	1	0	0
Hollyer, Mrs.	1	0	0
Old Saint	0	10	0
Sleman, Mrs.	0	10	0
Thomas, Mr. John	0	10	0
Deri Tabernacle, per Mr. C. Phillips	0	10	0
Bristol—			
Per Mr. G. H. Leonard	61	19	0
Folkeston, per Rev. W. Sampson	3	16	0
Rochdale, Water Street—			
Per Rev. A. Pickles	2	5	3
Tunbridge Wells, per Rev. J. Edwards—			
Mills, Mr. J. Remington	50	0	0
Jamaica—			
Denniston, Rev. J. M.	2	2	0

REV. E. EDWARDS REQUESTS US TO ACKNOWLEDGE THE FOLLOWING DONATIONS FOR THE CHAPEL AT BOMBAY.

A Friend	0	10	0
Anderson, Mr J.	1	0	0
Bertram, Mr P.	0	10	6
Campbell, Mr J. W.	2	0	0
Chater, Mr J.	1	0	0
Comely, Mr R.	1	0	0
Comely, Mr J. W.	0	10	0
Cromar, Mr A.	1	0	0
Duncan, Mr T.	0	10	0
Dunlop, Mr H.	0	10	0
Friend	0	10	0
Gillon, Mr W.	0	10	0
Jacob, Mr I.	1	0	0
Jackson, Mr J., Junr.	0	10	0
J. A. C.	2	0	0
Johnston, Mr W.	0	10	6
Kingley and Milbourn, Messrs.	1	10	0
Kendall, Mr W.	1	0	0
Kelly, Mr. P.	0	10	0
Legg, Messrs. J. F. & G.	1	5	0
Linn, Messrs. W. & Son	0	10	6
Maddox, Mr J. F.	1	0	0
Menelaus, Mr W.	0	10	0
M. and K.	0	10	0
Ormond, Mr J.	0	10	0
Pentelin, Mr A.	0	10	0
Painter, Mr J.	0	10	0
Paterson, Rev. J., D.D.	1	0	0
Perry, Mr. R.	1	0	0
Reynolds, Messrs. W. H. and R.	1	0	0
Scott, Mr. E.	1	0	0
Sliman, Mr P. R.	1	0	0
Smith, Messrs. G. & Sons	5	0	0
Truby, Mrs E.	1	0	0
Two Friends	5	10	0
Williamson, Messrs J. and Co.	0	10	6
Watson, Mr T.	3	3	0
Under 10s.	3	17	0

BIBLE TRANSLATION SOCIETY.

We are requested to insert the following List of Contributions to the Bible Translation Society.

From August 1st to October 31st, 1872.

LONDON.

Carter, Mr. J., Peckham	1	0	0
Flint, Mr. F. L.	0	10	6
Havelock, Lady	2	2	0
Regents Park Chapel	2	8	1

CAMBRIDGESHIRE.

Cambridge	5	4	6
Chatteris	3	18	2
Cottenham	9	4	3
Haddenham	2	0	0
Swavesey	2	1	3
Willingham	2	4	0

CHESHIRE.

Stockport, Mr. J. Edmison	0	10	

DERBYSHIRE.

Lea and Holloway	35	0	0
Ilfracombe, Howland, Mr.	0	10	0
Plymouth, W.B., per Rev. A. Powell	10	0	0
Wraftan, Quick, Mr.	0	10	0

DURHAM.

Darlington	7	0	0
Middleton Teesdale, Bambridge, Mr. K. W.	1	0	0
South Shields	0	10	0
Stockton, Duff, Mrs.	0	2	6
West Hartlepool, Inglis, Mr	0	10	0

GLOUCESTERSHIRE.

Cheltenham	3	0	0
Tewkesbury	2	0	0
Wotton-under-Edge, Griffiths, Mr. J.	2	0	0

HANTS.

Lymington,	3	9	8
Southsea, May, Mr. R.R.	1	0	0

HUNTS.

Bluntisham	2	5	0
St. Ives	1	10	6
Somersham	0	11	6

KENT.

Ashford	0	10	0
Broadstairs	2	15	3
Maidstone	3	9	4
Margate	1	5	6
Ramsgate	2	3	6
St. Peters	0	7	6

LANCASHIRE.

Bury, Rev. J. Webb	0	10	6

LEICESTERSHIRE.

Castle Donnington (2ys)	1	10	0
Sawley, Mr. Bennett (2ys)	1	0	0

LINCOLNSHIRE.

Boston	1	17	4
Fleet	0	5	0
Horncastle	1	6	6
Lincoln	4	5	0
Louth collcn. Northgate	2	6	0
" " Eastgate	1	14	0
" Subscriptions	1	11	6
Spalding	2	4	10

NORTHAMPTONSHIRE.

Towcester, colltn. North End Chapel	6	3	9

OXFORDSHIRE.

Caversham, West, Mr. E.	1	1	0
Chipping Norton	1	14	6
Milton	2	9	6

SUFFOLK.

Bures St.-Mary	4	0	0

WORCESTERSHIRE.

Blockley	0	18	0
Evesham	0	17	0
Pershore	1	16	0

YORKSHIRE.

Bedale	0	7	0
Beverley	1	9	6
Bishop Burton, Sedgwick, Miss	1	1	0
Cottingham, Hill, Miss M. A.	1	0	0
Driffield	0	15	0
Halifax, additional	0	15	0
Hebden Bridge collectn.	4	5	4
" Subscriptions	1	8	10
Hull	6	0	0
Leeds, Leng, Mr.	0	10	6
Long Preston	2	10	0
Malton	0	5	0
Rotherham	0	17	6
Roundhill	1	0	0
Salendine Nook collectn.	2	18	0
" Subscriptions	1	5	0
Scarborough	2	7	0

WALES.

Amlwch	1	2	4
Belan	0	15	0
Bridgend	1	13	6
Blaenywaun	1	18	0
Caergeiliog	0	6	2
Ceamaes	0	8	0
Cowbridge	4	17	6
Cardiff, Bethany	3	14	0
Do. Tredegarville	5	3	0
Carmarthen, English	0	7	6
" Tabernacle	0	7	6
" Priory	1	12	6
Dowlais, Caersalem	1	0	0
Garregfawr	0	4	0
Gerasim	0	17	2
Haverfordwest	3	8	0
Harmony	0	17	6
Llanerchymedd	0	3	6
Llanfachreth	0	6	8
Llangoed	0	13	0
Llandeglan	0	4	3
Llangloffan	2	8	6

Llanelli, Greenfield	13	6	1
,, Capel Zion	3	6	1
Merthyr, Tabernacle	1	5	0
Rhydwyn	0	15	0
Swansea, Mount Pleasant	2	10	6
Tredegar, Shiloh	5	9	6
Traethcoch	0	2	9
Whitland	0	5	0

SCOTLAND.

Aberdeen	8	0	0
Anstruther	8	7	0
Broughty Ferry	1	10	0
Cupar	2	17	6
Dundee	8	0	0
Dunfermline	2	0	0
Dunoon, Mrs. Hyde	2	0	0
Glasgow, John St. Church	10	0	0
,, Subscriptions	39	8	0
Greenock	8	12	6
Irvine	1	10	6
Johnstone	5	0	0
Kilmarnock	6	2	6
Kirkcaldy, White's Causeway Church	5	0	0
Subscriptions	1	13	6
Newburgh	2	2	6
Paisley	120	7	0
Perth	12	11	6
St. Andrews	1	6	0

FOREIGN LETTERS RECEIVED.

AFRICA—
AMBOISES BAY, Sept. 16.
CAMEROONS—
Fuller, J. J. Sept. 19.
Members of Bell Town Church, Sept. 24.
Saker, A., Sept. 19, 20.
Smith, R., Sept. 18, 19.
Thomson, Q. W., Sept. 12, 23.
EGYPT—
ALEXANDRIA—
Rouse, G. H., Oct. 24.
ASIA—
CEYLON—
Colombo, Pigott, H. R., Oct. 1.
CHINA—
Chefoo, Brown, W., Aug. 28.
INDIA—
Agra, Gregson, J. G., Sept. 27, 28.
Allahabad, Evans T., Sept. 28.
Calcutta, Beeby, W., Oct. 8.
,, Lewis, C B., Sept. 27, Oct. 4, 11.
Howrah, Morgan T., Oct. 16.
Monghyr, Campagnac, J. A., Aug. 11.
Sewry, Allen, I., Sept. 27.
EUROPE—
FRANCE—
Morlaix, Jenkins, A., Oct. 27, Nov. 4.
St. Brieuc, Bouhon, V. E., Oct. 19, Nov. 9.
Tremel, Lecoat, G., Nov. 12.
NORWAY—
Bergen, Huberi, G., Oct. 22.
SICILY—
Messina, Lawrence, J., Oct. 28.
WEST INDIES—
Hayti, Hawkes, J. S., Oct. 11.
JAMAICA—
Brown's Town, Clark, J., Oct. 23.
Mandeville, Williams. P., Oct. 21.
Spanish Town, Lea, T., Oct. 23.
Wallingford, Rees, T. L., Oct. 23.
TRINIDAD—
Port of Spain, Gamble, W. H., Oct. 10.

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Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D., Secretary, at the Mission House, Castle Street, Holborn, LONDON. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells and Co.'s, 54, Lombard Street, to the account of the Treasurer.

THE CHRONICLE

OF THE

British and Irish Baptist Home Mission.

DECEMBER, 1872.

DEPARTED MISSIONARIES AND THEIR SURVIVING FAMILIES.

DEATH has recently deprived the Mission of two godly and earnest labourers. *Archibald Livingstone*, of Conlig and Newtownards, and *Samuel Rock*, of Ballymena, have fallen asleep. The former was between sixty and seventy years of age, and died after a gradual wasting of the vital powers; the latter was in the prime and vigour of early manhood, and was cut off after a few days illness, by inflammation on the brain. Livingstone was introduced to the Christian ministry by the famous *Haldanes*, of Scotland, and had been an acceptable preacher of the Gospel for many years. Before settling at Conlig, he had gathered a small Church at Dunfaghany, a remote district in Donegal. Rock was educated in the Queen's College, Belfast, where he acquitted himself most creditably. He then opened a school at Carrickfergus, and devoted much of his leisure time, to preaching in the neighbourhood. He became connected with the mission about seven years since, and laboured, first at Larne, Island Magee, and other places; then at Ballymena, where he was honoured with considerable success, and where he finished his course. Livingstone, though not a scholar, in the sense in which the word is used, was a man of superior intelligence, and was esteemed a sound and edifying preacher. Rock was an acceptable minister, and a diligent worker in the region about his central station, while he was gifted with prudence, and an insight into character, far beyond his years. The life-work of both is done, and they rest from their labours. But they have left survivors, for whom they had not been able to make any provision. Mrs. Livingstone is getting up in years, and is thrown entirely upon the sympathy and care of the widow's God. Rock has left three children—two girls and one boy, the eldest being only seven. Their mother died about two years ago, so that *they are orphans indeed*. We have received a few sums for the widow, and also for the fatherless, and shall be happy if this brief notice of their destitute and lonely condition shall elicit further expressions of practical sympathy. If every reader of the CHRONICLE would

give a trifle, it would help to smooth the orphan's path, and cause the widow's heart to sing for joy. Can any of our friends assist us in procuring for these dear little children admission into some orphanage? If they can, we shall be thankful to hear from them at the Baptist Mission House.*

Diary of Ten Weeks' Evangelistic Work.

Mr. Simpson, sends the following deeply interesting account of his work:

"Being requested by Brother Ramsey, who was leaving home to collect money towards the erection of Clough Chapel; I left Belfast for Clough, on the 26*th* of *July*, where I remained eight days; during which time, I conducted four open air meetings, and two cottage ones. The attendance at the former varied from 70 to 450, and at the latter, from 20 to 50. *August* 2*nd*, I left for Ballymoney, where I abode eleven days; here I visited daily, and conducted six meetings, attendance varying from thirty to fifty; but one of these being held in the open air, there were above 150. 13*th*.—Went to Ballymena, and stopped three days; here I preached thrice in the open air, and on each occasion, about 400 heard the Gospel. The success attending my labours in the above places was to me a matter of thankfulness and encouragement; some careless ones were impressed about their state, doubting Christians were helped out of their difficulties, and others were convinced of their duty to be baptized. 16*th*.—left for Belfast, and remained eight days, during which time my work was greatly impeded owing to the riots; however, I paid several visits, and held four conversational meetings. A young woman was brought to the knowledge of the truth, and saw baptism to be her duty and privilege. 23*rd*.—left for Ballymena by Brother Rock's † request, and continued nine days; in which time I preached eleven times, seven of which were within doors, and four in the open air: attendance at the former varying from 30 to about 200, and at the latter from 80 to 500. One or two professed to have come to the saving knowledge of Jesus; I was opposed publicly by a Moravian minister, whom I challenged to a discussion of our principles, which he refused. Some of his people were about to maltreat me, but were hindered by the interposition of others. *September* 1*st*.—left for Grange Corner, and stayed six days; here I preached five times, attendance varying from 80 to 300. At every meeting, the Lord wrought marvellously, for their were either awakenings, or conversions; the meetings generally continued five hours before they broke up. 6*th*.—left for Clough, and preached twice on the Lord's day; in the morning in the open air, attendance 160; in the evening we met in a mill-loft, when 200 were assembled, notwithstanding two opposition meetings held in the locality, at the same hour. 8*th*.—left for Grange Corner, and re-

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* Since the above was sent to the press, we have had communication with Mr. G. Muller, of Bristol, and hope that the girls will be received into the Orphanage under his care.

† Now deceased.

mained till *October 3rd*; preached twenty-five times, besides daily visitations; average attendance at each meeting 250. It would be impossible to determine the extent of the Spirit's operations in this place, through the preaching of the Word; eternity only shall reveal it. As far as we can ascertain, at every meeting, which scarcely terminated any night earlier than twelve o'clock, persons were either convinced of sin, or converted to God, or from their doubts believers were rescued, of whom not a few were baptized. Bad roads, wearisome miles, drenching rain, throng harvest, and opposition, could not prevent the people from hearing the Word; Oh, that Zion's victorious King would spread this good werk far and near, till our loved isle and all the world, long enthralled by the Prince of Darkness, should acknowledge his sceptre and bow to his authority!"

Jesuit Missionaries and Their Work.

One of our brethren, whose name, and field of labour we withhold, informs us that "The month which has passed away, has been a very eventful one in A——. The Jesuit Missionaries commenced their work on the 1st day of September, and finished here on the last night of the month. There came also with them men and women with twenty-four tents and standings, selling all kinds of trumpery in connection with their church; and with them, there were fruit-stands and cake-stalls in the large square in front of their chapel. I may say the people in this part of the country never got such a drilling in their life about attending to their duties. One day, the missionaries would have all the married men of town and country in the chapel; the next, they gathered all the married women. Another day, they collected all the young men by themselves, the next, all the young women by themselves. Then in the morning, all the school children, male and female, were brought to the chapel in regular marching order. Then the confessional from daylight in the morning, till late in the evening; then every night a sermon, which thousands from town and country flocked to hear. One thing they have done—they have prejudiced their hearers against Protestants and Protestant doctrine. A Protestant woman who is married to a Roman Catholic man, and was married in the church, told me that they had lived in the greatest harmony till her husband went to the missioners, and when he came home he told her it was no marriage, and that they should be married by the priest. However, she has rebelled against this doctrine."

Mr. Skuse among the Military in the South of Ireland—The Colonel's Question and the Soldiers' Choice.

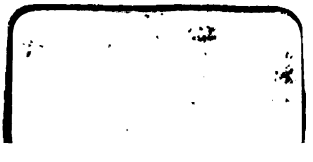
"The colonel and adjutant who gave me the use of the room at B—— have been removed. Those gentlemen gave permission to soldiers of every denomination, except Roman Catholics and Episcopalian, to attend my services, although only the above-named, with the Wesleyan and Presbyterian, have any legal status. The Baptists are put in the military "Index expurgatorius," and are not recognised among the orthodox aforementioned. But I should have gone on, knowing nothing among men but Christ, and Him crucified, had it not been for an Irish Presbyterian

minister, to whom this service was a thorn in the flesh, and who is anxious to raise his stipend five shillings per week; but as he has only four men, he has an evil eye to those I have gathered. He went to the authorities, and stated that I had no right, as I was not one of the recognised ministers, and if they would eject me, and turn my men over to him, he could claim his sixty pence. The colonel—Englishman-like—paraded my men, and asked them if they would go to Mr. McG——, but they elected to remain with me, stating that they preferred my preaching. The only difficulty remaining, was my legal right, which I shall endeavour to overcome by inviting a Wesleyan minister to take turn with me in preaching, as he is one of the privileged sects. I am getting on well at Queenstown, both with the service and the Bible-class. I wish you could send someone to help me; if it was only for a while, it would stir the people up, and give me a little rest."

Contributions from October 22nd to November 19th, 1872.

LONDON—			
Bell, Mr. J. M.			0 10 0
Camberwell, Denmark-place Chapel, by Mr. Higgs, Collection			16 0 0
Dividends, by Rev. W. Miall			13 12 4
Hackney, Mare-street, by Mr. G. B. Woolley, Collection			14 0 0
Pell Street, Sunday School			0 5 5
R. J. W.			0 10 0
ESSEX—			
Ashdon, Collection	1 9 9		
,, Mr. J. Cowell	1 0 0		
		2 9 9	
Saffron Walden, Collections	3 18 1		
,, Subscriptions	2 0 0		
		5 18 1	
KENT—			
Faversham, by Mr. H. West, Collections	4 1 8		
Subscriptions	2 0 0		
		6 1 8	
Gravesend, Mr. Fenwick		0 5 0	
Sandhurst, Collections	4 15 8		
,, Subscriptions	11 16 6		
KENT (continued)—			
Sandhurst, Sunday-sch., Miss Dockerill's Class	0 2 0		
,, Miss Munn's ,,	0 10 0		
,, Miss Padgham's ,,	0 8 6		
		17 13 8	
LANCASHIRE—			
By Mr. Berry		0 15 0	
Sabden, by Mr. John Taylor		10 0 0	
MONMOUTHSHIRE—			
By Rev. S. R. Young, Llanfihangel Ystrad, Contributions		0 14 10	
WILTSHIRE—			
Westbury, by Rev. J. Preece, Collection		1 15 7	
WORCESTERSHIRE—			
Worcester, Mr. H. Charge		0 10 0	
IRELAND—			
Belfast, Subscriptions		2 0 0	
Carrickfergus, Moiety of Collection		3 5 1	
,, Miss Kirk		1 0 0	

We have received the following sums for Mrs. Livingstone and the Orphan Children of the late Mr. Rock:—

London, Mr. John Sands		3 0 0	Harristown, Ireland, Mr. Latouche	3 0 0
Saffron Walden, Mrs. G. Gibson		1 0 0		

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by G. B. WOOLLEY, Esq., Treasurer, and by Mr. KIRTLAND, Secretary, at the Mission House, Castle Street, Holborn, London, E.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard Street, London.